S.M.S.O. Sabha Publication No. 85

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part I (1 to 106 Names)

श्रीमदानन्दतीर्थभगवत्पादाचार्याः

S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
PIN 517503
2001

TAMRAPARNI SRI D. V. SUBBACHAR, B.A., F.C.A.
Chartered Accountant, Coimbatore
1-12-1907 — -1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part I

[1 to 106 Names]

By

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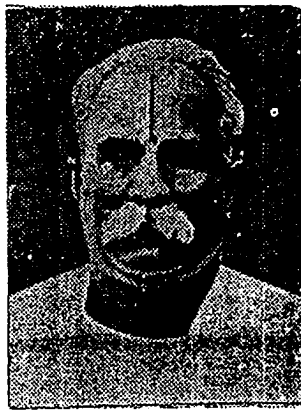
यद्यत् आचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥

— गीता३-२१

"Whatever is performed and whatever is relied on by notable personalities who set an example to others in the world, the same is followed by others also".

—Gita 3-21

SRI G. KUPPUSWAMY NAIDU, Avl.

(13-12-1884 to 19-12-1942)

Founder: The Lakshmi Mills Company Ltd., Coimbatore

(In the year 1910)

A Noble and Unique example as to how an Industrialist should be, was set up by him during his life.

THE ENTIRE COST OF PUBLICATION OF THIS BOOK "VISHNU SAHASRANAMA BHASHYA SANGRAHARTHA"-PART I, HAS BEEN DONATED BY HIS SON, SRI G. K. SUNDARAM, THE PRESENT CHAIRMAN *CUM* MANAGING DIRECTOR OF THE LAKSHMI MILLS COMPANY LIMITED IN HIGH RESPECTFUL AND REVERENTIAL MEMORY OF HIS FATHER SRI G. KUPPUSWAMY NAIDU, COIMBATORE.

PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 85th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part I consisting of 106 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with various referenccs from the Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana – Sri Great Vayu —Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made so his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 36 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. I honestly feel that such books are the need of the hour.

(1) श्री वायुतत्त्वमहिमा—The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995

(4) भगवद्गीतायां अवक्षेपकाः—Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—प्रथमोऽध्यायः Authentic Elucidation of Gita–I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः–Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः १–३८ Authentic Elucidation of Gita—II Chapter Part I Sankhyam=Knowledge. Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=उपायः—श्लोकाः ३९–७२—Authentic Elucidation of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः Mahabharata Tatparya Nirnaya, 18th Chapter Verses 1 to 170. Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals" (in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम् Glories of Lord Srinivasa's Marriage. (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—
29th and 30th Chapters — 1998
(Samasta dharma nirnaya and Aswamedhika)

(18) श्रीमन्महाभारततात्पर्यनिर्णयः—20th Chapter
(Slokas 1–246) — 1998

(19) जीवगणाः हरेः अनुचराः — 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः—31st and 32nd
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(21) श्रीमन्महाभारततात्पर्यनिर्णयः
12th and 13th Chapters—Marriage of
Vasudeva and Kamsavadha — 1999

(22) [जीवगणाः] नीचोच्चभावं गताः
Souls are Higher and Lower — 1999

(23) Jivanin Sayalpadum Thiramai (in Tamil) — 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः—14th, 15th and
16th Chapters. — 1999

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(35) Sri Satyanarayana Vrathakatha Mahatmya 2001

(36) Critical Analysis of Nyaya School. 2001
न्यायमतसूक्ष्मविचारः

We thank profusely Sri G. K. Sundaram, Chairman and Managing Director, Lakshmi Mills Company Limited, Avanashi Road, Coimbatore–37 who was kind enough to donate the entire amount for the publication of this great humble work in memory of his revered father Sri G. Kuppuswamy Naidu, Founder of the said company in the year 1919. We admire his generosity and regard to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and continued patronage for such valuable, sacred and useful publications.

We thank profusely Sri D. S. Krishnachar, M.SC., of Prabha Printing House, Bangalore–4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dwaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur
24–11–2000 Friday—
Main Aradhana Day of
Sri Sri 1008 Sri Padmanabha
Tirtha Swamiji
Navabrindavana

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

The greatest Epic Mahabharatha has two eyes. They are (i) Bhagavad Gita found in the Sixth Parva called 'Bheeshma Parva' between Adhyayas 25 and 42 consisting of 700 verses; Gita is the World Scripture applicable to all human beings for all time to come. (ii) Vishnu Sahasranamam is found in the 'Anushasana Parvam' Adhyaya 254. Both of them are very sacred and contain tons of virtue for the readers, writers, publishers and devotees connected with them.

(2) Brahmanda Puranam states :—

'शास्त्रेषु भारतं सारं तत्र नाम सहस्रकम् ।
वैष्णवं कृष्णगीता च तज्ज्ञानान्मुच्यतेऽञ्जसा ॥'

This Vishnusahasranamam consists of 107 verses and 1000 names of Vishnu. As introductory there are 13 verses and the phala (result) is explained in 22 slokas. (On the whole 13+107+22=142 verses).

(3) Each name of Vishnu denotes Him in infinite ways (अनन्तानन्त प्रवृत्तिनिमित्त). Mere recitation of names itself will bring lot of virtues to the devotee who recites. If the meaning of each name, at least in one manner, is known and then the name if recited with devotion, the virtue will directly make pathway to Moksha. *With this intention, the humble author has ventured on this work in which the first 11 slokas are taken into account, which mentions 106 names of Lord Vishnu.*

(4) Each sentence in the Vedas has a minimum of three meanings and each verse in Gita has a minimum of ten meanings and each sabda of Vishnusahasranamam has a minimum of one hundred meanings. Srimad Acharya

was explaining the great glory of this work to his disciples. At that time some of the Pandits assembled there mistook this as an exaggeration and challenged Srimad Acharya to explain such 100 meanings for the first sabda 'Viswam'. Srimad Acharya accepted this but asked them to repeat the meanings after his explanation which was also accepted by them. Srimad Acharya started with the first sabda 'Viswam' and went on giving its meanings. After 20 or 25 meanings, all the Pandits felt their ignorance and incapacity and pleaded for pardon before Srimad Acharya.

वर्णयामि तदहं सकलं वः
सौष्ठवादनुवदन्तु भवन्तः ।
तं वदन्तमिति तेऽथ वदन्तो
बाढमित्यति दृढोद्यममापुः ॥ (म.वि. ६-६)

'Well, I shall give out all the hundred meanings of the word in Vishnusahasranama (on this condition); let all of them recounted by me be repeated by you in all their elegance'. The brahmins accepted this challenge with a firm resolve. But later all of them failed and repented before Srimad Acharya.

(5) Here in this humble work, at least one or two meanings for each sabda is given and in some cases much more. Further, some quotations from Sutra Bhashya, Upanishad Bhashya etc., are given to help the situation and to visualise the glory of the Lord's name. Various Sutras, Bhashyas and other authorities are given where-ever possible keeping in mind the size of the book. Without the connection of Sutras and Bhashya thereon, no work will be useful or complete and will be giving virtue to the writer, readers or others. The connection with Srimad Acharya's Bhashya and Brahma Suras is a *sine-qua-non*. Maximum Punya or virtue can be amassed by

reading this humble work and remembering the glories of Sri Vishnu at least to a minimum extent as explained here in this small work. The beauty or the excellences in one sabda *vis-a-vis* Lord Vishnu is not completely covered even by Goddess Mahalakshmi till now. Where are we? Just we humbly bow down to the lotus feet of that great unique Paramatma Vishnu and humbly, devotedly, respectfully, reverentially, affectionately and with all regard recite His name *which would be possible also, only by HIS GRACE.*

(6) The moving three slokas of introductory character are extracted below, which when recited will bring tears in one's eyes automatically.

वैशंपायन उवाच :—

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरश्शान्तवं पुनरेवाभ्यभाषत ॥ १ ॥
किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाश्शुभम् ॥ २ ॥
को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

Sage Vaisampayana said :

Which dharma should be adopted which would be foremost and would bring the soul out of this bondage of samsara and death?

Sri Bheeshmacharya replied :

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥
तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन्स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा ॥ ८ ॥

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

पवित्राणां पवित्रं यो मंगलानां च मंगलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

यतस्सर्वाणि भूतानि भवन्त्यादि युगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १३ ॥

अस्य श्री विष्णुसहस्रनाम स्तोत्रमहामन्त्रस्य
श्री भगवान् वेदव्यास ऋषिः, विष्णुर्देवता
अनुष्टुप्छन्दः, श्री विष्णु प्रीत्यर्थं
जपे विनियोगः ॥
॥ हरिः ॐ ॥

By the Grace of Sri Hari Vayugalu and by the anugraha of Sri Sri 1008 Sri Satyapramoda Thirtharu and by the extra-ordinary blessings of my Revered Father and Mentor, Tamraparni Sri D. V. Subbachar, it became possible for this humble and insignificant, negligible soul to write and publish such works. This humble author is completely aware and is definite that these anugrahas and blessings have played the major and complete part and the contribution of self is next to nothing.

Finally, I submit this humble work at the lotus feet of my Revered Father with these Verses on this day the

most auspicious day, being the main Aradhana Day of Sri Sri 1008 Sri Padmanabha Thirtha, the first and foremost disciple of Srimad Acharya. A brief account of his holy life is also given here for the benefit of readers. The humble work is submitted thro' my father and Guru at the lotus feet of that **Great Padmanabha Thirtha** with a prayer to submit at the lotus feet of Sri Hari Vayugalu and bring punya to the readers, writers, publishers, donors and possessors and all connected with this humble work.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Sri Padmanabha Tirtha Mahaprabhu
1317 A.D. to 1324 A.D.

In Godavari delta Shobhana Bhatta of Advaita Cult was a very great Pandit and Scholar. He was also the foreign minister in the Kingdom of Warangal before its fall in the year 1322 A.D. He was such a great Scholar, Debator and Administrator that he was respected by one and all including the King Kakatiya Ganapathi Dutta.

Somewhere in the year 1281 A.D. Shobhana Bhatta arranged for a great conference of pandits well versed in

... padangalavaru

Navabrindavan

1317 A.D. to 1324 A.D.

श्री श्री पद्मनाभतीर्थमहाप्रभुः—नवबृन्दावन

रमा निवासोचित वासभूमिः सन्न्यायरत्नावलि जन्मभूमिः ।
वैराग्यभाग्यो मम पद्मनाभतीर्थामृताब्धिः भवताद्विभूत्यै ॥

—न्यायसुधा

श्रीमध्वसंसेवनलब्धशुद्धविद्यासुधाम्भो निधयोऽमला ये ।
कृपालवः पङ्कजनाभतीर्थाः कृपालवः स्यान्मयि नित्यमेषाम् ॥

—तत्वप्रकाशिका

all 18 branches of Vedas at Rajahmundry. On the orders of Sri Badari Narayana, Srimad Acharya, straightaway came to that Rajahmundry on the banks of river Godavari. At the conference, Srimad Acharya was well received with all respect, regard and reverence by Shobhana Bhatta, a Master of Tarka, and others. Every Pandit gathered tested Srimad Acharya who vanquished them all in debate in no time.

Sumadhvavijaya states in 8–15 and 8–16 as above.

प्राज्ञवित्तमयमाप्तुमागतैः
पण्डितैः द्विनवशाखिभिः श्रुतीः ।
प्रस्तुता अभिदधौ परीक्षकैः
षट् च तत्र समयानखण्डयत् ॥ ९-१५ ॥

ते पृथक् पृथगमुं स्वशाखया
दर्शनेन च परीक्ष्य निर्जिताः ।
सर्ववित्त्वमसि मुख्यतः कवे
नास्ति ते सदृश इत्यथाब्रुवन् ॥ ९-१६ ॥

Shobhana Bhatta was deeply moved at Sri Acharya's knowledge and scholarly exposition. He soon realised that Srimad Acharya is Sarvajna. He fell at the lotus feet of Srimad Acharya with tears of joy and respect.

यस्त्रयीसकलपक्षशिक्षक-
स्तत्र संसदि वरिष्ठसंमतः ।
शोभनोपपदभट्टनामकः
पूर्णसद्व्रयमनमन्मुहुर्मुदा ॥ ९-१७ ॥

The said Shobhana Bhatta who was well versed in the Four Vedas, Mahabharatha and the 18 Puranas listened keenly to the discourses of Masterly nature of Srimad

Acharya's exposition of Brahma Sutra Bhashya and became his devoted disciple.

यस्तु तार्किकशिखामणिः सुधी-
वर्तमानसमयान्निराकरोत् ।
वेदभारतपुराणनिष्ठितो
भाष्यमेतदशृणोत्स मध्वतः ॥ ९-१८ ॥

Shobhana Bhatta was like a white-winged swan that sucks the sweet juice and being fully satisfied, not craving for any other flower. Likewise, having studied this exquisite exposition and thoroughly convinced of its precedence, Shobhana did not long for any other Sastra.

तत्र तत्र स सभासु भासुरो
नन्दतीर्थसमयोक्तयुक्तिभिः ।
वादिनो विशकलय्य तान् समा-
क्रम्य वाचमुचितामुदाहरत् ॥ ९-२० ॥

The splendid Shobhana Bhatta, with all zeal and enthusiasm, daringly disapproved in the open sabhas, the schools of others and he became one of the finest illustrious exponents of Madhwa Sastra and the first illustrious successor of Srimad Acharya.

At Udupi Srimad Acharya blessed him with ordination at his divine hands and named him as 'Padmanabha Thirtha'.

Sri Padmanabha Thirtha submitted the idol of Sri Gopinatha to Srimad Acharya for consecration and then used it for his daily poojas.

Later, when he succeeded Srimad Acharya in the Pontificate order, he gave this Gopinatha Vigraha to Sri Lakshmidhara Teertha and in that succession we have Sri

Sripadaraja Thirtha who was the Vidya Guru of the famous Sri Vyasa Thirtha. This line of succession is called "Mulubagal Sripadaraja Mutt".

Sri Padmanabha Thirtha wrote as many as fifteen works, and served Srimad Acharya. Famous Sri Jayatirtha, Sri Narayana Panditacharya had great reverence for him. The works are :

१. सत्तर्कदीपावलि:—a commentary on अणुभाष्यम्
२. सन्न्यायरत्नावलि: —a commentary on अनुव्याख्यानं
३. गीताभाष्य टीका
४. गीतातात्पर्य टीका ।
५ महाभारत व्याख्यानम् ।
६ कथालक्षण टीका ।
७ उपाधिखण्डन टीका ।
८ मायावादखण्डन टीका ।
९ मिथ्यात्वानुमानखण्डन टीका ।
१० तत्वसंख्यान टीका ।
११. तत्वविवेक टीका ।
१२. तत्वोद्योत टीका ।
१३. कर्मनिर्णय टीका ।
१४ न्यायरत्नमाला—टीका on विष्णुतत्वनिर्णय: ।

Sri Jayathirtha Mahan states in his तत्वप्रकाशिका in the fourth Verse as under :—

श्रीमध्वसंसेवन लब्धशुद्ध-
विद्यासुधाम्भो निधयोऽमला ये ।
कृपालव: **पङ्कजनाभतीर्था:**
कृपालव: स्यान्मयि नित्यमेषाम् ॥

The same Mahan in his famous Nyaya Sudha states about Sri Padmanabha Tirtha as under :

रमानिवासोचितवासभूमिः
सन्न्यायरत्नावलिजन्मभूमिः ।
वैराग्यभाग्यो मम पद्मनाभ-
तीर्थामृताब्धिर्भवतात् विभूत्यै ॥

Here the heart of Sri Padmanabha Thirtha is compared to the Milky ocean. In that ocean, three things should be there without fail. They are :—

(1) the presence of Sri Lakshmi Naryana.
(2) the presence of precious rathnas etc.
(3) white in colour

All the three are found in his heart in abundance. In the heart of Sri Padmanabha Thirtha, Sri Vishnu is always present since he is meditating on Paramatma always. The presence of rathnas are there namely 'सन्न्यायरत्नावलि' written by the holy saint. With regard to whiteness, the quality of Vairagya—detachment from worldly pleasures is always compared to whiteness in all works. This whiteness—Vairagya was there in plenty in Sri Padmanabha Thirtha. So his heart was like 'Ksheera Samudra'. The glories of Sri Padmanabha Thirtha are described again in Sumadhva Vijaya in Sarga 15-(120-126)

आकृष्टोऽस्य गुणैर्व्याप्तैर्यो गोदाया उपाययौ ।
स पद्मनाभतीर्थाख्यः शिष्योऽन्योऽभूत्सुचेतसः ॥ १२०॥

Completely taken aback and totally absorbed by the excellence of Srimad Acharya, that captivated the land, the most learned Padmanabha Thirtha who hailed from the Godavari tract, also joined Sri Anandathirtha as his staunch follower.

श्रुत्या मत्या सदा भक्त्या विरक्त्या नित्यसेवया ।
अस्मै प्रसन्नः प्राज्येक्षः सद्यो विद्यां ददौ शुभाम् ॥ १२१॥

Completely satisfied with the dispassionate nature, judicious listening, deep thinking, unfaltering devotion, and unstinted service of Padmanabha Thirtha, Sri Anandathirtha imparted to him forthwith the knowledge of the Supreme Spirit.

वेदान्ताब्धिं न यो जातु जहौ विद्वत्तिमिङ्गिलः ।
युक्ति प्रवाह् संरम्भात्परशास्त्रनदीचरः ॥ १२२ ॥

Like the whale always moving majestically in the sea, migrating to the river at times to swallow the small fish, Padmanabha Thirtha—the whale of prodigious learning never forsook the unbounded sastra. But out of resentment ransacked the limited scriptural content only to defy and defeat the chain of inferences of the disputants.

व्याख्याप्रणादमात्रेण वीरम्मन्यान्स्वमण्डले ।
मायाविग्रामसिंहान्न यो वादिसिंहो निराकरोत ॥ १२३ ॥

Like the lion's roar frightening the graven dogs, the most distinguished controversialist Padmanabha Thirtha, ace lion, outwitted the Mayavadins (dogs) who deemed themselves to be impregnable among their lot, by his discourses which were like thunderbolts.

मत्तदुर्वादिमातङ्गतर्कमस्तकदारणे ।
पंचास्यो योऽभवद्व्यक्तं चतुरास्योऽपि केवलम् ॥ १२४ ॥

Padmanabha Thirtha was like the brave lion. mismantling the temples of elephants. His eloquence was so great and was knocking down the confusing logic of the hostile disputants.

संन्यासरत्नावलिरप्युदपादि यतः शुभा ।
टीका परानुव्याख्याया अनर्घा बोधसागरात् ॥ १२५ ॥

Padmanabha Thirtha was a great reservoir and store-house of learning. He gave birth to his 'Sannyaya Rathnavali' a surpassing commentary on Anuvyakhyana, the *magnum-opus* of the Great Acharya, a precious gem in the Vedantic Sastra.

वेदप्रवचनाचार्यशिष्योऽसाविति पूजितः ।
सभ्यः सभायां यो वेदं व्याचख्यौ वेदसारवित् ॥ १२६ ॥

Padmanabha Thirtha was well grounded in the cream of Vedic Scriptures. He was an elite to the learned assembly. He was a fitting disciple of the great Guru Madhwacharya. Padmanabha Thirtha delivered great and weighty sermons to huge assembly of Pandits.

In his last days, Sri Padmanabha Thirtha was staying at Anegondi near Kampili. As Shobhana Bhatta, he knew Harihara and Bukka, who were with him, while he was administrator for foreign affairs and defence, as the treasurer and secretary of the Kingdom. After the fall of Warangal, inspired by Sri Padmanabha Thirtha, they came to Kampili near Anegondi and founded the Empire of Vijayanagaram.

On their invitation, Sri Padmanabha Thirtha went to Anegondi and remained there in his last days being served by his disciple, Sri Narahari Thirtha. He entered Brindavan on the 16th of November 1324 A.D. The Brindavana is in a small island in the midst of Tungabhadra near Anegondi. The said Harihara gave extensive lands on both the sides of Tungabhadra to Padmanabha Thirtha. The place is now called as Nava Brindavana on account of the existence of the nine monuments.

This humble author is able to venture such glorious and sacred works and complete the same, only due to the reason that Sri Vishnu is the lover to help. It is not due to the capacity or any other merit of the author. Because Vishnu is the lover to help, He has done this only.

It is stated in **श्री बृहन्नारदीय पुराण,** under **पुरुषोत्तम माहात्म्य,** in the discussion between Narayana and Narada as under: Under the second Adhyaya, Verse 17 is simply superb and has great philosophical significance:

त्वन्मुखाच्छ्रोतुकामोहं ब्रह्मलोकादिहागतः ।
उपकारप्रियो विष्णुरिति वेदं विनिश्चितम ॥ १७ ॥

The Suta Puranika prays to the divine sage Narada that he wants to hear from him about the glories of Sri Vishnu as the lover to do help to others. This is established in all Vedas. Narada has come down from Brahmaloka. Please oblige was the prayer to Him.

This shows that 'Vishnu' is the '**उपकारप्रियः**'; because of this attribute only, such works are completed by this humble soul. That 'Vishnu Sahasranama' is to be published in 10 parts with this strength only, but definitely not on any other aspect.

विष्णुरेव ज्योतिः, विष्णुरेव ब्रह्मा, विष्णुरेवाऽत्मा, विष्णुरेव बलं, विष्णुरेव यशो, विष्णुरेव आनन्द इति ॥

24-11-2000, Friday
Main Aradhaua Day of
Sri Sri 1008 Padmanabha
Thirtha Swamiji
Navabrindavan
विक्रम संवत्सर कार्तिक कृष्ण पक्ष चतुर्दशी

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and ever being the humble student of the unique, great Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

S. Raghavendran
Welfare Officer

Office of the
Principal Accountant General (Audit) I
Tamil Nadu & Pondicherry
Chennai
17-5-2001

Dear Sir,

My humble respects to you,

On Sri Vijayadhwaja Aradhana Day, I had the opportunity to go through the 80th Publication of the SMSO Sabha on "Mahimas of Srimad Bhagavatham' as per Padmapurana. The 'Sloka' and the 'Artha' given both in Sanskrit and English made me to understand and enjoy the Bhagavatha Mahatmya. When Dhundhukari got salvation, let us hail the greatness of Paramatma who is Sat Chit Ananda rupa and try to drink the nectar embodid in the twelve skandas of Srimad Bhagavatham, which is the only way out.

The book 'Srimad Bhagavatha Mahatmyam' leads the torch for Bhagavatha Sapthaha and inculcates Bhakthi, Gnana and Vairagya to be attained by the Grace of Sri Hari, Vayu and Guru.

I recall your great service to the Madhwa Community by the presentation of these books and pray Sri Hari for your continuous seva to him.

Namaskarams.

Yours sincerely,
(Sd.) S. Raghavendran

* * *

Bhaganagar Lakshmi

C/o. S. S. Jaya Rao, I.A.S.(Retd.)
3-6-515, Himayat Nagar
Hyderabad, A.P.
17-5-2001

Dear Sri T.S.R.Ji,

I have just received the 'Rishi Panchami Katha Mahima' and I am reading with the greatest care for both the subject and

your English version. Every word of it reminded me how my mother directed me to follow the Vratham with care once again on every Rishi Panchami Day. It was really a great present to me and a reminder of conducting pooja etc. I am aged 89 years now.

I started reading your book wherein I find a very nice translation in English. Thus far what I read it once again ringing in my ears and reminded how carefully and by word my late mother directed to me. Your book was a reminder like a block of Gold.

Please do not take it as a flattery, when I say you are a Jeevanmuktha. I feel I have a guide to correct me and take me on the proper Final Road.

With regards,

Yours,
(Sd.) Bhaganagar Lakshmi

* * *

V. Vijayeendra Rao, M.A., CAIIB

Shri Hari Nivasam
13, Sambasivan Street
T. Nagar, Chennai–600 017
21–5–2001

Respected Sir,

My regards to you. The Rishi Panchami Vratha Katha book so kindly forwarded by you is 'YET ANOTHER MASTERPIECE' from a Master's family/parampara. As said in Tamil 'cat cannot come out of tiger' the great 'Tamraparni' tradition has been kept alive and getting further rejuvenated with your goodselves. I always cherish the command with Sri Lord Hari's prerana.

The 'Tantrasara Sangraha' of Srimad Acharyais a great work and may be translated. A mere reading of the book gives 'punya' and blessings to devotees.

With regards,

Yours sincerely,
(Sd.) V. Vijayeendra Rao

Prof. D. Prahladachar, M. A.
Vice-Chancellor

Rashtreeya Sanskrit Vidyapeeta
Tirupathi–517 507, A.P.
19-8-2001

Dear Sri T. S. Raghavendran,

I am very much thankful for the excellent books that you have sent. I wonder how you can write so much, that too on the subtle shastric prameyas, so authoritatively collecting so much of material, amidst the busy schedule that you have. I have also gone through the 'Rishi Panchami Vratha Katha' particularly the portion wherein you deal with the purity of Draupathi. You have taken care to collect all the relevant points and presented them in a very cogent and critical manner. The diligent readership should very much be indebted to you, for the trouble you have taken to collect the material.

With regards,

Yours sincerely,
(Sd.) D. Prahladachar

* * *

R. Narasimhachar,
S/o Pandit Sri M. Rama Rao
Phone: 2311313

No. 1, 32nd Street
Nanganallur
Chennai–600 061
14–9–2001

Dear Sri T.S.R.,

RISHI PANCHAMI VRATA KATHA

Let me begin this letter with my compliments and blessings.

(2) For some years now, officiating as a self-appointed preceptor, I have been performing the Pooja marking the culmination of Rishi Panchami Vrata Katha undertaken by four or five elderly sumangalees in my relative's house. I myself used to administer the Sankalpa to the participants in the morning. In performing the pooja proper in the evening I have been following the procedure laid down in the KALPA book, and while for narration of the episode behind the pooja, I have relied on an old Book in my possesion.

(3) This year, the book you had sent on 18-5-2001, had come handy to me and I have been able to espouse the story in elaborate detail, by reading out from your book the rare points therein. Vaideeks who had gathered to receive the Danas (gifts) as well as others present were immensely pleased and paid rich tributes to your scholarship and wisdom. A few of them had also taken your address. Thank you!

(4) It is no wonder that as an eminent advocate, you are endowed with the skill of expressing things with great lucidity and in an unassailable language making an indelible impression in the minds of the readers.

(5) It is but appropriate that besides RISHI PANCHAMI, you have sought to include in the present edition various other matters bearing importance and relevance to the main theme.

(6) The glory of the seven Rishees (pp. 27–45), Indra-Visvaroopa, Indra-Vritrasura (pp. 46–87), matters relating to the famous Bhashya of our great Acharya (pp. 100–101), and the glory of Draupadi (pp. 102–108), all these, DIAMOND CROWN to the Book.

(7) As you have rightly stated in your Foreword (p. x), it is unmistakably true that this Pooja is not only intended for the woman folk alone, but it is applicable to men as well. In this age of Kali, even some men, like Vishnuswami, knowingly or unknowingly fall victims to the abetment of SIN. It is absolute that they too join in this pooja and contribute to the success through mind, money and body and wash off the sins and thus avoid taking heinous births such as dog, bull, etc., etc.

(8) Narayana Kavacham, as we all know, is a boon to us and I may profitably mention in this connection that my revered father used to recite THIS and Gajendra Moksha regularly in the early hours.

(9) The fact that you have included in the book that how Devendra came to be afflicted by the Brahma hathi sin, and who redeemed the sins from him as stated in Brahmanda Purana, Bhagavatham and those mentioned in Tatparya Nirnaya help

us to understand the true philosophy. The point mentioned in P. 7 is very important and has been emphatically said. We should all know the story of seven rishis and by this we acquire virtue and get rid ourselves of our sins.

(10) It is no exaggeration to say that your narrative style is akin to the arguments of a senior and clever lawyer, who, after elaborate arguments, gives a brief resume of the arguments in legal parlance the sum-up-for the benefit of the judge. This touches the mind and heart of the readers. Thank you!

You have made absolutely clear about the presence of other four divine women with Draupadi.

We gratefully welcome your reference to Draupadi rajaswala in the book.

The prakarana—Saraswathy Bharathi is sure to be well received by the readers.

(11) Extolling the qualities of Sri KUNTI DEVI with so many adjectives is splendid. She deserves much more.

One sheds tears when one reads the passage in Pp. 128–132. It is so touching that one likes to felicitate in person.

(12) You have given the divine names of Draupadi, Sachi, Shyamala and Usha and their glory and in the end you have also mentioned the name of your revered mother, Punyavathy Sreemathy KAVERI BAI. Why should she not also be a DEVATA STREE—divine woman!

With best regards,

Yours affectionately,
(Sd.) R. Narasimhachar

॥ श्री विष्णुसहस्रनाम स्तोत्रम् ॥

प्रथमः भागः

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृत् भूतभृत् भावो भूतात्मा भूतभावनः ॥ १ ॥ ५

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ २ ॥ ८

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥ ७

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ ४ ॥ १३

स्वयंभूः शंभुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ ५ ॥ ९

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ ६ ॥ १०

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुद्धाम पवित्रं मंगलं परम् ॥ ७ ॥ १०

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ ८ ॥ १०

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ ९ ॥ ११

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहस्संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ १० ॥   १०

अजस्सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ॥ ११ ॥   ९

नामानि   १०६

॥ श्रीकृष्णार्पणमस्तु ॥

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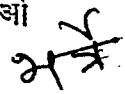
१. विश्वं—ओं विश्वाय नमः ओं
२. विष्णुः—ओं विष्णवे नमः ओं
३. वषट्कारः—ओं वषट्काराय नमः ओं
४. भूतभव्यभवत्प्रभुः—ओं भूतभव्यभवत्प्रभवे नमः ओं
५. भूतकृत—ओं भूतकृते नमः ओं
६. भूतभृत्—ओं भूतभृते नमः ओं
७. भावः—ओं भावाय नमः ओं
८. भूतात्मा—ओं भूतात्मने नमः ओं
९. भूतभावनः—ओं भूतभावनाय नमः ओं
१०. पूतात्मा—ओं पूतात्मने नमः ओं
११. परमात्मा—ओं परमात्मने नमः ओं
१२. मुक्तानां परमा गतिः—ओं मुक्तानां परमायै गतये नमः ओं
१३. अव्ययः—ओं अव्ययाय नमः ओं
१४. पुरुषः—ओं पुरुषाय नमः ओं
१५. साक्षी—ओं साक्षिणे नमः ओं

१६. क्षेत्रज्ञः—ओं क्षेत्रज्ञाय नमः ओं

१७. अक्षरः—ओं अक्षराय नमः ओं

१८. योगः—ओं योगाय नमः ओं

१९. योगविदां नेता—ओं योगविदां नेत्रे नमः ओं

२०. प्रधान पुरुषेश्वरः—ओं प्रधान पुरुषेश्वराय नमः ओं

२१. नारसिंहवपुः—ओं नारसिंहवपुषे नमः ओं

२२. श्रीमान्—ओं श्रीमते नमः ओं

२३. केशवः—ओं केशवाय नमः ओं

२४. पुरुषोत्तमः—ओं पुरुषोत्तमाय नमः ओं

२५. सर्वः—ओं सर्वाय नमः ओं

२६. शर्वः—ओं शर्वाय नमः ओं

२७. शिवः—ओं शिवाय नमः ओं

२८. स्थाणुः—ओं स्थाणवे नमः ओं

२९. भूतादिः—ओं भूतादये नमः ओं

३०. निधिः—ओं निधये नमः ओं

३१. अव्ययः—ओं अव्ययाय नमः ओं

३२. संभवः—ओं संभवाय नमः ओं

३३. भावनः—ओं भावनाय नमः ओं

३४. भर्ता—ओं भर्त्रे नमः ओं

३५. प्रभवः—ओं प्रभवाय नमः ओं

३६. प्रभुः—ओं प्रभवे नमः ओं

३७. ईश्वरः—ओं ईश्वराय नमः ओं

३८. स्वयंभूः—ओं स्वयंभुवे नमः ओं

३९. शंभुः—ओं शम्भवे नमः ओं

४०. आदित्यः—ओं आदित्याय नमः ओं

४१. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं

४२. महास्वनः—ओं महास्वनाय नमः ओं

४३. अनाधिनिधनः—ओं अनादिनिधनाय नमः ओं

४४. धाता—ओं धात्रे नमः ओं

४५. विधाता—ओं विधात्रे नमः ओं

४६. धातुरुत्तमः—ओं धातुरुत्तमाय नमः ओं

४७. अप्रमेयः—ओं अप्रमेयाय नमः ओं

४८. हृषीकेशः—ओं हृषीकेशाय नमः ओं

४९. पद्मनाभः—ओं पद्मनाभाय नमः ओं

५०. अमरप्रभुः—ओं अमरप्रभवे नमः ओं

५१. विश्वकर्मा—ओं विश्वकर्मणे नमः ओं

५२. मनुः—ओं मनवे नमः ओं

५३. त्वष्टा—ओं त्वष्ट्रे नमः ओं

५४. स्थविष्ठः—ओं स्थविष्ठाय नगः ओं

५५. स्थविरः—ओं स्थविराय नमः ओं

५६. ध्रुवः—ओं ध्रुवाय नमः ओं

५७. अग्राह्यः—ओं अग्राह्याय नमः ओं

५८. शाश्वतः—ओं शाश्वताय नमः ओं

५९. कृष्णः—ओं कृष्णाय नमः ओं

६०. लोहिताक्षः—ओं लोहिताक्षाय नमः ओं

६१. प्रतर्दनः—ओं प्रतर्दनाय नमः ओं

६२. प्रभूतः—ओं प्रभूताय नमः ओं

६३. त्रिककुद्धाम—ओं त्रिककुद्धाम्ने नमः ओं

६४. पवित्रं—ओं पवित्राय नमः ओं

६५. मंगलं—ओं मंगलाय नमः ओं

६६. परम्—ओं पराय नमः ओं

६७. ईशानः—ओं ईशानाय नमः ओं

६८. प्राणदः—ओं प्राणदाय नमः ओं

६९. प्राणः—ओं प्राणाय नमः ओं

७०. ज्येष्ठः—ओं ज्येष्ठाय नमः ओं

७१. श्रेष्ठः—ओं श्रेष्ठाय नमः ओं

७२. प्रजापतिः—ओं प्रजापतये नमः ओं

७३. हिरण्यगर्भः—ओं हिरण्यगर्भाय नमः ओं

७४. भूगर्भः—ओं भूगर्भाय नमः ओं

७५. माधवः—ओं माधवाय नमः ओं

७६. मधुसूदनः—ओं मधुसूदनाय नमः ओं

७७. ईश्वरः—ओं ईश्वराय नमः ओं

७८. विक्रमी—ओं विक्रमिणे नमः ओं

७९. धन्वी—ओं धन्विने नमः ओं

८०. मेधावी—ओं मेधाविने नमः ओं

८१. विक्रमः—ओं विक्रमाय नमः ओं

८२. क्रमः—ओं क्रमाय नमः ओं

८३. अनुत्तमः—ओं अनुत्तमाय नमः ओं

८४. दुराधर्षः—ओं दुराधर्षाय नमः ओं

८५. कृतज्ञः—ओं कृतज्ञाय नमः ओं

८६. कृतिः—ओं कृतये नमः ओं

८७. आत्मवान्—ओं आत्मवते नमः ओं

८८. सुरेशः—ओं सुरेशाय नमः ओं

८९. शरणं—ओं शरणाय नमः ओं

९०. शर्म—ओं शर्मणे नमः ओं

९१. विश्वरेताः—ओं विश्वरेतसे नमः ओं

९२. प्रजाभवः—ओं प्रजाभवाय नमः ओं

९३. अहः—ओं अह्ने नमः ओं

९४. संवत्सरः—ओं संवत्सराय नमः ओं

९५. व्यालः—ओं व्यालाय नमः ओं

९६. प्रत्ययः—ओं प्रत्ययाय नमः ओं

९७. सर्वदर्शनः—ओं सर्वदर्शनाय नमः ओं

९८. अजः—ओं अजाय नमः ओं

९९. सर्वेश्वरः—ओं सर्वेश्वराय नमः ओं

१००. सिद्धः—ओं सिद्धाय नमः ओं

१०१. सिद्धिः—ओं सिद्धये नमः ओं

१०२. सर्वादिः—ओं सर्वादये नमः ओं

१०३. अच्युतः—ओं अच्युताय नमः ओं

१०४. वृषाकपिः—ओं वृषाकपये नमः ओं

१०५. अमेयात्मा—ओं अमेयात्मने नमः ओं

१०६. सर्वयोगविनिस्सृतः—ओं सर्वयोगविनिस्सृताय नमः ओं

|| श्रीः ||

|| श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ||

१. विश्वं—ओं विश्वाय नमः ओं ||

१. विश्वं–पूर्णम् || Complete or Full.

ज्यायस्त्वात् सर्वगुणेषु भूमगुणस्य सः एव आदौ उच्यते ||

Among all the qualities, the attribute of **'भूमा'**– 'Completeness' is the chief quality. Hence, only the great 'Vishnusahasranama Stotra' starts from this Sabda— 'विश्वमिति'.

Vishnu is Full and Complete in all places and at all times and in all attributes. There is no decrease when an Avatar takes place from the Moola Roopa. Similarly the Avatar being a portion of Moola Roopa, as it looks, is also full and complete. There is no increase when the Avatar joins with the Moola Roopa.

Under बृहदारण्यकोपनिषत्—Seventh Adhyaya, **प्रथमं ब्राह्मणम्**—the First Mantra states—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते || ७-१-१ ||

The Moola Roopa is full of the Supreme Vishnu. The Avathara Roopa is also full. From the Moola Roopa, the Avathara Roopa starts. The Moola Roopa again receives back the Avathara and remains full.

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः |
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ||
परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः |
न देशकालसामर्थ्यैः पारावर्यं कथञ्चन ||

पूर्णरूपस्य पूर्णं यदवतारगं रूपं तदात्मन्यादाय पूर्णमेवावतिष्ठते ||

Again under the Aphorism 1-3-8—

॥ ओं भूमा संप्रसादादध्युपदेशात् ओं ॥

it is established that 'भूमा' is only Vishnu. The reasons given are 'सम्प्रसादात्' which means 'पूर्णसुखरूपत्वात्' and 'अध्युपदेशात्' which means—

सर्वेषां उपर्युपदेशात् च 'विष्णुरेव भूमा'।

Srimad Acharya, in his classical Bhashya, quotes from 'Mahanarayana Upanishad' as below—

"सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम्।
विश्वं नारायणं देवं अक्षरं परमं पदम्॥
विश्वतः परमां नित्यम्" इति हि श्रुतिः॥

विश्वं=गुणैः पूर्णं इत्यर्थः॥

Under Bhagawad Gita 7-19—

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ १९॥

While interpreting this Verse, वासुदेवः=सर्वमिति, it is explained as 'पूर्णमिति', which means it would be difficult to understand and assimilate that 'Vasudeva' is Full and Complete, which would happen to a devotee after many births only.

The authorities are also given to show that **विश्वं** is **पूर्णम्**—

(१) "सर्वं समस्तं विश्वं च अनन्तं पूर्णमेव च॥"

(२) "विश्वनामा स भगवान् यतः पूर्णगुणः प्रभुः"
इति च पाद्मे॥

Srimad Acharya has quoted this Padma Purana authority under Gita Tatparya, in the Sloka 11-47—

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वं अनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

२. विश्वं=जगत् प्रविष्टम् ॥ 'विश प्रवेशने' इति धातुः ।

Vishnu enters the Universe. Hence He is called 'Vishwam'.

"नियामकतया भूतानि विशति इति विश्वम् ।"

Vishnu enters all creatures as the Commander and Controller and so He is called 'Vishwam'.

Under the Brahma Sutra 1-4-27—

॥ ओं आत्मकृतेः परिणामात् ओं ॥

Srimad Acharya states in his unique Bhashya as—

प्रकर्षेण करोति इति प्रकृतिः इति योगात् च । प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्परिणामेषु स्थित्वा, आत्मनः बहुधाकरणात ॥

When the Sabda 'Prakriti' is equated to Vishnu, the same is done on the basis, that He does all in a special and unique manner. Vishnu enters the eternal subtle Prakriti and makes it to expand or enlarge and then as the Controller stands there and makes them to take several different forms. Hence this attribute of entering in all in the universe and protecting them is the quality of Vishnu explained by the Sabda 'विश्वं'. The authoritative Sruti states—

"यदोषधीभिः पुरुषान् पशूंश्च विवेश भूतानि चराचराणि इति ।"

In the authority of 'Moksha Dharma' it is clearly stated—

वेशनात् विश्वमित्याहुः लोकानां काशिसत्तमः ।
लोकांश्च विश्वमेव इति प्रवदन्ति नराधिप ॥ इति ॥

Oh! the King of Kasi! They say Bhagawan is 'Vishwam' because He enters all the worlds. Oh! King! They also say that the worlds themselves are called 'Vishwam'.

३. विश्वकारणत्वात् 'विश्वम्' ॥

Vishnu is called 'विश्वं' because He alone is responsible for the Creation of the Universe.

"कार्यकारणयो: एक शब्द व्यवहृति: भवेत्" इति शब्दनिर्णये ॥

In the authority 'Sabda Nirnaya' it is seen that both 'reason or cause and effect' are being denoted by the same sabda.

Hence, Vishnu being the Cause of the Universe, is called by the Sabda 'विश्वं' itself, which denotes the Universe.

In the Second Sutra 1-1-2—

॥ ओं जन्माद्यस्य यतः ओं ॥

Srimad Acharya cites in his glorious Bhashya on 'Rig Samhita'—

'यो न: पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा' इत्यदि च ॥

which clearly states that Vishnu is the Creator and Reason for the universe to start with.

४. जीवनियामकत्वात् 'विश्वम्' ॥

Vishnu is called 'विश्वं' since He is the Controller, Commander and Guide for the Jiva.

शरीरेषु प्रविष्टत्वात् 'विश्व:' जीव: उदीर्यते ।

Since Jiva enters the bodies, he is called by the term 'विश्वः'।

जीवस्य तदधीनत्वात्, विष्णुः 'विश्वं' इति स्मृतः इति माहात्म्ये ॥

Then, Jiva is completely under the bondage and control of Vishnu. Therefore, Vishnu is called by the sabda 'विश्वं'. This is arrived on the basis of the doctrine established in the Sutra 1-4-3—

॥ ओं तदधीनत्वात् अर्थवत् ओं ॥

which means—when one is under the total and absolute control of the other, then the qualities or the names of the controlled will be taken over automatically by the controller. Hence Jiva known by the term 'विश्वं' which is totally always under the control of Vishnu, then Vishnu is also called as 'विश्वम्'.

५. प्रलये च मोक्षे च भूतानि अत्र विशन्ति इति 'विश्वम्' ॥

At the time of Pralaya as well as in Moksha, the creatures/jivas enter there and hence Vishnu is called 'विश्वम्'.

" यत् प्रयन्त्यभिसंविशन्ति " इति श्रुतेः ॥

This Taittireeya Upanishad explains this phenomenon of Brahma.

६. विशिष्टसुखज्ञानरूपत्वात् विश्वम् ॥

Vishnu is having supreme knowledge and happiness swaroopa and so He is called 'Vishwam'.

" विज्ञानं आनन्दं ब्रह्म " इति श्रुतिः ॥

७. विशिष्ट आनन्द पूर्णत्वात् 'विश्वम्' ॥

Since Vishnu is having Supreme Ananda in full immeasurable, He is called 'Vishwam'.

८. विशिष्ट सुबलरूपत्वात् 'विश्वम्' ॥

'सुवः सुबलरूपत्वात्' इति लिंगात् 'व' शब्दस्य बलवाचित्वौ आगमादिति ॥

Vishnu is called 'Vishwam' since He has Supreme Strength in Him, which cannot be compared to anyone at all.

९. यस्यानुवित्तः प्रतिबुद्ध आत्मा
अस्मिन् सन्दोहे गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः य उ लोक एव ॥ बृह. उ. ६-४-१३

स हि सर्वस्य कर्ता and स विश्वकृत् seem to be overlapping. To avoid this विश्वकर्ता=मुख्यवायोः कर्ता इति ॥

विश्वो वायुः समुद्दिष्टः पूर्णत्वाज्जीवसङ्घतः ।
तदन्यस्यापि सर्वस्य कर्तैको विष्णुरेव हि ॥

Sri Vayu is called 'Vishwam' because He is also complete in the category of Jeevas. He is Jeevotthama. He is the creator of all by the Grace of Vishnu and Vishnu is his Creator.

10. Mandukya Upanishad states in द्वितीय खण्डः मन्त्रः 9 as—

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक् तथा प्राज्ञः त्रिधा भोगं निबोधत ॥ ५ ॥

'Vishwa' enjoys outside objects, Taijasa dream objects and so on. These are revealed to Chaturmukha Brahma and called ब्रह्मदृष्टमन्त्र and are very pious.

11. For that Mandukya Upanishad, Mantralaya Mahaprabhu, in his Khandartha, does Mangalacharana as under—

समस्तगुणपूर्णाय दोषदूराय विष्णवे ।
नमः श्रीप्राणनाथाय **विश्वादि** चतुरात्मने ॥

Full with Infinite Auspicious qualities and devoid of iota of defects, and Master of Mahalakshmi and Mukhyaprana, is Lord Vishnu, Who is **विश्वः**, Who is **तैजसः**, Who is **प्राज्ञः** and Who is **तुर्यः** and humble namaskarams are done to him.

Again the Eighth Mantra in the first Khanda states—

दक्षिणाक्षिमुखे **विश्वः** मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञः त्रिधा देहे व्यवस्थितः ॥ ८ ॥

विश्वः—Paramatma is residing in the right eye in the waking state—

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दं च तथा प्राज्ञं त्रिधा तृप्तिं विजानथ ॥ १० ॥

Sturdy articles and step by step, finer and subtler articles satisfy **विश्व, तैजस** and so on.

माण्डूक्योपनिषत् ३त्-८—

अकारो नयते विश्वं उकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं न अमात्रे विद्यतेऽगतिः ॥ ८ ॥

Vishwa who is told by the letter 'अ', when Upasana is made on Him like that, takes that devotee towards Him known as 'विश्वः'.

The Bhashya concludes beautifully with this Verse—

एकोऽपि निर्विशेषोऽपि चतुर्धा व्यवहारभाक् ।
यस्तं वन्दे चिदानन्दं विष्णुं विश्वादि रूपिणम् ॥

॥ श्रीः ॥

२. विष्णुः—ओं विष्णवे नमः ओं ॥

१. सर्वव्यापित्वात् विष्णुः ॥

Vishnu is so called because of His all-pervasive nature.

२. सर्वप्रवेशित्वात् विष्णुः ॥

Vishnu is so called because He can enter and enters in all places.

३. त्रिविक्रमरूपेण पादक्रमणात् विष्णुः ॥

In the Avatar of Trivikrama, He measured the entire Universe and so called as 'Vishnu'.

4. He is also called as 'Vishnu' for—

(i) He is having great lustre in Him.
(ii) He is pervaded in the whole sky.
(iii) He is the shelter and refuge for all creatures.

५. पद्मपुराणे—देवाः ऊचुः ॥

नताः स्म विष्णुं जगदादिभूतं
सुरासुरेन्द्रं जगतां प्रपालकम् ।
यन्नाभिपद्मात्किलपद्मयोनिः
बभूव तं वै शरणं गताः स्मः ॥

6. Tapaneeya Sruti states—

" अथ कस्मात् उच्यते महाविष्णुरिति यस्मात् स्वमहिम्ना सर्वान् लोकान् सर्वान् देवान् सर्वानात्मनः सर्वाणि भूतानि व्याप्नोति व्यापयति " इति तापनीयश्रुतिः ॥

7. Vishnu is so called since His Strength and Activities cannot be fully known as measured by anyone.

'ण'कारो बलम् । 'ष'कार प्राण आत्मा । इति श्रुतेः ॥

तथा च विशिष्टचेष्टाबलशीलत्वाद्=विष्णुः ॥ .

The authority is also given—

> विशिष्टबलचेष्टत्वाद् विष्णुरित्यभिधा हरेः ।
> प्राणं बलं षकारं च णकारं चाऽह हि श्रुतिः ॥
> उपसर्गत्वतो वेस्तु ताच्छील्यार्थादुनस्तथा ।
> णकारश्च षकारश्च नामरूपतया मतौ ॥ इति

8. Under the Sutra 3–2–11—

॥ ओं न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ओं ॥

the Glory of Vishnu being One, but at the same time pervaded everywhere is brought out splendidly by the extra-ordinary power of Him. The authority is from Matsya :

> एक रूपो परो विष्णुः सर्वत्रापि न संशयः ।
> ऐश्वर्याद्रूपमेकं च सूर्यवद्बहुधेयत इति ॥

> ९. वेदे रामायणे चैव पुराणे भारते तथा ।
> आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

In all the Vedas, Ramayana, Puranas and similarly in Bharatha also, in the beginning, in the middle and in the end, Vishnu alone in all places is sung and praised.

10. Under the Sutra 1–3–10—

॥ ओं अक्षरमम्बरान्तधृतेः ओं ॥

Srimad Acharya has quoted a glorious authority from Skanda Purana—

> पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
> विष्णुरेको विभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥ इति

Vishnu is the refuge or shelter for all the wörlds in the past, present and future. No one has so much capacity like Him.

११. व्याप्य मे रोदसी पार्थ कान्तिरभ्यधिका स्थिता।
क्रमणाच्चाप्यहं पार्थ विष्णुः इति अभिसंज्ञिते ॥ इति भारते।

The reason for the Vishnu Sabda applicable to Krishna is given by HIM.

१२. विष्णुरहस्य अध्यायः ४, श्लोकः १—

हयग्रीव उवाच—

व्यापकत्वात् अयं विष्णुः विशिष्टप्राणनादितः।
विशिष्ट सुखवत्वादेः अपि विष्णुः अहं श्रुतः ॥

This is told to Chaturmukha Brahma.

Geeta states 9–24—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥

Vishnu is the enjoyer of all yagas, yagyas and He is the Master of all sacrifices.

१३. विविधकामान् भक्तेभ्यः 'ष्णुः'—क्रमेण वासुदे द्वादशाक्षर अभिमानी सनोति ददाति इति=विष्णुः ॥

For the devotees, He is the giver of various kinds of desires, by the roopas of Vasudeva. Hence He is called 'Vishnu'. Primarily He gives the desire for Moksha and bestows it to the satwic souls : so that Vasudeva is Vishnu.

14. Under the Sutra 2–3–12—

॥ ओं उत्क्रान्तिगत्यागतीनाम् ओं ॥

"स आत्मा स आत्मनः स ईशः स विष्णुः सः परः स **परोवरीयान्**" इति ॥

॥ श्रीः ॥

३. वषट्कारः—ओं वषट्कारार्य नमः ओं ॥

१. षट्=ऐश्वर्य[1] वीर्य[2] यशः[3] श्री[4] ज्ञान[5] वैराग्याणि[6] यस्मिन् सः वषट्। षट् गुणेत्वेन वर्तते इति=वषट्कारः ॥

Vishnu is having the six qualities/attributes in infinite, viz: wealth, valour, reputation, prosperity, knowledge and detachment and so He is called 'वषट्कारः'.

२. यज्ञभूम्यां वषडिति क्रियते आक्रियते इति=वषट्कारः ॥

Vishnu is called 'वषट्कारः' since He predominantly occupies the yagya-bhoomi and receives all the offerings and bestows fruits on the performers.

"यज्ञो यज्ञ पुमान् नाम यज्ञेशो यज्ञभावनः ।
यज्ञभुक् चेति पञ्चात्मा यज्ञेष्विज्यो हरिः स्वयम् ।
आश्रावयास्तु श्रौषड्यजाथो येयजामहे ।
वषट्कारान्तिकैः नित्यं यजुर्भिः पञ्चभिः विभुः ॥"

इति तन्त्रसारे ॥

३. बलषट् गुणरूपः कर्ता च इति वषट्कारः ॥

Vishnu is called 'Vashatkara' because He is the Creator of the six excellent qualities in the Jeevas as per their respective status.

४. भक्तानां बलषट् गुणान् करोति इति वषट्कारः ॥

For the devotees, He bestows those six qualities and blesses them as per their status and so He is called 'Vashatkara'.

५. वषट् क्रियते यस्मै इति वषट्कारः ॥

All yagyas are performed for Him—Vishnu—Hence He is called 'वषट्कारः',

6. In अनुव्याख्यानं under the 319th Verse Srimad Acharya states—

कवचं वर्तते यस्मात् षड्गुणत्वेन सर्वदा ।
वषट् तद्वत्वतः तेषां वौषडित्येव कथ्यते ।।

वर्तते इति 'वः'—षड्गुणात्मकत्वात् 'षट्' वश्चासौ षट् च इति वषट्
१. ऐश्वर्य २. वीर्य ३. यशः ४. श्रीः ५. ज्ञान ६. वैराग्या
षड्गुणाः ।।

Hence **Vishnu is called** वौषट् or वषट्कारः ।

।। श्रीः ।।

४. भूतभव्यभवत्प्रभुः—ओं भूतभव्यभवत्प्रभवे नमः ओं ।।

१. भूतभव्यभवतां=अतीत आगामि वर्तमानानां प्रभुः ।।

Vishnu is the Lord or Master of all existed in t
past and is going to be in future and is available now.

२. भूतं=प्रभूतं मंगलं यस्मात् सः भूतभव्यः स च असौ भ
प्रभुश्चेति=भूतभव्यभवत्प्रभुः ।।

Vishnu is the originator of all mangalas. He is t
Lord of mangalas. Hence He is called भूतभव्यभवत्प्रभुः ।।

3. By giving definition to Brahman — Vishnu in t
Second Sutra as ओं जन्माद्यस्य यतः ओं (1–1–2) it was sho
that Hari is the Sole Person responsible for Creatio
Destruction, Sustenance etc. A doubt may arise at a rem
case viz. the Sruti vakyas taken for consideration are—

" स इदं सर्वं असृजत (तैत्तिरीय) इत्यादीनाम् 'इदं' श
श्रवणेन वर्तमानकालीन जगत्कारणता परत्वस्यैव उचितत्वा

कालान्तरे पुनः अस्यैव जगत्कारणत्वे प्रमाणाभावेन, न कालान्तरीय जगत्कारणत्वं अस्ति इति अभ्यधिकाशङ्का निरासना । इति शेषः ॥

Hence the Bhashya proceeds—

देशकालान्तरे अन्यतोऽपि सृष्ट्यादिः युक्तेत्यतो ब्रूते—

॥ ओं अनेन सर्वगतत्वमायामयशब्दादिभ्यः ओं ॥ ३-२-३८ ॥

सर्वदेशकालवस्तुषु अनेनैव [विष्णुना एव] सृष्ट्यादिकं प्रवर्तते ॥

This Creation etc., for all, at all times and in all places is done only by Vishnu. Hence He is called 'भूतभव्यभवत्प्रभुः'.

In Mahabharata Tatparya Nirnaya, Srimad Acharya has given a glorious Verse 13–134—

यो वेत्ति निश्चितमतिः हरिः अब्जजेश
पूर्वाखिलस्य जगतः सकलेऽपि काले ।
सृष्टिस्थिति प्रलय मोक्षदं आत्मतन्त्रं
लक्ष्म्या अपि ईशमति भक्तियुतः स मुच्येत् ॥

There are millions of Chaturmukha Brahma and other Supreme Devatas like Indra, Rudra, Garuda and so on. *But Vishnu is the only One.* There is none equal to Him at all. He is alone responsible for Creation etc., at all times. Hence the definition given in the Second Sutra as ब्रह्मणः लक्षणं आह —is applicable only to Him for all times, as 'ओं जन्माद्यस्य यतः ओं ॥'

Since He has this attribute, He is always Anantha kalyanaguna paripoorna. The inference is as under—

ब्रह्म विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादि कर्तृत्वात् व्यतिरेकेण देवदत्तवत् ॥

4. **Aditya Purana**—3rd Adhyaya, 57th Verse states—

पुण्यात् त्वद्दयया लब्धं विशेषादकुतोभयम् ।
भगवन्तं विश्ववन्द्यं भूतभव्यभवत्प्रभुम् ॥

Lord Srinivasa, Vishnu is called भूतभव्यभवत्प्रभुः ॥

॥ श्रीः ॥

५. भूतकृत्—ओं भूतकृते नमः ओं ॥

१. भूतानि कृन्ततीति=भूतकृत् ॥

Vishnu is the Creator of all creatures.

२. कृति=छेदने। भूतादि उपद्रवपरिहर्ता इत्यर्थः ॥

Vishnu is the Clearing Agent of all hindrances ar disturbances created by the wicked devils.

3. This Creation has to be understood in two ways- There are eternal entities and non-eternal entities; e.g The Jiva, Vedas, Time, Space etc., are all eternal. Creat for such entities is by the process of 'पराधीनविशेषावाति which means the existence of such entities can be felt on by the presence of some other objects of creation. Say, f example, the presence of the soul cannot be seen, unless body is given for it to reside and to work out for salvatio So the getting of body itself is treated as birth of the sou It is not like the creation of a pot today which was not existence yesterday. अभूत्वाभवनरूपसृष्टिः. Hence creati is of two types.

Creation

१. अभूत्वाभवनरूपसृष्टिः

That which was not available, brought into existence, (say) like creation of pot cloth, etc.

२. पराधीनविशेषावाप्तिरूपसृष्टिः

That which is available but its presence is made known due to the creation of another object connected to it, just like creation of body and the soul residing in it and so on.

This type of creation is dealt with in detail in the Sutras—

॥ ओं न वियदश्रुतेः ओं ॥ २-३-१

॥ ओं अस्ति तु ओं ॥ २-३-२

॥ ओं गौण्यसंभवात् ओं ॥ २-३-३

॥ ओं शब्दाच्च ओं ॥ २-३-४

॥ ओं स्याच्चैकस्य ब्रह्मशब्दवत् ओं ॥ २-३-५

॥ ओं प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ओं ॥ २-३-६

॥ ओं यावद्विकारं तु विभागो लोकवत् ओं ॥ २-३-७

Hence the definition given to Vishnu in the second aphorism as जन्माद्यस्य यतः is unchallenged. Vishnu is the Creator of all creatures whether they are eternal or otherwise.

4. In the Sutra : 'ॐ आपः ॐ' [२-३-१] Srimad Acharya quotes :—

"कर्ता सर्वस्य वै विष्णुः एक एव न संशयः ।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥"

इति भविष्यत्पुराणे ॥

5. Srimad Acharya states in Dwadasa Stotra : 2–5—

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिम् ॥ ५ ॥

सर्वं भगवान् सृजति इति सर्वकर्ता ॥

॥ श्रीः ॥

६. भूतभृत्—ओं भूतभृते नमः ओं ॥

१. भूतानि बिभर्तीति=भूतभृत् ।

Vishnu is the Support and the Protector of all creatures. Hence He is called '**भूतभृत्**'.

2. Vishnu is **भूतभृत्** since—

(i) He supports all the creatures.

(ii) He protects all the creatures.

The quality of Protection is very important. While giving the definition for Brahman under the Second Sutra '**ओं जन्माद्यस्य यतः ओं**', the attribute of '**स्थितिः**' has been highlighted. But again under the Bhakthipada, a separate Sutra has been done, to show that 'Protection', is vested with Vishnu which He alone is capable of—

॥ ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो
ब्रवीति च भूयः ओं ॥ ३-२-२२ ॥

Srimad Acharya quotes Brahmanda Purana—

सृष्टिं च पालनं चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः इति ॥

3. Gita 7–7 states—

मत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Vishnu is like the main string in support of all the flowers or pearls in the garland. Similarly Vishnu is the main support for all the creatures whether they know Him or not.

Carlyle gave a wonderful example while explaining this phenomenon—

> "Creation lies before us like a glorious rainbow, but the SUN that made it lies hidden from us and behind us."

Similarly, the creation made by Vishnu is before us but He is not available to us to be seen except thro' reading the Holy Scriptures.

Vishnu is the support and we live only due to this support.

॥ श्रीः ॥

७. भावः—ओं भावाय नमः ओं ॥

१. भावयति जगत् उत्पादयति इति=भावः ॥
भावयति जनयति भूतानि इति=भावः ॥

Vishnu is called 'भावः' because He creates the world.

२. भाः=कान्तिः, अवति=ददाति चन्द्रादिभ्यः इति ॥

Vishnu is called 'भावः' because He gives light to the Moon, Sun, Fire, etc.

This we find in the Adhikaranam 1-3-22—

॥ ओं अनुकृतेः तस्य च ओं ॥

The Kataka Upanishad states—

"तमेव भान्तं अनुभाति सर्वम् ॥" इति अनुकृतेः ।

"तस्य भासा सर्वमिदं विभाति ॥" इति ।

All these establish clearly that by the light of Vishnu only, all others get their light.

Gita 15-6—

"न तत् भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥" इति ।

The Sun, the Moon, the Fire do not glitter or shine out of their own merit or capacity. They do so by the grace of the One Who, when reached by a devotee, there is no scope for return at all again to this samsaric world.

Gita 15-12—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

It is not due to the light of the Sun, that the worlds shine in brightness; similar is the case of the Moon and Fire. All these emanate only from Lord Krishna.

Hence Vishnu is 'भावः'.

३. भानि=नक्षत्राणि अवति=प्रविशतीति=भावः ॥

Vishnu enters all the stars and protects them and so He is called 'भावः'.

4. The authority from 'Viveka' is given to show that this 'भावः', is applicable in the primary sense to the One, Who does creation, destruction, protection etc.

सृष्टिः स्थितिश्च संहारो भावनं समुदाहृतम् ।
तद्यः करोति पुरुषः स भावः इति कीर्तितः ॥ इति विवेके ॥

५. जगतः भां=प्रकाशं वर्तयति इति=भावः ॥

Vishnu is called 'भावः' because for the world, light or shining is coming from Him only. Kataka Upanishad clearly states : "तस्य भासा सर्वमिदं विभाति" इति श्रुतिः ।

६. भात्मकान्=मुक्तान् अवतीति=भावः ॥

Vishnu is called 'भावः' since He protects the Mukthas —released souls also. The Sruti states 'अमृतस्यैष सेतुः' for the Moksha called 'अमृत', Vishnu is the connecting bridge.

७. भवति=विद्यते एव, न तु उत्पद्यते इति भावः । असाधारण्येन व्यपदेशात् ॥

Vishnu is there always, He is never created. उत्पत्तिः वासुदेवस्य प्रादुर्भावः, न तु जनिः । Hence Vishnu is called 'भावः'—Ever existent in full.

८. नमो भवाय भावाय धीराय परमेष्ठिने ।
वीराय वीरवपुषे ऋषये परमात्मने ॥

॥ श्रीः ॥

८. भूतात्मा—ओं भूतात्मने नमः ओं ॥

१. भूतनियामकः=भूतात्मा ॥

Vishnu is the Controller of all Creatures. He is the Lord/Master of all creatures. He is the Regulator.

2. Tho' we are chetanas by nature and are eligible for activities, still we will be reduced to a stone, if His Grace and Regulation are not there.

In the Sutra 2-1-24—

॥ ओं अश्मादिवच्च तदनुपपत्तिः ओं ॥

it is explained that tho' the Jiva is chetana, still the same will be like an inanimate object, due to utter dependency.

चेतनत्वेऽपि अश्मादिवत् अस्वतन्त्रत्वात्

स्वतः कर्तृत्व अनुपपत्तिः जीवस्य ।

Jiva cannot act of his own accord due to his utter dependent nature. भूतात्मा—Vishnu is required for him to be dynamic.

In Mahabharata, a beautiful example is given for this situation.

यथा दारुमयीं योषां नरः स्थिरसमाहितः ।

इङ्गयत्यङ्गमङ्गानि तथा राजन् इमाः प्रजाः ॥ '' इति ।

Just like wooden dolls can play only by the string operator on the top, but cannot act of their own volition the Jivas are also under similar and identical position as the inanimate wooden dolls in the absence of independence. भूतात्मा–Vishnu is needed for them to be dynamic.

3. Under Gita 5–7, the Verse runs thus—

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्म भूतात्मा कुर्वन्नपि न लिप्यते ॥

which means l

योगयुक्तः, विशुद्धात्मा, विजित आत्मा, जितेन्द्रियः

That person who has the intention for mental faculty for submitting all to Eswara, with clean nature and mind

having conquered the mind, having controlled all the ten indriyas.

सर्वभूत, आत्मभूत, आत्मा

For Chaturmukha Brahma and for all Creatures *He is the Master,* and the same Great Person is also my master, does the Karmas and for him, the Karmas tho' done, do not stick (which means he does not suffer of the results of Karmas कुर्वन्नपि न लिप्यते ॥)

So सर्वभूतात्मभूतः = परमेश्वरः ॥ Gita Bhashya. श्री विष्णुः ॥

Srimad Acharya states in Gita Tatparya as—

आदानात् सर्वभूतानां विष्णुः आत्मा प्रकीर्तितः ।
सर्वभूतात्मभूतात्मा तत्र भूतमनाः पुमान् ॥ इति ॥

भूतात्मा is Vishnu, is the Source of all activities of all beings.

॥ श्रीः ॥

९. भूतभावनः—ओं भूतभावनाय नमः ओं ॥

१. भूतानां भावान्मनसि नयति इति=भूतभावनः ॥

Vishnu is called 'Bhootha Bhavana' since He is responsible for the Creatures to reach to their desires of the mind.

२. भूतानि भावयति इति=भूतभावनः ॥

Vishnu is known as 'Bhootha Bhavana' since He makes the Creatures to live in the world.

३. भुवि ऊता भा यस्य सः भूतभः, स च असौ अवतीति अवनश्चेति=भूतभावनः ॥

In the world or in the whole space, He is the most lustrous object and protecting all of them.

४. भूतानि भावयति, उत्पादयति, वर्धयति प्रापयति इति= भूतभावनः ॥

Vishnu, in short, is the sole reason for all to live, to be born etc., and so He is called 'Bhoota Bhavana'. The definition given in the Second Sutra 'ओं जन्माद्यस्य यतः ओं' is the meaning of this sabda in a nutshell.

५. भूतभावं भूतस्वभावं नयति इति=भूतभावनः ॥

Vishnu has not created the 'nature' of the Jiva like the Jiva. It is time immemorial. But still Vishnu is having all control and exercise over all entities, no matter whether they are eternal or non-eternal. The Sruti quoted in Bhagavatham, Second Skanda is—

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहत: सन्ति न सन्ति यदुपेक्षया ॥

6. In Srimad Bhagawatham, while dealing with the release of the Kings who were imprisoned by Jarasandha, the Sloka appears as under 10–83–46—

सहदेवं तत्तनयं भगवान्भूतभावनः ।
अभ्युषिचदमेयात्मा मागधानां पतिं प्रभुः ॥

7. Gita 16–15, Arjuna states—

स्वयमेव आत्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

That Lord Krishna alone knows about Him fully but not anyone else. 'भूतभावन'—He is the creator of all animate and inanimate objects in the world. He is the Master of all Creatures and Deva for devas and He is the Master of the world.

The first glorious sloka containing Nine names of Vishnu comes to an end.

॥ श्रीः ॥

१०. पूतात्मा—ओं पूतात्मने नमः ओं ॥

१. पूतः=निर्दोषः आत्मा स्वरूपं देहं यस्य सः पूतात्मा ॥

For Vishnu the swaroopa body and the external body are the same. For Goddess Mahalakshmi also, similar is the position. For these two glorious entities, there is no connection with Prakriti at all at any time. Vishnu is called 'Poothatma' because, His body contains no defects at all. Numerous Srutis are there—

१. निरनिष्टो निरवद्यः ।

२. सद्देहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः ।

३. ज्ञानज्ञानः सुखसुखः सः विष्णुः परमाक्षरः ।

४. यदात्मको भगवान् तदात्मिका व्यक्तिः ।

as above to establish that Sri Vishnu's body contains no defects at all at any point of time or place or circumstances.

२. पूतश्च असौ आत्मा च=पूतात्मा ॥

आततत्वाच्च मातृत्वात् आत्मेति परमो हरिः ।

Since Vishnu is all pervasive and is the Protector as Master, is called 'Atma'. "आत्मभासाः तदन्ये ये नहि इतरेषां तता गुणाः". All others are only known as 'Atma' in a secondary and unimportant sense. They do not have all pervasiveness and other qualities as available in Vishnu. Hence He is called 'Poothatma'.

३. पूता आत्मनः जीवाः यस्मात्=पूतात्मा ॥

Vishnu is the great Person Who cleans the mind of the Jivas and makes them without defects, as per their status.

४. पूतानां आत्मा मनः यस्मिन् इति ॥ पूतश्चासौ आत्मा च=
पूतात्मा ॥

Vishnu is the most attractive entity, for those persons with clean and crystal minds.

५. पूतः पुण्यजनध्वंसी पुण्यश्लोक शिखामणिः ।
आदिमूर्तिर्दयामूर्तिः शान्तमूर्तिरमूर्तिमान् ॥ ९ ॥
(श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम्)

॥ श्रीः ॥

११. परमात्मा—ओं परमात्मने नमः ओं ॥

१. परमश्चासौ आत्मा च=परमात्मा ॥

Vishnu is the most Supreme Atma. So He is called 'Paramatma'.

2. The आग्नेय श्रुति states—

अथ कस्मात् उच्यते परमः इति । Why call Vishnu as 'Supreme'? परमे ह्येते नामरूपे व्याक्रियेते । तस्मात् एनमाहुः परमः इति ॥

Further 'Brihat Tantra' states—

आनन्दानुभवत्वाच्च निर्दोषत्वाच्च भण्यते ।
नित्यत्वाच्च तथा आत्मेति वेदवादिभिः ईश्वरः ॥ इति ।

Hence Vishnu is the most Supreme Atma and so He alone is 'Paramatma'.

३. परः=शत्रुः मीयते हिंस्यते येन इति=परमात्मा ॥

Vishnu is giving troubles and all kinds of obstacles to the enemies of dharma and hence He is called 'Paramatma'.

४. परा च सा मा च परमा=रमा ॥
तस्या आत्मा पतिः=परमात्मा ॥

Vishnu is the Husband of that uttami Goddess Mahalakshmi. Hence He is called Paramatma.

५. पा च सा रमा च परमा, (पातीति पा) तस्या आत्मा पतिः= परमात्मा ॥

Vishnu is the Husband of Lakshmi who protects the entire worlds.

६. स्वीतया भृत्यानादत्ते इति आत्मा ।
परमश्चासौ आत्मा च=परमात्मा ॥

Vishnu is the great Uttama Person Who takes into account the great devotees.

७. तनु विस्तारे माङ्मान इति धातुभ्यां, आत्तज्ञानाद्वा आत्मा ॥

Vishnu is taking the sole responsibility of regulating and controlling the world. He is the Person Who takes into account knowledge.

8. Under the Sutra—

॥ ओं गौणश्चेन्नात्मशब्दात् ओं ॥

There is Vamana Purana authority.

यो गुणैः सर्वतो हीनो यश्च दोषविवर्जितः ।
हेयोपादेयरहितः सः आत्मेत्यभिधीयते ॥

परमश्चासौ आत्मश्च=परमात्मा which means that Vishnu is the source/reservoir and the treasure true and abode for all auspicious qualities which are uncountable, unimaginable, unthinkable by anyone.

9. In Sumadhva Vijaya, there is a classical Verse under the 8th Canto after describing the various avatars of Vishnu, as under 8-41—

परमात्मने सततमेकरूपिणे दशरूपिणे शतसहस्ररूपिणे ।
अविकारिणे स्फुटमनन्तरूपिणे सुखचित् समस्त तनवे नमो नमः ॥

10. In Sutra 3-2-24—

॥ ओं अपि संराधने प्रत्यक्षानुमानाभ्याम् ओं ॥

Srimad Acharya quotes Brahma Vaivarta :

न तमाराधयित्वाऽपि कश्चिद्व्यक्ती करिष्यति ।
नित्याव्यक्तो यतो देवः परमात्मा सनातनः ॥ इति ।

" No one could make it manifest (reveal itself) even by intensely devout worship ; for (He) the blessed and eternal Lord of all, is eternally non-manifest.

In the Sutra 2-1-29 the special, peculiar and astonishing qualities of 'Paramatma' are given briefly.

॥ ओं आत्मनि चैवं विचित्राश्च हि ओं ॥

परमात्मनः विचित्राश्च शक्तयः सन्ति, न अन्येषाम् ॥

For Paramatma, Vishnu, there are extra-ordinary qualities but not for others.

" विचित्रशक्तिः पुरुषः पुराणः
न च अन्येषां शक्तयः तादृशाः स्युः ।
एको वशी सर्वभूतान्तरात्मा
सर्वान् देवानेक एवानुविष्ट ॥ "

इति श्वेताश्वेतर श्रुतिः ॥

Under Anuvyakhyana, in the Prakrithi Adhikarana Verse 365 states—

निर्विकारं अनौपम्यं सदैकरसमक्षयम् ।

ब्रह्मेति **परमात्मा** इति यं विदुः वैदिकाः जनाः ॥३६५॥

Srimad Acharya gives the definition or attributes of Brahma :

(1) **निर्विकारं**=not having any kind of transformation,

(2) **अनौपम्यं**=He cannot be compared to anyone—which means there is no positive example for Him.

(3) **एकरसं = स्वगतभेदवर्जितं** there is absolutely no difference between Him and His avatars.

(4) He is Brahma which is infinite in all auspicious qualities. He is Paramatma. He is the uttama or supreme Atma. All persons who have read and understood Vedas, understand that 'Vishnu' is 'Paramatma'.

Srimad Acharya in his Sutra Bhashya 1-1-7—

॥ ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥

where it was proved that 'Atma' is one who bestows Moksha on us and so he cannot be Jiva but only can be **परमात्मा** Sri Vishnu.

" ब्रह्मेति **परमात्मा** इति भगवान् इति शब्द्यते । "

Vishnu is known as 'Brahma', 'Paramatma' and 'Bhagawan' by these sabdas.

Under Bhagavatha Verse 1-2-13—

तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।

पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतिगृहीतया ॥ १३ ॥

The great sages see God **परमात्मा** through the Vedas. They have knowledge and detachment to worldly objects. Srimad Acharya in Tatparya says—

यस्मात् परपात्मैव तत्त्वं तस्मात् तमेव पश्यन्ति मुनयः ॥

The sages see only Paramatma Who is the only Tattwa or the Entity or Truth to be taken for discussion. It is not as tho' other Tattwas are not in existence. But they have no only secondary importance. Therefore only it is proved that **परमात्मा–ब्रह्मजिज्ञासा** to be made but not **अल्पात्मा—जीवजिज्ञासा** to be made.

Again under 1-2-22, in Tatparya, Srimad Acharya says from Mahasamhita—

त्रिविधं जीवसङ्घं च **परमात्मानं** अव्ययम् ।
तेषां भेदं च मे सत्यं विदुः मोहविवर्जिताः ॥
ते यान्ति परमं स्थानं विष्णोरेव अचलं ध्रुवम् ।
जीवेश्वरभिदां भ्रान्ति केचित् आहुः अपण्डिताः ॥
अनारतं तमो यान्ति **परमात्मविविन्दनात्** ॥

The classification of Jivas is three-fold as Satvika, Rajasa and Tamasa. The difference between Paramatma Who is without any type of destruction and the Jeevas are true. Those who understand this difference are without illusion. They attain supreme position which is steady and constant —namely Moksha. But some prattle as non-difference between Jiva and Paramatma. They reach the eternal tamas—eternal darkness.

In Bhagawatha Tatparya, Srimad Acharya under 2-6-11 and 12—

विज्ञानस्य च तत्त्वस्य परस्यात्मा परायणम् ।
अहं भवान् भवश्चैव य इमे मुनयोऽग्रजाः ॥ १२ ॥

quotes from — **नाममहोदधिः** as "**मुख्यतो ब्रह्म परमात्मशब्देनं भण्यते**" **इति** ॥

Under the Sutra 2-1-14—

॥ ओं भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् ओं ॥

Srimad Acharya states in the Bhashya as :

एवमेव हि जीवोऽपि तादात्म्यं परमात्मना ।
प्राप्तोऽपि नासौ भवति स्वातन्त्र्यादि विशेषणात् ॥

Likewise when Jiva and Brahman are spoken of as one, it only means 'Similarity' but never 'identity' because Jiva will never get the qualities of *Paramatma* like independence etc.

Under ईशावास्योपनिषत्—Great Sri Jayathirtha Mahaprabhu beautifully concludes in his Teeka as under which brings tears of joy and devotion, when one recites :

कमलावदनाम्भोज राजहंसाय विष्णवे ।
नमो जगज्जनिस्थेमहेतवे परमात्मने ॥

Vishnu is having mouth like lotus flower and He is Raja Hamsa. I prostrate to that Paramatma, Who is the Person responsible for the Creation of the world and protection etc.

Further, under the famous Sutra 1-1-12—

॥ ओं आनन्दमयोऽभ्यासात् ओं ॥

it is stated in the Bhashya as

ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

Paramatma is called by the sabdas as 'Brahma', 'Paramatma' and 'Bhagawan'.

॥ श्रीः ॥

१२. मुक्तानां परमा गतिः—

ओं मुक्तानां परमायै गतये नमः ओं ॥

१. मुक्तैः अतिशयेन प्राप्यत्वात्=मुक्तानां परमा गतिः ॥

Vishnu is called 'Mukthanam Parama Gati' because all the mukthas have to reach Him only in a splendid manner.

२. गम्यते मुमुक्षुभिः इति=गतिः ॥

By the released souls, He is attained. In Samaveda under Vasista Samhita, it is stated 'ब्रह्मैव गतिः । तद्धि गम्यते पापविमुक्तैः इति ॥

Vishnu is the only abode for them. He is the only person to be reached by the released.

नारायणं गुणैः सर्वैः उदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गरुंश्चापि नत्वा सूत्रार्थः उच्यते ॥

Vishnu is the final destiny to be reached by the released satvic souls.

३. 'मुक्तानां परमा गतिः ॥'

This attribute of Vishnu or the name has been cited by Srimad Acharya in the Sutra Bhashya, under the aphorism—

॥ ओं मुक्तोपसृप्यव्यपदेशात् ओं ॥ १-३-२ ॥

to state that Sri Vishnu is the final destiny to be reached by a devotee in his very long journey.

४. सा काष्ठा सा परा गतिः ॥

In Kataka Upanishad 1-3-11, we find this, which means, for the Mukthas Vishnu is the final point to be reached and nothing is there beyond that great terminus to be attained by anyone and so he is called '**मुक्तानां परमा गतिः ॥**'

५. ओं गतिशब्दाभ्यां तथा हि दृष्टं लिंगं च ओं ॥

is the Sutra in the third Pada 1-3-15.

सुप्तस्य चेतनस्य 'तद्गतिः' अहरहो हृद्गतं ब्रह्मलोकं प्रति गतिः= प्राप्तिः उच्यते व्यपदिश्यते इत्यर्थः ॥

Here it is told for the Jiva in sound sleep, without dreams, he enjoys a pleasure somewhat similar to that in Moksha of a satvic soul. That destiny for a satvic soul at the time of **सुषुप्तिः** has to be permanently reached and that is given to Mukthas. It is attainable only by the Grace of Sri Vishnu. So He is called '**मुक्तानां परमा गतिः**'।

६. आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

This Vishnu, Janardhana, is the giver of happiness to Mukthas in Vaikuntha. He is the **गतिः**. He is the great person to their rescue, refuge and shelter.

७. मुक्तानां परमा गतिः=इति एकं नाम ॥

गतिः गम्या देवता । गन्तृगम्य भावस्य भेदनियतत्वात् मुक्तानां परमात्मनो भेदः ॥

Because the person reaching and the person whom he has to reach are different, this very name of Vishnu, establishes the difference between God and Jiva.

अहं ब्रह्मास्मि । ब्रह्मैव भवति ।
तत्वमसीत्यादीनां ब्रह्मसादृश्यं अर्थः ॥

Hence this name helps to show and establish that जीव and परमात्मा are different altogether.

8. Under Yukthimallika भेदसौरभम् under the 221st Verse, Great Vadirajaswami states—

जगद्व्यापारवर्जं त्वित्यत्र सावधिवैभवम् ।
मुक्तस्याह हरिं सर्वजगज्जन्मादिकारणम् ।
वक्तिस्मादौ ततः अप्यन्यो मुक्तानां परमा गतिः ॥

जगज्जन्मादि कर्तृत्व—that is creation of the Universe etc. are the basic, inherent and swaroopa attribute of Sri Hari. It is not there to anyone else independently. Under the aphorism 4–4–17 ओं जगद्व्यापारवर्जम् ओं this is clearly negatived to all, other than Sri Hari. Vishnu is alone having that is explained in 1–1–2 ओं जन्माद्यस्य यतः ओं ॥ मुक्तानां परमा गतिः मुक्तभेदे भारतमपि प्रमाणयति ॥ Hence Vishnu alone is मुक्तानां परमा गतिः and no identity at all between released souls and Him and still they also wholly depend upon Him only.

९. काठकोपनिषत्—

The sacred Brahmin Nachiketas puts a splendid question to Yamadharmaraja 1–20—

येयं प्रेते विचिकित्सा मनुष्येअस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यां अनुशिष्टस्त्वयाऽहं वराणां एष वृतस्तृतीयः ॥१९॥

Nachiketas asked Yama as under—

(i) Some say that for the Jivas who have attained Mukthi, this Vishnu is the care-taker and protector of them.

(ii) But some others opine, it is not so. Due to this difference of opinion, a doubt arises in the mind of all; as to whether Vishnu is the Controller or the destiny of the

Mukthas. Therefore please classify this, which means, exactly about 'मुक्तानां परमा गतिः' is Vishnu can be explained.

॥ श्रीः ॥

१३. अव्ययः—ओं अव्ययाय नमः ओं ॥

१. न व्येति देहतोऽपि न विनश्यति न विकुरुते च इति=अव्ययः ॥

Vishnu is not having any iota of loss even in body. Hence He is called 'अव्ययः'. There is no loss of anything to Him at any time or at any place.

2. हरिवंशे—In Harivamsha while describing Vishnu, it is stated—

नाऽयुर्मानं भगवतः कस्मिन् रूपेऽपि विद्यते ।
अनादित्वाद्मध्यत्वादनन्तत्वेन सोऽव्ययः ॥

Vishnu is 'अव्ययः' because He has no beginning; Has no middle order/which means He cannot be fully comprehended. He is Infinite in all aspects.

३. अवे=सूर्यस्य अय=गमनं यस्मात् इति अव्ययः ॥

Vishnu is the Person responsible for the great and eternal travel of the SUN. Hence Vishnu is called 'अव्ययः'.

४. अविः=मेषः, तद्वत् शत्रून् प्रति गमनं यस्येति=अव्ययः ॥

Like a goat, He pounces on the enemies/asuras/devils/raakshasas. Hence He is called अव्ययः.

५. अव्ययः=नाशरहितः ॥

Vishnu is not having any iota of destruction. 'Destruction' is of four kinds. In Gita under the Verse 2–17 in Tatparya, Srimad Acharya has quoted Mahavaraha Puranam.

अनित्यत्वं देहहानिः दुःखप्राप्तिरपूर्णता ।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

They are—

(i) Non-eternal
(ii) Destruction of bodies
(iii) Getting unhappiness
(iv) Not complete in qualities

(i) We have pot, glass etc. objects which do not exist for a long time and they have an end.

(ii) For the Jiva, tho' he may be eternal, still the body he gets, is not so, it has to decay or perish.

(iii) It is in the experience of all. Further it means the connection with Prakriti.

(iv) *Res completa.* Perfect entity—the opposite is called 'अपूर्णता' which is also one type of **नाश** only.

'Jada' has all the four types of destruction.

'Jiva' has (ii) to (iv)—three types of destruction.

'Mahalakshmi' has only (iv) one type of destruction.

['Chaturmukha Brahma' has connection with the matter but it cannot have any effect on him. **दग्धपटायमानवत्**]. So Vishnu is '**नाशरहितः**' in the strict and complete sense of the term and so He is called '**अव्ययः**'.

6. **गीता** states in Verse 21, the same point :

वेदाविनाशिनं नित्यं च एनमजं **अव्ययम्** ।
कथं च पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

परमात्मा is **अव्ययः**—Not having any kind of destruction at any time.

7. भागवत तात्पर्य—Srimad Acharya says under 1–2–7 from Skanda Purana as under :

नित्यतृप्तः परानन्दो योऽव्ययः परमेश्वरः ।
यस्य पुत्रफलं नैव यज्जातं जगदीदृशम् ॥

स पुत्रार्थं तपस्तेपे व्यासो रुद्रस्य च ईश्वरः ।
कातर्यं दर्शयामास वियोगे लौकिकं हरिः ॥

Vishnu is always with full satisfaction in all ways. Nothing is needed to Him. He is full with supreme joy and happiness. He is indestructible by all ways. He is the Supreme Master. His grief exhibited towards separation of His son Sukacharya and His meditation for Suka's birth are only to stage a drama on the lines in the world. But they are not true.

8. गीतातात्पर्यः—Srimad Acharya in his Gita Tatparya under 4–6, quotes from Narayana Sruti as under to show that विष्णुः is अव्ययः ॥

स्रष्टृत्वादि स्वभावत्वात् स्वेच्छया विष्णुः अव्ययः ।
सृष्ट्यादिकं करोत्यद्धा स्वयं च बहुधा भवेत् ॥

इति च नारायण श्रुतिः ॥

Vishnu Who is called अव्ययः (not having any kind of destruction or transformation) does all Creation by His own nature. He also, in turn, takes many avatars like Sri Rama, Sri Krishna and so on. Still He is अव्ययः only.

9. माण्डूक्य उपनिषत्—Srimad Acharya while submitting benediction to Hari in Mandukya Upanishad states :

ध्यायन् नारायणं देवं प्रणवेन समाहितः ।
मण्डूकरूपी वरुणः तुष्टाव हरिं अव्ययम् ॥

Varuna has taken the form of a frog and did upasana of

the four roopas of Paramatma in each body as (i) Viswa, (ii) Taijasa, (iii) Pragnya and (iv) Turiya. He did dhyana by Upanishad starting with 'Om'. That Hari has no destruction or Vikara of any kind. This is the authority from Padma Purana.

१०. माण्डूक्य उपनिषत् भाष्ये ॥

In the Mandukya Upanishad Bhashya, the First Sloka runs thus—

पूर्णानन्द ज्ञानशक्ति स्वरूपं नित्यमव्ययम् ।
चतुर्धा सर्वभोक्तारं वन्दे विष्णुं परं पदम् ॥

Vishnu has no destruction by His swaroopa, Vishnu has no destruction by His body and for Him namaskarams are submitted. That Vishnu takes and enjoys all Subha Dharmas in the gross and subtle things.

११. आथर्वणोपनिषत् मन्त्रः ७—

गताः कलाः पंचदश प्रतिष्ठाः देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परे अव्यये सर्व एकीभवन्ति ॥

All these Devatas, merge with the *indestructible* Paramatma. (Which means that there is absolute *con-sensus-ad-idem*.

॥ श्रीः ॥

१४. पुरुषः—ओं पुरुषाय नमः ओं ॥

१. पूरणात् सदनात्=पुरुषः

Vishnu is present in all places. Hence He is called 'Purusha'.

"पूरणात् सदनात् च एव ततोऽस्ति पुरुषोत्तमः ॥"

This Vishnu is there in all places in complete and is called 'Purushotthama'.

२. स्वस्वरूपावगमात्=पुरुषः ॥

पुरु ब्रह्म गुणाधिक्यात् तज्ज्ञानात् पुरुषः स्मृतः" इति प्रवृत्ते ॥

He (Vishnu) is abundance in all qualities and in knowledge. So He is called 'Purusha'.

३. पुरि शयात्, पूर्णत्वात्, पूर्वं अवस्थानात् सर्वपापदाहकत्वात् च पुरुषः ॥

The Sruti states—

स वा अयं पुरुषः सर्वासु पूर्षु शेते, नैनेन किंचनानावृतं नैनेन किंचनानावृतमिति । स यत् पूर्वोऽस्मात् सर्वस्मात् सर्वपापान्चौषत, तस्मात् पुरुषः" इति ॥

Vishnu was there before Creation took place. Hence He is called 'Purusha'.

एको नारायणः आसीत्, न ब्रह्मा, न च शंकरः ।

4. Vishnu is complete in all respects. He is a full entity. He is *Res completa.* He is perfect. Therefore He is called 'Purusha'.

5. Vishnu is the Destroyer of all sins of the devotees. Hence He is called 'Purusha'.

६. पुरु बहुदैत्यनाशकत्वात्=पुरुषः ॥

Vishnu is the sole responsible person for the destruction of many and all daityas. Others, who have done such acts are only for namesake and are secondary. Krishna tells in Gita 11–33 in the later half—

"मयैवेते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥"

All the Daityas were killed already by His very look when the chariot was brought in the middle of the two armies. The lives were grasped and pulled out. The Daityas were standing like puppets only. Hence Vishnu is called 'Purusha'.

७. पुरु=पूर्णं मोक्षाख्यं फलं सनोति ददाति पुरुषः ॥

Vishnu is the bestower of the complete fruit Moksha. Hence He is called 'Purusha'.

(i) मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ।

(ii) अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।

८. पुरु=पूर्णं फलं स्वात्मानमेव ददाति=पुरुषः ॥

Vishnu bestows the complete fruit by way of giving Himself to the extra-ordinary devotees in exceptional cases. He did so, when He took avatar as Rama and bestowed offering Himself to the greatest devotee for ever 'Lord Hanuman'. Mahabharatha Tatparya Nirnaya 7–50 states—

रामोऽपि नान्यदनुदातुं अमुष्य योग्यं
अत्यन्तभक्तिभरितस्य विलक्ष्य किंचित् ।
स्वात्मप्रदानमधिकं पवनात्मजस्य
कुर्वन् समाश्लिदमुं परमाभितुष्टः ॥

९. आथर्वणोपनिषत् द्वितीय खण्डः मन्त्रः १३—

तस्मै स विद्वान् उपसन्नाय सम्यक्
प्रशांतचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

That Great Jnani Angiras taught to Sanaka who had approached him and who was disinterested in worldly temporary pleasures. He taught about '*Purusha*' Paramatma who has full and complete six attributes in Him in abundance and unlimited.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानविज्ञानयोश्चैव षण्णां भग इतीरणाः ॥

॥ श्रीः ॥

१५. साक्षी—ओं साक्षिणे नमः ओं ॥

१. साक्षात् ईक्षते इति=साक्षी ॥

Vishnu is seeing everything in person by Himself. Hence He is called 'Sakshi'.

साक्षात् द्रष्टरि संज्ञायामिति स्मृतेः ॥

२. तथा च वाधूलशाखायाम् ॥

"स साक्षादिदमद्राक्षीत् ।
यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् ॥" इति

3. Under the Sutra : 1-1-11 **ओं श्रुतत्वाच्च ओं**, we find **श्वेताश्वतरोपनिषत्** is quoted :

"एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः **साक्षी** चेता केवलो निर्गुणश्च" इति ।

Vishnu is called 'Sakshi' by this Upanishad. He is the Witness for all our activities outside and inside at all places and at all times.

४. साक्षात्=अव्यवधानेन स्वरूपबोधेन पश्यति सर्वं इति=साक्षी ॥

Vishnu sees all directly without any hindrance or intermediate obstacle. Hence He is 'Sakshi'.

५. साक्षात् द्रष्टीति=साक्षी ॥

Vishnu sees all directly. No aid is required for Him.

6. आदित्य पुराण states in the Fourth Adhyaya 19th Verse:

नमोऽव्यक्ताय सूक्ष्माय परात्परपराय च ।
जगत्कारणकर्त्रे च साक्षिणोऽक्षयमूर्तये ॥ १९ ॥

Lord Venkatesha is called 'Sakshi' and He is very subtle and He is responsible for Creation etc. of the world.

7. आदित्य पुराण I Chapter Verse 15—

चराचरगुरुर्देवः सर्वसाक्षी महेश्वरः ।
जप्यस्तप्योऽर्चनीयश्च स्मर्यो ध्येयोऽखिलैरपि ॥

Sri Venkatesha is the Guru and Deva for all dynamic and static objects. He is the witness of all. He is the Supreme Eswara. He is meditated and is the object of japa, tapas etc. for all.

8. In the same fine Purana, under the Second Adhyaya Verse 76 states—

सर्वाधारः सर्वसाक्षी सर्वापेक्ष्योऽतिसुन्दरः ।
सर्वोत्तमस्य सर्वज्ञः सर्वस्वामी च सर्वदा ॥ ७६ ॥

What a beautiful Verse about Lord Venkatesha ! We are very fortunate in life in having such work to recite the glories of that greatest Paramatma as per our status and capacity.

(i) He is the supporter of all.
(ii) He is the witness of all.
(iii) He is coveted by all.
(iv) He is the most beautiful.
(v) He is the Supreme to all in all respects.
(vi) He knows each and everything in full.
(vii) He is the Master of all, always.

|| श्रीः ||

१६. क्षेत्रज्ञः—ओं क्षेत्रज्ञाय नमः ओं ||

१. क्षीयते स्थीयते भगवता अत्रेति 'क्षेत्रं' इति उच्यते। क्षेत्रं जानाति इति 'क्षेत्रज्ञः' ||

Vishnu is called 'क्षेत्रज्ञः' since He fully knows about all Kshetras.

Gita 13-3 clearly states—

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम || ३ ||

Krishna tells Arjuna, that He is Kshetrajna and is aware of all Kshetras.

2. Narayana Sruti states—

"पश्यन्नेव च जानाति यत् क्षेत्रज्ञो हरिस्ततः" || इति ।

The entire Thirteenth Chapter of Gita is called 'क्षेत्रक्षेत्रज्ञवादः'. In that, in the First Sloka, Arjuna raises the question—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ||

For this Krishna replies—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ||

क्षेत्रं has been listed as the 25th item and क्षेत्रज्ञः is the One Who knows fully about these क्षेत्राणि and that Person is none other than Lord Krishna Himself.

Just 'स्वतन्त्रः' is only one Vishnu; but none else; similarly 'क्षेत्रज्ञः' is only Vishnu but none else, including Mahalakshmi who falls under the category of क्षेत्र.

3. Bhagawad Gita 13–27 states—

यावत्संजायते किंचित् सत्वं स्थावरजङ्गमम् ।
क्षेत्र क्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २७ ॥

This Verse brings the glory of क्षेत्रज्ञः so well. भरत[illegible] यावत् किंचित् स्थावरजङ्गमं सत्वं, तत् क्षेत्रक्षेत्रज्ञसंयोगात् जा[illegible] इति विद्धि ॥ The entire static and dynamic and all in[illegible] universe spring out only due to the association of Ksh[illegible] =Mahalakshmi and Kshetrajna=Paramatma and [illegible] association only.

4. Bhagawad Gita 13–35—

क्षेत्र क्षेत्रज्ञयोरेवं अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुः यान्ति ते परम् ॥ ३५ ॥

This Verse states a fine truth, that whoever underst[illegible] the difference between Kshetra and Kshetrajna: th[illegible] between the different places where Paramatma resid[illegible] and Paramatma, attains supreme position—Moksh[illegible] the end.

5. In Gita Bhashya, Srimad Acharya quotes from M[illegible] *Dharma*, to show that Brahman—Vishnu is क्षेत्रज्ञः [illegible] the Verse 8–5—

"मुक्तानां च गतिः ब्रह्मन् 'क्षेत्रज्ञः' इति कल्पितः[illegible]
इति मोक्ष[illegible]

The Lord of all—Kshetrajna is established as the go[illegible] all Mukthas.

|| श्रीः ||

१७. अक्षरः—ओं अक्षराय नमः ओं ॥

१. न क्षरति=न विनश्यति इति अक्षरः ॥

Vishnu is never destructible. Hence He is called 'Akshara'.

अश्नुते=व्याप्नोति इति । "अक्षरं न क्षरं विद्यात् अश्नोतेर्वा सरोऽक्षरम्" । इति कात्यायन वचनात ॥

२. अक्षिषु इत्यादीन्द्रियेषु रमते इति=अक्षरः ॥

Vishnu is the Supreme God Who plays in the eyes and other Indriyas.

३. 'क्षि क्षय' इति धातोः क्षं=नाशः । न विद्यते क्षं यस्य तदक्षं वैकुण्ठादि तद्राति ददाति इति अक्षरः ॥

Vishnu is the bestower of Vaikuntha which has no destruction at all. Hence He is called 'अक्षरः'.

४. वैकुण्ठे रमते इति=अक्षरः ॥

Vishnu is playing in Vaikuntha with all sports and hence He is called 'अक्षरः'.

5. Under the Sutra 1–3–10—

|| ओं अक्षरं अंबरान्तधृतेः ओं ॥

it is shown that Vishnu is denoted by the sabda 'Akshara' since He is the support of space and its presiding deity Mahalakshmi also.

एतस्मिन् खलु अक्षरे गार्गि आकाशः ओतश्च प्रोतश्च इति अंबरान्तस्य सर्वस्य धृतेः ब्रह्मैव अक्षरम् ॥

6. In **Gita,** we find in the Eighth Chapter, Third Verse—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ॥
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Later in the Twenty-first Verse, it is stated—

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

By these we find **अक्षरः=ब्रह्म=अव्यक्तः** all denote Vishnu only.

7. Under the Sutra 3-2-23—

॥ ओं तदव्यक्तमाह हि ओं ॥

Srimad Acharya cites Kountaravya Sruti--

" अरूपमक्षरं ब्रह्म सदाव्यक्तं च निष्कलम् ।
यज्ज्ञात्वा मुच्यते जन्तुः आनन्दश्चाव्ययो भवेत् ॥ "

इति कौण्ठरव्य श्रुतिः ।

Brahman is the *imperishable*, is never manifest, it is without (physical) form or colour, without parts; having seen Whom the soul obtains release, yea, undiminishable and eternal bliss.

८. अक्षयं कर्म यस्मिन्परे स्वर्पितं
प्रक्षयं यान्ति दुःखानि यन्नामतः ।
अक्षरो योऽजरस्सवदैवामृतः
कुक्षिगं यस्य विश्वं सदाजादिकम् ॥

Vishnu is not having any kind of diminution whatsoever, **एतद्ध्येवअक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ॥ इति काठक श्रुतिः** That Vishnu–Vasudeva is so great that He has to be meditated upon by those who aspire for Moksha.

9. **Gita** 8–3—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥ ३ ॥

१०, अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

11. In काठकोपनिषत् 2–16 says—

एतद्ध्येव **अक्षरं** ब्रह्म एतत् एव **अक्षरं** परम् ।
एतत एव **अक्षरं** ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

This is the Imperishable Brahman. This is the Supreme Akshara. Knowing this Akshara, one will get whatever one longs for.

अक्षरम् अविनाशि विष्णुः ।

In the next Mantra, Srimad Acharya states in his Bhashya—

एतत् एव अक्षरं ब्रह्म विष्ण्वाख्यं परमव्ययम् ।
सर्वस्यालम्बनं ज्ञात्वा मुच्यते नात्र संशयः ॥

Vishnu is Akshara; is the chief and unique support of all. Knowing this, one will be honoured in the abode of Brahman in the Heaven.

12. In आथर्वणोपनिषत् 3–2, Srimad Bhashya states—

अपरं त्वक्षरं या सा प्रकृतिर्जडरूपिका ।
अक्षरं परमं श्रीस्तु परतः परमक्षरम् ।
वासुदेवः परानन्दः इति त्रिविधं अक्षरम् ॥

Prakriti, Lakshmi and God—these three are called Akshara These are called **अपराक्षर, पराक्षर** and **परात् पराक्षर** or **उत्तमाक्षर** respectively.

13. Again काठक states in १–३–२ as—

य: सेतु: ईजानानां अक्षरं ब्रह्म तत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमसि ॥ २ ॥

We may meditate upon the Nachiketa Agni—God present in that sacrificial fire who is the final goal for the devotees, who is *Supreme Akshara* and Brahman who is fearless shore सेतुः.

End of the Second Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

१८. योगः—ओं योगाय नमः ओं ॥

१. युज्यते हृदि योगिभिः ध्यायते इति योगः ॥

Vishnu is being meditated upon by yogins in their hearts and hence He is called 'योगः'.

२. युनक्ति गुणान् स्वस्मिन्निति=योगः ॥

Vishnu will amass qualities in Him and hence He is called 'योगः'.

३. भक्तानां भवतरणोपाय इति=योगः ॥

For the devotees, Vishnu will be the aid or upaya to cross the samsara.

4. Vishnu is the upaya or aid for Moksha. So He is called 'योगः'.

In the Gita, the Second Chapter deals with योगः उपाय from 2–39 to the end of Sixth अध्यायः. Vishnu is the established upaya. सिद्धसाधनं like axe. कुठारवत् ॥

5. In Bhavishyottara Purana under Sri Krishna Janmastamikatha the Forty-third Verse runs thus—

योगाय योगेश्वराय योगपतये ।
योगसंभवाय गोविन्दाय नमो नमः ॥ ४३ ॥

where Lord Govinda is referred to by the sabda '*Yoga*' itself.

॥ श्रीः ॥

१९. योगविदां नेता—

ओं योगविदां नेत्रे नमः ओं ॥

१. योगं=समाधिं विन्दतीति योगविदः भक्ताः तेषां नेता मोक्षफलं प्रापयितेति 'योगविदां नेता'।

For the knowledgeable devotees who know about 'Samadhi', Vishnu is the bestower of Moksha. Hence He is called 'योगविदां नेता'.

2. The pertinent Verse in Gita under this context is 4–41–

योग संन्यस्तकर्माणं ज्ञानसंछिन्न संशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

योग संन्यस्तकर्माणं=Keeping the mind always in Paramatma Who is denoted by the sabda, 'Yoga' and by submitting the activities to Him, the performer is not bound by such Karmas.

3. **योगविदां नेता**=He who leads the jnānis to liberation.

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥

ज्ञानिनां मोक्षदः=**Bestower of Moksha to jnanins.**

4. There is no difference between Paramatma and His Prasada. His Prasada means He is the one who takes the devotees to Moksha. **मोक्षश्च विष्णुप्रसादेन विना न लभ्यते** Moksha cannot be thought of, without His Prasada—that is Vishnu. Therefore He is called as '**योगविदां नेता**'.

Narayana Sruti states—

यस्य प्रसादात् परमार्तिरूपात्
अस्मात् संसारात् मुच्यते नापरेण ।
नारायणोऽसौ परमो विचिन्त्यो
मुमुक्षुभिः कर्मपाशादमुष्मात् ॥

इति नारायण श्रुतिः ।

Narayana Sruti says that one will become free from the miserable cycle of birth and death only by the Grace of Narayana and not by any other means. Therefore, those who desire to be free from this samsara should meditate upon Lord Narayana only.

॥ श्रीः ॥

२०. प्रधानपुरुषेश्वरः—

ओं प्रधानपुरुषेश्वराय नमः ओं ॥

१. प्रधानं = प्रकृतिः पुरुषाः जीवाः तेषां ईश्वरत्वात् = प्रधान पुरुषेश्वरः ॥

Vishnu is the Master or Lord of the 'Matter Prakriti' Lakshmi and 'Jivas'. Hence He is called '**प्रधान पुरुषेश्वरः**'

२. प्रकृष्टे धाने धारणपोषणे यस्मात् सः प्रधानः ॥

The main person concerned with protection and maintenance is Chaturmukha Brahma.

चतुर्मुखार्थमश्वः सन् ऋगादिविद्यां रातीति पुरुषेश्वरः ।
प्रधानश्चासौ पुरुषेश्वरश्चेति प्रधान पुरुषेश्वरः ॥

For that Chaturmukha Brahma in the form of an horse, Paramatma taught Rig Vedas. So He was called **'पुरुषेश्वरः'**. He is the driving force for all Prakriti and all Jivas.

3. **Gita** states 7–5—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत ॥ ५ ॥

highest Jiva is Mahalakshmi and She is under the control of Sri Krishna. Hence Vishnu is **प्रधानपुरुषेश्वरः** ॥

प्रकृती द्वे तु देवस्य जडा चैवाजडा तथा ।
चित् रूपा सा तु अनन्ता च अनादिनिधना परा ॥
यत्समं तु प्रियं किंचित् नास्ति विष्णोः महात्मनः ॥

॥ श्रीः ॥

२१. नारसिंहवपुः—ओं नारसिंहवपुषे नमः ओं ॥

१. नरसिंहयोः सम्बन्धि नारसिंहम् ॥

नरसिंहात्मकमिति यावत् । तादृशं वपुः यस्य सः=नारसिंहवपुः ॥

Similar to the body of man and lion, is the body of Vishnu and is called 'नारसिंहवपुः'.

२. नरसिंहः=पुरुषोत्तमः ॥

"अथ कस्मात् उच्यते नरसिंह इति । यस्मात् सर्वेषां भूता
वीर्यतमः श्रेष्ठतमश्च सिंहः वीर्यतमः श्रेष्ठतमश्च तस्मात् नरसिं
आसीत् परमेश्वरः" इति तापनीयश्रुतेः ॥ तस्य भक्ताः नारसिंह
ते एव वपूंषि प्रतिमा यस्य सः नारसिंहवपुः ॥

३. अतिबलदितिसुतहृदयविभेदन
जयनृहरेऽमल भव मम शरणम् ।
शुभतमकथाशय परम सदोदित
जगदेककारण राम रमा रमण ॥

With great strength was the son of Diti Devi by na
Hiranyakashipu and his heart was smashed into pieces
this glorious Narasimharoopi Paramatma.

४. मीमांसमानस्य समुत्थितोग्रतो
नृसिंहरूपस्तदलं भयानकम् ।
प्रतप्तचामीकरचण्डलोचनं
स्फुरत्सटाकेसरजृंभिताननम् ॥ २० ॥

[श्रीमद्भागवतम् ७-८-२

Lord Narasimha took avatar from the pillar in
hall and destroyed the demon Hiranyakashipu and sa
Bhaktha Prahallada.

५. आदित्यपुराणे तृतीयोध्यायः २१ श्लोकः—

प्रह्लादाह्लादकं लक्ष्मीनृसिंहं भक्तवत्सलम् ।
दैत्यमत्तेभदमनं श्रीनिवासं भजेऽनिशम् ॥ २१ ॥

६. मायावादखण्डनम्—

नरसिंहोऽखिलाज्ञानमतध्वान्तदिवाकरः ।
जयत्यमितसज्ज्ञान सुखशक्ति पयोनिधिः ॥

७. द्वादशस्तोत्रम् ६—२—

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ।
देवनृसिंह हिरण्यकशत्रो सर्वभयांतक दैवतबन्धो ॥ २ ॥

Lord Narasimha destroyed the arch devil Hiranyakashipu and cleared off the fear in all the good people—satvic souls. He is the best and close relative of all Devatas. I prostrate to such great Narasimha.

८. द्वादशस्तोत्रम् ९—९—

अतिबल दितिसुत हृदयविभेदन
जय नृहरेऽमल भव मम शरणम् ॥

Lord Narasimha ! You tore into pieces the heart of the most strong and powerful son of Diti Devi by name Hiranyakashipu. I take refuge in You, I fall at Your feet.

९. नरसिंहयोरिव वपुः यस्य=नरसिंहः ॥

The avatar of **नरसिंहः** was like that of a human being as well as lion. **न मृगं न मानुषं** for this '**न**' **सादृश्यार्थः**—to be taken back the idea of similarity to be taken, but not as absence **अभाव अर्थः**.

From Srimad Bhagawatham, under the Stotra of Sri Prahallada one Verse is quoted here :

सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव **नृसिंह** विरिंचगीताः ।
अंजस्तराम्यनुगृणन् गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंससङ्गः ॥ ७-९-१२ ॥

ओं नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥ ७-१०-११ ॥

॥ श्रीः ॥

२२. श्रीमान्—ओं श्रीमते नमः ओं॥

१. श्रीमान् शंरूपे वायौ रतत्वाच्छ्रीः भारती लक्ष्मीः कान्
श्रीः स्वामित्वेन वा भर्तृत्वेन वा आधारत्वेन तद्वान्=श्रीम

Vayu Bhagawan is having Sukhaswaroopa. In
Bharathi is attached and involved and she is having V
as the main deity and hence Vishnu is called 'SRIMA

2. Vishnu is called 'Sriman', because—

(i) He is having Mahalakshmi as His compa

(ii) He is being taken as husband by Go
Mahalakshmi, by His Grace.

(iii) Who is the Lord of Bharathi and con
Mahalakshmi.

3. Mukhyaprana is called 'श्रीमान्' because a
renowned qualities like knowledge and devotion
celebrated in the world indicate only the son of
He is the distinguished devotee of Lord Narayana
called Hanuman, who had all exemplary qualities.

ये ये गुणा नाम जगत्प्रसिद्धा
यं तेषु तेषु स्म निदर्शयन्ति ।
साक्षान्महाभागवत प्रवर्हं
श्रीमन्तं एनं हनुमन्तमाहुः ॥ १० ॥

[Madhwa Vijaya I C

4. In Aditya Purana, Sri Devasharma, disciple
Vayudeva, states in 5–41 as—

जगत् विलक्षणः श्रीमान् मद्बिम्बो नित्यचित्सुखः
सूर्यकोटिप्रतीकाशः चन्द्रकोटिसुशीतलः ॥ ४१ ॥

॥ श्रीः ॥

२३. केशवः—ओं केशवाय नमः ओं ॥

१. कं=ब्रह्माणं ईशं=रुद्रं च वर्तयति इति केशवः ॥

Vishnu is called 'Kesava' because He reigns and drives Chaturmukha Brahma and Rudra.

2. **Harivamsha** states—

को ब्रह्मेति समाख्यात ईशोऽहं सर्वदेहिनाम् ।
आवां तवाङ्ग संभूतौ ततः केशवनामवानिति ॥
हरिवंशे रुद्रेण कैलासयात्रायां निरुक्तत्वात् ॥

३. हिरण्यगर्भः कः प्रोक्तः ईशः शङ्कर एव च ।
सृष्ट्यादिना वर्तयति तौ यतः केशवो भवानिति
वचनान्तरात् च ॥

Chaturmukha Brahma and Rudra are referred to by कः and ईशः. For them, Creation etc., are made by Vishnu and so He is called 'Kesava'.

४. प्रशस्ताः केशा अस्य सन्ति इत्यर्थे केशात् वा अन्यतरस्यामिति व प्रत्ययः ॥

Vishnu is having beautiful hairs and so He is called 'Kesava'.

५. केशवं हन्ति इति ॥

Vishnu is the destroyer of the asura by name Kesi and so He is called 'Kesava'.

विष्णु पुराणे—

यस्मात्त्वयैव दुष्टात्मा हतः केशी जनार्दनः ।
तस्मात् केशव नाम्ना त्वं लोके ज्ञेयो भविष्यति ॥
इति कृष्णं प्रति नारदोक्तेः ॥

६. "सूर्यस्य तपतो लोकानग्नेः सोमस्य वाप्युत ।
अंशवो यत्प्रकाशन्ते मम ते केशसंज्ञिताः ।
सर्वज्ञाः केशवं तस्मात् मामाहुः द्विजसत्तमा" इति मोक्षधर्मे॥

Vishnu is having the rays of the Sun, the Moon and Fire and so He is called 'केशवः'.

७. को ब्रह्मेति समाख्यात ईशोऽहं सर्वदेहिषु ।
आवां तवाङ्ग संभूतौ ततः केशवनामवान् ॥
इति हरिवंशवचनम्॥

This establishes that Kesava is far Supreme to Rudra and Chaturmukha Brahma. He is the Lord and Master who resides in each and every soul.

८. के शवाः इति ते प्रोक्ताः येषां हृदि न केशवः ।
केशवार्पितचित्ता ये न शवाः न पुनर्भवाः ॥

In whose mind Vishnu Who is called Kesava Who the presiding deity for Rudra and Chaturmukha Brahma is not found, then that person is equivalent to dead body floating in water. But a devotee having Kesava in his mind always is never born and never dies at all.

९. अधिकमन्धं रन्धय बोधाच्छिधिपिधानं बन्धुरमद्धा ।
केशव केशव शासक वन्दे पाशधरार्चित शूरवरेश ॥

Oh! Kesava, You are the Lord of Chaturmukha Brahma who is Supreme in Soora clan; You are adored by Varuna Devata, namaskarams for You. Oh! Sarvottama! Please grant me good knowledge. Please destroy ignorance in me. Kindly destroy the connection of Lingadeha with my Jiva and destroy the material connection which is anadi in me.

१०. केशौ=ब्रह्मरुद्रौ वशयति इति केशवः ॥

Brahma and Rudra are under His mandate. So He is called Kesava.

11. In श्री वेङ्कटेशाष्टोत्तरशतनामस्तोत्रम्—under Verse 29, it is stated—

केशवाय नमो नित्यं नित्ययौवनमूर्तये ।
अर्थितार्थप्रदात्रे च विश्वतीर्थापहारिणे ॥ २९ ॥

For Kesava daily namaskarams are due, Who is always young and handsome. He is the bestower of all boons and clears all sins that could be had in the bath of all sacred waters.

12. Under the गीता Verse 2–54 which runs thus—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

Srimad Acharya in गीताभाष्यम् states—

कं ब्रह्माणमीशं रुद्रं च वर्तयति इति केशवः ।
तथाहि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम ॥

From Harivamsha this is quoted told by Rudra while the tour of Kailasa was undertaken.

So केशवः is Vishnu who is the controller of Chaturmukha Brahma, Rudra and other Gods.

॥ श्रीः ॥

२४. पुरुषोत्तमः—ओं पुरुषोत्तमाय नमः ओं ॥

१. पुरुषाभ्यां क्षराक्षराभ्यां उत्तमः पुरुषोत्तमः ॥

Vishnu is Supreme among the persons who have bodies which decay and others whose bodies do not perish so.

क्षरभूतानि—ब्रह्मादि देवताः । कूटस्थाः प्रकृतिः ।

"प्रजापति प्रमुखाः सर्वजीवाः
क्षरोऽक्षरः पुरुषो वै प्रधानम् ।
तदुत्तमं चान्यमुदाहरन्ति
जालाजालं मातरिश्वानमेकम् ॥"

2. गीता in the Fifteenth Chapter in the first three slokas states—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्ति अव्यय ईश्वरः ॥
यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः **पुरुषोत्तमः ॥**
पुरुषाभ्यां उत्तमः इति । न तु पुरुषेषु उत्तमः ॥

३. ब्रह्म शेष सुपर्णेश शक्रसूर्यगुहादयाः ।
सर्वे क्षराः अक्षरा तु श्रीरेका तत्परो हरिः ॥ इति स्कान्दे ॥

In this dependent world, what is known by authorities those chetanas-Jivas are only of two kinds. They are—

(i) those who have bodies which perish.

(ii) those who have bodies which do not perish at all and are eternal also.

Chaturmukha Brahma and others fall in the first category. Their bodies perish one day or other. While the body of Mahalakshmi does not get perished at all and remains eternal like space. She is called 'Akshara'.

But the Supreme chetana is quite different. He does not belong to either group. He is called 'Paramatma'

He is the category by Himself. None can be grouped with Him. That Paramatma enters all the three worlds and creates them. But He is not destroyed or affected even a little while the worlds get destroyed. Such is His glorious and unique power, which none can completely visualise.

४. महाभारततात्पर्यनिर्णयः—चतुर्थोऽध्यायः श्लोकः १—

अथाभ्यवर्धंश्चतुराः कुमारा नृपस्य गेहे **पुरुषोत्तमाद्याः** ।
नित्यप्रवृद्धस्य च तस्य वृद्धिरपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥१॥

The clever sons, thereafter, of the King Dasaratha headed by पुरुषोत्तमः = Rama grew up in his house. The growth of Him Purushottama Who is always uniformly great is spoken of however from the view of the ignorant.

५. पुरुषोत्तमः = श्रीकृष्णः । तन्नामनिर्वचनं is given in उद्योगपर्व अध्यायः श्लोकः ६९—

पूरणात्सदनाच्चापि ततोऽसौ पुरुषोत्तमः ।
असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ॥
सर्वस्य च सदा ज्ञानात् सर्वमेतं प्रचक्षते ॥ ६९ ॥

6. Under the Sutra—

॥ ओं यथा प्राणादिः ओं ॥ २–१–२१ ॥

Srimad Acharya states in the Bhashya from Koorma Purana—

"प्रकृतिं पुरुषं चैव प्रविश्य पुरुषोत्तमः ।
क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः ॥" इति ।

Under 2-1-27—

॥ ओं कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ओं ॥

Under Anuvyakhyana, in the Verse 533—

यदि नैवं नियमकृद्भगवान् पुरुषोत्तमः ।
तस्य त्वशेषशक्तित्वात् युज्यते सर्वमेव च ॥ ५३३ ॥

Bhagawan Purushottama is the real doer, but not Jiva. He is the independent Kartha. The defects will be cleared off, if this mandate is not accepted. For I for that Purushottama all capacity and energy are ther

7. In Bhagawatha Tatparya Nirnaya, under 1 Srimad Acharya quotes from 'विष्णुधर्मोत्तरः' an autho to substantiate the existence of opposite qualities/attri in Him, due to His extra-ordinary powers and capaci

गुणाः सर्वेऽपि युज्यन्ते ह्यैश्वर्यात् पुरुषोत्तमे ।
दोषाः कथञ्चिन्नैवात्र युज्यन्ते परमो हि सः ॥

It is possible for the attributes of opposite natu be in Him like अणुत्व, अनणुत्व, स्थूलत्व, अस्थूलत्व etc. is no iota of defect in Him. He is Supreme.

8. In कृष्णामृतमहार्णवः Srimad Acharya states i Fourteenth Verse.

भक्त्या दूर्वाकुरैः पुंभिः पूजितः पुरुषोत्तमः ।
हरिः ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥ १४ ॥

Sage Pulastya says—

Even if one worships Lord Sri Hari with nothin durva grass but with devotion, the benefits derived such a worship far exceed that attainable through y

9. Srimad Acharya in his Gita Tatparya under states from Padma Purana as—

तत्र तत्र स्थितो विष्णुः नित्यं रजति नित्यदा ।
अनित्यदैवानित्यं च नित्यानित्ये ततस्ततः ।
भावाभाव नियन्ता हि तदेकः पुरुषोत्तमः ॥ इति

Vishnu Who is present in all places protects all and everybody always. He is called Purushottama.

10. Under Gita Bhashya, under 2–51, Srimad Acharya states—

यथा भक्तिविशेषोऽत्र दृश्यते **पुरुषोत्तमे** ।
तथा मुक्तिविशेषोऽपि ज्ञानिनां लिंगभेदने ॥

It says that just like there exists gradation between devotion from soul to soul towards Purushottama, similarly there is also difference in Moksha for the Aparoksha Jnanis after the linga body goes off after the holy bath in Viraja Nadi. This is most logical. Hence the theory that there is no gradation in ananda in Mukthi is absolutely fallacious and is erroneous.

11. Under Gita Bhashya in 7–11 Srimad Acharya quotes from **गीताकल्प** as under—

प्रविविक्तभुग् यतो ह्यस्माच्छरीरात् **पुरुषोत्तमः** ।
अतः अभोक्ता च भोक्ता च स्थूलाभोगान स एव तु ॥ इति ॥

For Atharvana Upanishad, Srimad Acharya does the first sloka as—

आनन्दमजरं नित्यं अजमक्षयमच्युतम ।
अनन्तशक्ति सर्वज्ञं नमस्ये **पुरुषोत्तमम्** ॥

Srimad Acharya does namaskaram to Paramatma Purushottama, Who has infinite auspicious attributes like ananda etc. Since the Supreme Lord Purushottama is the enjoyer of subtle forms of food as distinguished from this embodied self, He is referred to both as enjoyer (of subtle forms) and as non-enjoyer (of the gross).

12. Gita states in 10–15, a very very important truth about Purushottama.

स्वयमेव आत्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Arjuna states that nobody knows about Lord Krish fully and completely. But there is only one Who kno Him completely. That Great Person is none other t Sri Purushottama—Sri Krishna Himself. He only kn about Him fully (Not even समना महालक्ष्मी).

Thus ends the third sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

२५. सर्वः—ओं सर्वाय नमः ओं ॥

१. पूर्णगुणत्वात् सर्वः ॥

Vishnu is called 'Sarva' because He is full of a cious and complete qualities.

" विश्वः पूर्णः तथा सर्वः समस्तश्च अभिधीयते "

इति अभिधाना

२. सर्वव्यापकत्वात् सर्वः ॥

Vishnu is all pervasive. He is everywhere. In 11-40—

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

३. वाच्यतया वेदाख्यरवसहितत्वात् सर्वः ॥

Vishnu is told by the sounds of Vedas and deno them and hence He is called 'Sarva'.

4. Vishnu is called 'Sarva' because—

(i) He gets all and receives all.

(ii) He is the creator of all, destroyer of all, controller of all and shines supreme to all.

स्रष्टा, पाता, च संहर्ता, नियन्ता च प्रकाशिता ।
यत: सर्वस्य तेनाहं सर्वोऽसीति ऋषिभि: स्तुत: ।। इति ।

५. असतश्च सतश्चैव सर्वस्य प्रभवाप्ययात् ।
सर्वस्य सर्वदा ज्ञानात् सर्वमेवं प्रचक्षते ॥

इति भगवत् व्यासवचनम् ॥

God is called सर्व because He is the Creator of all. He is having all the Knowledge of all. So also He is called 'सर्वः'.

न तु सर्वात्मकत्वात चित् जडयो: अभेद अयोगात् ।।

It is not because there is no difference between sentient and non-sentient entities and He is all. He is present in all. He is responsible for all existence. He is not identical with them. A person residing in the house is different from the person itself to be the house.

6. Under छान्दोग्य उपनिषत् 2-21-9 it is stated that एतत् साम सर्वस्मिन् प्रोतं वेद सर्वं हि भवति ॥ The Saman called 'सर्व' is to be chanted to the God Who possesses all attributes. He who knows this Saman to be chanted to the God, Who possesses all attributes, attains all to his capacity. एतत् सर्वं सर्वाख्यं साम । सर्वस्मिन्–सर्वाख्यसाम्नि स्थिते सर्वगुण-परिपूर्ण हरौ ॥

7. Deva Sharma, a glorious sishya of Sri Vayudeva, states before Lord Sri Venkatesha in Aditya Purana in 5-8 as—

सर्वं त्वमेव लक्ष्मीश न जाने त्वां विना परम् ।
दुःस्मृतिं हर दूरान्मे विस्मृतिं ते विलोपय ॥ २८ ॥

Oh! Master of Goddess Lakshmi, You are all. Hence Vishnu is called सर्वः.

8. Srimad Acharya, in his गीताभाष्य, under 4–24 states from Padma Purana to show that सर्वः is Vishnu.

त्वदधीनं यतः सर्वं अतः सर्वः भवान इति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥ इति पाद्मे ।

Since all are under His control, command and mandate, it is spoken that Vishnu is 'सर्वः' but definitely not because there is identity between them.

सर्वं एतत् 'ब्रह्म' इति उच्यते । तदधीन सत्ताप्रतीतत्वात् न तु तत्स्वरूपत्वात् ॥

9. Gita 11–40 states clearly that Lord Krishna is 'सर्वः'—It runs thus—

नमः पुरस्तात् अथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामित विक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

सर्व! Oh! Krishna, You are complete in all respects. ते पुरस्तात् नमः अस्तु । अथ पृष्ठतः च नमः । सर्वतः एव । अनन्तवीर्य अमितविक्रमः । यतः सर्वं समाप्नोषि, ततः सर्वः असि Krishna, You are pervading the universe inside, outside and in all places. Hence You are called 'सर्वः'।

॥ श्रीः ॥

२६. शर्वः—ओं शर्वाय नमः ओं ॥

१. प्रळये सर्वं शृणाति हिनस्ति इति=शर्वः ॥

In pralaya, Vishnu is the destroyer of all and hence He is called 'Sharva'.

२. अयोग्यानां शम्रोधनात्=शर्वः ॥

Of the wicked, He takes away the safety of them and so He is called 'शर्वः'.

Under the Sutra 1-3-3—

॥ ओं नानुमानमतच्छब्दात् ओं ॥

"शिवः सुखात्मकत्वेन शर्वः शंरोधनात् हरिः ॥"

Because He closes the gates of heavens against the wicked asuras.

३. शृणोति सकलाः प्रजाः संहरति इति शर्वः ॥

He is the Destroyer of all persons. Hence is called 'शर्वः'. He hears all also.

॥ श्रीः ॥

२७. शिवः—ओं शिवाय नमः ओं ॥

१. शिवं मंगलं अस्य अस्तीति=मंगलत्वात् शिवः ॥

Vishnu is having mangalam in Him and so He is called 'शिवः'.

२. शं सुखं एषां अस्तीति शिवाः मुक्ताः तान् वर्तयतीति=शिवः ॥

Bestower of happiness etc., to Mukthas and so He is called 'शिवः'.

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ।

3. Under the Sutra—ओं नानुमानमतच्छब्दात् ओं 1-3-3 the Brahmanda Purana states

" शिवः सुखात्मकत्वेन शर्वः शंरोधनात् हरिः । "

Vishnu is called 'Siva' because He is 'Sukhaswaroopi'.

४. शिवेऽन्तर्यामितया तिष्ठतीति 'शिवस्थाणुः' इत्येकं पदम् ॥

Vishnu stands as the antaryami deity in Rudra and He is called 'शिवस्थाणुः'. This is the essence of 'Talavakara Upanishad'.

Srimad Acharya states -

वैजयन्ते समासीनं एकान्ते चतुराननम् ।

विष्णोः विविदुषुस्तत्वं पर्यपृच्छत् सदाशिवः ॥

and the first mantra states—

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः

Here the presiding deity for the mind, Lord Rudra, himself questions as to by whom the mind is controlled and managed? This clearly establishes that there is Paramatma Who controls the mind of Rudra also, as antaryami.

५. यस्मात् स्वयं भद्रो भूत्वा, सर्वं भद्रं ददाति तस्मात् वा शिवः

He is Himself Mangalaswaroopi and He is the giver of Mangala to others. So He is called 'शिवः'.

Sruti states—

" रोचनो रोचमानः शोभनः शोभमानः कल्याणः । "

इति श्रुतेः ॥

मंगलं भगवान् विष्णुः मंगलं मधुसूदनः ।

मंगलं पुंडरीकाक्षं मंगलं गरुडध्वजः ॥

6. श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम्—

आदितेयोच्युतो भानुः शङ्करः शिव ऊर्जितः ।

महेश्वरो महायोगी महाशक्तिः महत्प्रियः ॥ ११ ॥

|| श्रीः ||

२८. स्थाणुः—ओं स्थाणवे नमः ओं ॥

१. निर्विकारतया नित्यं तिष्ठति इति स्थाणुः ॥

Vishnu is called 'Sthanu' because He is always without any kind of transformation/difference. There is no विकार in Him at all. शश्वदेक प्रकारः श्रीविष्णुः.

२. नित्यं तिष्ठति अस्मिन् भूतानि वा स्थाणुः ॥

Always all stand or live in Him, with His support and shelter. So He is called 'स्थाणुः'.

३. तिष्ठति सर्वत्र इति 'स्थः'। स्थश्चासौ अणुश्चेति स्थाणुः ॥

Vishnu is in all places and He is also atomic in size and so He is called स्थाणुः.

४. स्थाणुरिति सूत्रात् स्थाधातोः णुप्रत्यये स्थिरत्वात् स्थाणुः ॥

He is always steady and constant in nature in all respects and hence He is called 'Sthanu'.

५. शिवः स्थाणुः ॥

When it is taken as a single word, denoting Lord Vishnu, then it would mean—

शिवे अन्तर्यामितया तिष्ठति इति शिवस्थाणुः इति एकं पदम् ॥

Vishnu is residing in Siva (Rudra) as his Antaryami. So He is called 'शिवस्थाणुः'.

६. स्थिरत्वात् स्थाणुः ॥

Always steady, fixed and constant. Never undergoes any Vikara at all. In Anuvyakhyana it is expressed—

"अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।
सदैकरूपविज्ञान बल आनन्दरूपकः ॥ १ ॥" इति ।

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताऽजो यः परः सोऽभीधीयते ॥ २॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिकाः जनाः ॥ ३ ॥

इति श्रुतिपुराणोक्त्या न विकारी जनार्दनः ।

Hence like this, Janardhana Sri Vishnu is with any Vikara at all.

Sri Vayu is also 'निर्विकारः' in a limited sense not Sri Vishnu, but far above all other Jivas.

सुमध्वविजयः states in 10-13—

निर्विकारचरितोऽपि परीतः क्रूरकिंकरसहस्रतयेन ।
स व्रजन्नुदलसज्जगदीशः सिंहराडिव शृगालसमूहे ॥१३॥

Srimad Acharya was like a brave lion surrounded by h of jackals, when he was encircled by thousands of r less soldiers of the worst order. But Srimad Acharya without any Vikara whatsoever, since he had full anu of the Lord.

वायुस्तुतिः in the Thirty-second Verse says the hero who had Thirty-two unique divine qua as त्रिष्वप्येवावतारेष्वरिभिरपघृणं हिंसितो निर्विकारः ॥ means Sri Vayudeva was not at all affected in any m whatsoever in all the three avatars as Sri Hanuman Bhima and Srimad Acharya, by the cruel and treach onslaughts against him. This is because, he is सर्व शक्तिः, सकलगुणगणापूर्णरूपप्रगल्भः ॥

॥ श्रीः ॥

२९. भूतादिः—ओं भूतादये नमः ओं ॥

१. भूतानां आदिः कारणं=भूतादिः ॥

Vishnu is called 'भूतादिः' because He is responsible for all the Creatures to be created. He is the first and foremost efficient cause.

२. भूतैः आदीयते उपदीयते इति=भूतादिः ॥

Vishnu is called 'भूतादिः' since He is received receptively by all the Creatures.

३. भूतानां आदिः भक्षकः इति=भूतादिः ॥

Vishnu is swallowing all those created beings and so He is called 'भूतादिः'.

This quality is explained in the Sutra—

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

"स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसां इतरे अल्पस्य वा न वा ॥" इति ।

Vasudeva is swallowing the whole lot and in the case of others it may be a little only.

निखिलस्य अत्ता एक एव तु ॥

4. Bhagawad Gita 10-20—

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहं आदिश्च मध्यश्च भूतानामन्त एव च ॥

श्रीकृष्णः भूतानां आदिः, मध्यः अन्त एव च ॥

He is the Creator of all, Protector of all and Destroyer of all.

5. In the Sutra—

॥ ओं असत् इति चेत् न प्रतिषेधमात्रत्वात् ओं ॥ २-१-८ ॥

it is proved that Paramatma only is in the beginning and therefore He is only the fittest Person to be called as 'भूतादिः' and so consequently He is responsible for the creation of all future and subsequent entities.

॥ श्रीः ॥

३०. निधिः—ओं निधये नमः ओं ॥

१. निधीयते हृदि सज्जनैः इति=निधिः ॥

Vishnu is kept constantly in the hearts of Sadhus, so He is called 'Nidhi'.

२. निधीयते अस्मिन् सर्वमिति निधिः ॥

ब्रह्मादीनामपि तथात्वात् अव्ययः इति निधिः विशेष्यते ॥

Vishnu is the store-house for all wealth and prosperity. Even He is the bestower of wealth etc., to Chaturmukha Brahma and others. There is no destruction for His wealth or decrease at all.

३. भक्तानां अक्षयं धनं इति=निधिः ॥

"नमो अकिंचन वित्ताय" इति भागवते ॥

Vishnu is called 'Nidhi' for the devotees. He bestows unlimited and inexhaustible wealth.

4. Vishnu is the treasure for mercy. Hence निधिः means दयानिधिः। Aditya Purana states in 44th Verse First Adhyaya—

दयानिधे दयानिधे दयानिधे दयानिधे ।
नमो नमो नमो नमो नमो नमो नमो नमः ॥

५. श्री वेङ्कटेशस्तोत्रम्—

appearing in Brahmanda Purana, 6th श्लोकः states—

श्रीनिधिः सर्वभूतानां भयकृत् भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६ ॥

६. श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

[आदित्यपुराणे पञ्चमोऽध्यायः]

Hail to You, Srinivasa, the heaven of auspicious attributes, habiting Venkatachala, the beloved of Sri Lakshmi, bestowing bounties on the devotees (fulfilling their cherished desires).

॥ श्रीः ॥

३१. अव्ययः— ओं अव्ययाय नमः ओं ॥

१. अवौ सूर्ये अयति गच्छति इति=अव्ययः ॥

Vishnu goes to Surya to bless him with all powers and capacities. So He is called 'अव्ययः'.

2. In Gayatri Mantra it is said—

"ध्येयः सदा, सवितृमण्डलमध्यवर्ती" इति ॥

३. अवा प्रीत्या यान् ज्ञानिनः प्रति यातीति=अव्ययः ॥

Vishnu is to be meditated by the learned with affection and love and so He is called 'अव्ययः'.

4. Vishnu is अव्यय आत्मा—there is no destruction for His swaroopa or for His body.

Gita tells in 4–6—

अजोऽपि सन् अव्ययात्मा भूतानां ईश्वरोऽपि सन् ॥

Vishnu is अव्ययः. Never destructible at all. His body and swaroopa deha are one and the same.

5. Srimad Acharya quotes Paingi Sruti in his Anu-vyakhyana in the Verse 264, under the Sutra—

॥ ओं प्रकरणाच्च ओं ॥ १-२-१२ ॥

It helps as an authority for the names—

अव्ययः=श्री विष्णुः
अच्युतः= ,,
पूर्णः= ,,
परमात्मा= ,,
नित्यानन्दः= ,,
भगवान्= ,,

That glorious Verse 264 is—

ज्ञानं नित्यं क्रिया नित्या बलं शक्तिः परात्मनः ।
नित्यानन्दोऽव्ययः पूर्णो भगवान् विष्णुः अच्युतः ॥२६४॥

Paramatma, Sri Vishnu is called 'अव्ययः' because there is no iota of destruction or diminution to His knowledge, action, strength and so on. All are eternal and everlasting. They are all complete. Hence He is called 'अव्ययः' and by the sabda 'अच्युतः' also.

6. गीता states in 15–5—

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

॥ श्रीः ॥

३२. संभवः—ओं संभवाय नमः ओं ॥

१. स्वेच्छया समीचीनो भावो यस्य सः संभवः ॥

By His own desire, being in an extra-ordinary manner, is Vishnu. So He is called 'संभवः'.

२. सर्वस्मात् संभवति इति संभवः ॥

Vishnu is glorious with all. Hence He is called 'संभवः'.

३. सम्यक् भानि नक्षत्राणि वर्तयति इति संभवः ॥

Vishnu protects the stars in their courses in a well organised manner and so He *is* called संभवः.

4. Gita states in 4-8—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय **संभवामि** युगे युगे ॥ ८ ॥

Lord Krishna assures that He *takes avatars* 'संभवामि' in each Yuga when adharma takes its zenith and dharma dwindles down to the bottom.

॥ श्रीः ॥

३३. भावनः—ओं भावनाय नमः ओं ॥

१. सर्वं भावयति इति भावनः ॥

Vishnu sees that all are existent due to His Grace and so He is called as 'Bhavana'.

२. भारूपोऽविता चेष्टकश्चेति भावनः ॥

Vishnu sees that the ideas or opinions of each person is fulfilled by Him, as per their capacity and status.

३. भया सूर्यादिगत स्वभासा आवयति ज्ञापयति पदार्थानि इति= भावनः ॥

Vishnu is the Protector and Bestower of light to the SUN.

४. भानां कान्तीनां भवनं प्राप्तिः यस्य इति=भावनः ॥

All light and glittering only comes from Vishnu. Hence He is called 'भावनः'.

The Sutras—

॥ ओं अनुकृतेः तस्य च ओं ॥ १–३–२२ ॥

and

॥ ओं अपि स्मर्यते ओं ॥ १–३–२३ ॥

show that all bright and glittering articles are only due to the effect of Paramatma.

Kataka Upanishad says :—

'तमेव भान्तं अनुभाति सर्वम्' इति अनुकृतेः ॥

"तस्य भासा सर्वमिदं विभाति" इति वचनात् ॥

Gita states clearly in 15–12

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि ममाकम् ॥ १२ ॥

Surya, Chandra, Agni and all articles with shining all are due to the tejas of ME (Krishna).

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम इति ॥

५. न विद्यते भावनं उत्पादनं यस्य इति=भावनः ॥

For Him, Sri Vishnu, there is no creation or birth like us, hence He is called 'भावनः'.

Srimad Acharya states in Dwadasa Stotra 2-5 :

वशी वशे न कस्यापि यो जितो विदिताखिलः ।
सर्वकर्ता न क्रियते तं नमामि रमापतिम् ॥

Ramapathi, Sri Hari is the Creator of each and everything, but He is not created at all.

॥ श्रीः ॥

३४. भर्ता—ओं भर्त्रे नमः ओं ॥

१. धारणपोषणकर्तृत्वात्=भर्ता ॥

'भर्ता सन् भ्रियमाणो बिभर्ति इति श्रुतेः ॥

Vishnu is 'भर्ता' because He is the Supporter and Protector and Nourisher of all the worlds.

2. Deva Sharma, the humble disciple of Sri Vayudeva prays out of devotion in Aditya Purana, to Lord Venkateswara, in 5-30 as :

तव भक्तोऽस्मि दासोऽस्मि शिष्यः पुत्रोऽस्मि केवलम् ।
भर्ता त्वमेव विश्वस्य स्मरामि त्वामहर्निशम् ॥ ३० ॥

'I am Your devotee : Your humble servant ; Your disciple ; Your son after all. You are the nourisher of the entire Universe. Always I meditate day in and day out about You.'

॥ श्रीः ॥

३५. प्रभवः—ओं प्रभवाय नमः ओं ॥

१. सर्वं प्रकर्षेण भवति इति अस्मात् इति=प्रभवः ॥

Vishnu is called 'प्रभवः' because all exist in a glorious manner due to His Grace.

२. सर्वकार्येषु प्रभवति इति=प्रभवः ॥

Vishnu is प्रभवः because He is involved in all activitie without any exception.

३. प्रकृष्टा भा ययोः तौ प्रभौ सूर्यचन्द्रौ तौ वर्तयति इति=प्रभवः॥

Vishnu is called प्रभवः since He protects and create Surya and Chandra (Sun and Moon) who have lot of light and glittering in them.

४. प्रकृष्टो भवो येनेति वा=प्रभवः ॥

Vishnu is called प्रभवः since by Him only, the existence of others in a grand manner starts.

When we see the word प्रभुः immediately the remembrance should come of the following Verses in Anuvyakhyana of Srimad Acharya—

हिताक्रियादि दोषं च वक्ष्यत्येन स्वयं प्रभुः।
निर्गुणत्वं च तेनैव निषिद्धं प्रभुणा स्वयम् ॥ १०० ॥

प्रभुः समर्थः श्रीवेदव्यासः स्वयमेव हितस्य अकरणं, अहित करणं इत्यादि दोषं च वक्ष्यति ॥ प्रभुणा=स्वामिना भगवता वेदव्यासे तेनैव=स्वयमेव निर्गुणत्वं निषिद्धं, दूषितमिति यावत् ॥

Sri Vedavyas, is Prabhu who is Vishnu Himself clearly made out.

ब्रह्मतर्कं च भगवान् स एव कृतवान् प्रभुः।
पंचाशत्कोटि विस्तारात् नारायणतनौ कृतात् ॥ ६३ ॥

Sri Vedavyasa Who is Narayana Himself compo 'Brahma Tarka', which consists of 50 crore Granth He did this in the avatar of 'Sriman Narayana'.

So when we see 'प्रभुः', शब्द we are reminded Narayana, Sri Vedavyasa and Sri Vishnu. So Sri Ve vyasa is called 'ज्ञानावतार प्रभुः' ॥

Bhagawatha Tatparya Nirnaya states in 2–9–14 as—

ब्रह्म ददर्श तपसा भगवन्तं हरिं प्रभुम् इति गारुडे ॥

Chaturmukha Brahma shows that great Prabhu Hari to the devotees—(Garuda Purana) Without his Grace, Sri Hari cannot be seen at all.

7. In गीता Verse V–14 runs thus—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

प्रभुः (ईश्वरः विष्णुः) लोकस्य कर्तृत्वं न सृजति ॥

Vishnu does not give independence to the world for doing the activities.

प्रभुः कर्माणि लोकस्य न सृजति ॥

Vishnu does not give to the world the results out of the activities also independently to them.

Hence Srimad Acharya quotes an authority from Paingi Sruti to show that the independence in activity is only with Sri Hari who is Prabhu, the Master of all.

हरिः स्वभावतः कर्ता सर्वं अन्यत् तदीरितम ।
अतः सा कर्तृता तस्य न कदाचित् विनश्यति ॥

8. Srimad Acharya in his गीता तात्पर्यम् under the verse 11–50 when Lord Krishna again came to His original normal Roopa by closing Viswaroopa, Sanjaya states—

इति अर्जुनं वासुदेवः तथा उक्त्वा ।
स्वकं रूपं दर्शयामास भूयः ॥

The authority runs thus :—

परावरविभेदस्तु मुग्धदृष्टिं अपेक्ष्य तु ।
प्रादुर्भावः स्वरूपाणां विश्वरूपस्य च प्रभोः
अन्यथा न विशेषोऽस्ति व्यक्तिः हि अज्ञव्यपेक्षया

There is absolutely no difference between Lord Krishna's Viswaroopa and the ordinary roopa of Him. Only the ignorant will distinguish like that. The Viswaroopa, all the avatars and others have no distinction at all between them. In case there is any speciality or distinction shown between them, the same is due to exhibition at that time as per His desire. He is Prabhu, the Master of all and is capable of everything.

॥ श्रीः ॥

३६. प्रभुः—ओं प्रभवे नमः ओं ॥

१. प्रकर्षेण भवनात् प्रभुः । प्रकर्षेण भवति इति प्रभुः ॥

तथाहि वारुणशाखायाम्—

विभु प्रभु प्रथमं मेहनावत इति ।
स ह्येष प्राभवद् विविधोऽभवत् इति ॥

Vishnu is called **प्रभुः** because He exists in a grand manner and in a unique way.

२. युक्तिमल्लिका—विश्वसौरभ ७७—

का स्पृहेति यतः क्रीडा भोगपक्षी सहेतुकम् ।
आचिक्षेप स्वभावेन कर्तुः पूर्णस्य च **प्रभोः** ॥ ७७ ॥

For Vishnu, the creation of the worlds etc. is His nature. There is no strain to Him at all. He is complete. He is Prabhu, which means that He is fully capable of doing anything and everything.

३. विश्वसौरभ ७०—

इच्छामात्रं **प्रभोः** सृष्टिरिति सृष्टौ विनिश्चिता ।
स्वेच्छयैव **प्रभुः** सर्वं सृजतीशो न मायया ॥ ७० ॥

It is only the Desire of Prabhu, Sri Vishnu that the paramount consideration for creation etc. Nothing more is needed. By His own desire, that Prabhu, without depending on any others in any respect, does all.

४. श्री रंगनाथ अष्टोत्तरशतनाम स्तोत्रम्—

The second Verse states:

सुरवर्यः सुराध्यक्षः सुरराजानुजः प्रभुः ।
हरिहर्तारिः विश्वेशः शाश्वतः शम्भुरव्ययः ॥ २ ॥

5. The verse 10 runs thus:

परं ब्रह्म परं धाम पावनः पवनः प्रभुः ।
इन्द्रचन्द्रो यमः शौरिः संसारांबुधितारकः ॥ १० ॥

6. Under the Sutra 2–1–25 which runs thus:

॥ ओं उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ओं ॥

It was contended that Jiva, when he takes a job, is able to complete the same, so why not it be said that Jiva is the independent doer? It is answered here that Jiva is not so Tho' it looks like Jiva completing the same, it is not so strictly, it is only due to the desire of Vishnu, Jiva is able to do this.

Bhashya states:

नाहं कर्ता न कर्ता त्वं कर्ता ।
यस्तु सदा प्रभुः इत्यादेः ॥

Jiva is not the doer. Vishnu is the doer, always **प्रभुः समर्थः**=capable Person.

७. पाषण्डखण्डन व्यासस्तोत्रे—

कर्ता सत्यवतीपुत्रो विहर्ता मुनिमण्डले ।
राजसूयाय चाचार्यः सर्पयागस्य च प्रभुः ॥ १६ ॥

Satyavathi's son Sri Vedavayasa is residing among the galaxy of rishis and He is the Main Performer in Rajasuya Yaga and Sarpa Yaga and He is the **Prabhu** Master of all. Hence Sri Vedavyasa is Prabhu and Vishnu.

8. Under 'Sri Rama Kavacham' of Sri Vadiraja Swami, the 16th Verse runs as—

कुम्भकर्णादिनिर्भङ्गदम्भोळासमसायकः ।
जङ्घे तुङ्गेभदन्ताभजङ्घायुग्मोऽवतु **प्रभुः** ॥

9. Under 'Sri Krishna Stuti', the 22nd verse states:

रामः **प्रभू** रामभृत्या देवाः सर्वेऽपि वानराः ।
कृष्णः **प्रभुः** कृष्णभृत्या देवा धर्मात्मजादयः ॥ २२ ॥

॥ श्रीः ॥

३७. ईश्वरः—ओं ईश्वराय नमः ओं ॥

१. ईशनशीलत्वात् ईश्वरः ॥

Vishnu is the Ruler and Master of all and so He is called '**ईश्वरः**'.

२. ईशेभ्यो वरः इति=ईश्वरः ॥

ईशेभ्यः ब्रह्मरुद्र श्रीशेषादिभ्यः यतो भवान् ।
वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् ॥

इति ब्रह्मवैवर्ते ॥

This authority is quoted by Srimad Acharya under Gita Bhashya under the sloka 4–6 :

अजोऽपि सन्नव्ययात्मा भूतानां **ईश्वरोऽपि** सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

समर्थः ईशः इत्युक्तः तद्वरत्वात् त्वमीश्वरः ॥

Hence Vishnu is **ईश्वरः** ॥

In Bhagavatha Tatparya under 1–3–1, Srimad Acharya quotes from Moksha Dharma—

यत्किञ्चिदिह लोके वै देहबद्धं विशांपते ।
सर्वं पंचभिराविष्टं भूतैरीश्वरबुद्धिजैः ।
ईश्वरो हि महद्भूतं प्रभुर्नारायणो विराट् ।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ।
भूतप्रलयमव्यक्तं शुश्रूषुः नृपसत्तम इति ॥

Eswara is Prabhu and is called Narayana and is Independent. He is in the hearts of all creatures. He is with attributes and also without them [which means अप्राकृत गुणाः सन्ति, परंतु, न प्राकृतगुणाः इति].

Hence Vishnu is called ईश्वरः.

Vishnu is called 'ईश्वरः' because He is Supreme amongst those who bestow boon to others. Chaturmukha Brahma, Rudra, Mahalakshmi, Sesha and others are those who bestow boons to others. He is Supreme to them and bestower of boons to them also. Hence He is ईश्वरः.

३. समर्थ ईश इत्युक्तः तद्वरत्वात् त्वमीश्वरः इति ॥

Vishnu is called 'ईश्वरः' because He is the most capable Person with all capacities. By His boon and anugraha only, others became Masters.

4. Gita states 18–61:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

Eswara, Sri Vishnu is residing in the hearts of all. He is the dynamic force behind all activities in all Jivas.

5. Under the Sutra 2-1-26 :

॥ ओं देवादिवदपि लोके ओं ॥ २-१-२६ ॥

this name Vishnu as ईश्वर is well used.

न च कर्तुः ईश्वरस्य अदृष्टिविरोधः ॥

That He is not given in our perception is not an argument for the existence of the Lord who is the real doer and the cause of the soul's activity.

लोकेऽपि पिशाचादीनां तादृशो शक्तिः दृष्टा, किं ईश्वरस्य।

Even in the world, similar powers of being invisible, etc. have been observed to be possessed by spirits too, then it is no matter of wonder that the Supreme Lord ईश्वरः विष्णुः possesses such powers.

६. गीता १५-८—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात ॥ ८ ॥

ईश्वरः Vishnu विष्णुः यदा अवाप्नोति ; यदा उत्क्रामति च, when Lord Vishnu enters the body, the Jiva is able to operate on all indriyas. Similarly when ईश्वरः Vishnu goes out of the body, all the indriyas of the Jiva, lose all its power.

७. मुक्तानां च आश्रयः विष्णुः अधिकः अधिपतिस्तथा ।
तद्वशा ते सर्वे सर्वदैव स ईश्वरः इति परमश्रुतिः ॥

Vishnu is the support for the liberated souls. He surpasses them and and He is their food. All of them are under His Control. He is always the **Supreme Ruler** ईश्वरः ॥

8. In Bhagavatha Tatparya, Srimad Acharya says under 1-4-4 from the authority of Brahmapurana :

" साम्यं ईश्वररूपेष्ट सर्वत्र तदधीनताम् ।
पश्यति ज्ञानसम्पत्त्या विनिद्रो यः सः योगवित् "

इति ब्राह्मे ॥

A devotee is called योगवित् provided he has knowledge about ईश्वरः and sees Him as

(i) the same, similar and identical in all Roopas/Avatars and in all places.

(ii) In all places all are under His Control and are bound to Him.

That ईश्वरः is Vishnu.

9. Under Bhagavatha Tatparya, Srimad Acharya states under 2-9-1 as :

अशरीरस्य जीवस्य शरीरोत्पत्तिकारणम् ।
ईश्वरेच्छा प्राथमिका तां विना न हि किंचन ॥
द्वितीया प्रकृतिः प्रोक्ता तद्रूपा हि गुणात्रयः ॥

Jiva has no body. But he gets body by the desire of ईश्वरः विष्णुः. This is the first and foremost cause. The second one is प्रकृति or matter. By this, the three qualities of Satva, Raja, Tamo gunas are born.

Thus ends the Fourth Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

३८. स्वयंभूः—ओं स्वयंभुवे नमः ओं ॥

१. स्वयमेव भवति इति स्वयंभूः ॥

Vishnu exists and is there of His own accord. His existence does not depend on anyone at any place, at any time and in any manner. Hence Vishnu is called 'Swayambhu'.

२. लोकस्य सु=शोभनं अयं=शुभरूपं पुमर्थं उद्दिश्य भवति इति=स्वयंभूः ॥

The mangala roopa of Vishnu is there in order to bestow and bring mangala to the world. So Vishnu is known as 'Swayambhu'.

३. स्वयं स्वतन्त्रः एव भवति, न परतन्त्र इति=स्वयंभूः ॥

He is independent only always, but never depends in any manner and so is called 'Swayambhu'.

४. स्वयमेव परानपेक्षो जगद्भावयति इति=स्वयंभूः ॥

By Him who does not depend upon others, this Universe was created and is existing. So Vishnu is called 'Swayambhu'.

५. स्वयमेव स्वस्य भूराश्रय इति स्वयंभूः ॥

Vishnu is the support for Himself, but none else. He is known as 'Swayambhu'.

६. अन्येषामपि स्वयमेव आश्रयः इति स्वयंभूः ॥

For all else, right from Goddess Mahalakshmi, Vishnu alone is the support, shelter and refuge and Vishnu is Swayambhu.

7. **To summarise** : Sri Vishnu is **स्वयंभूः** since

(a) He creates Himself of His own accord.
(b) He shines or glitters by Himself.
(c) He is above all entities.
(d) He takes His avatars by His Own Desire.
(e) He alone is independent.

८. कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतो अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥

This is the latter half of the eighth Mantra of the famous, tiny Isavasya Upanishad.

" सदा अनन्य आश्रयत्वात् च '**स्वयंभूः**' प्रवाहृतः ॥

Srimad Acharya cites Varaha Purana to explain this name of Vishnu as 'स्वयंभूः' which means always *not at all dependent* on anyone for anything. As a matter of fact it is the Converse. All depend upon Sri Vishnu—**स्वयंभू** for each and everything without exception.

॥ श्रीः ॥

३९. शंभुः—ओं शम्भवे नमः ओं ॥

१. शं सुखम्, तस्य भूराश्रयः=शम्भुः ॥

Happiness is under His support and discretion, so Vishnu is called 'Sambhu'.

२. शं सुखम्, अस्मात् प्राणिनां भवति इति=शम्भुः ॥

Happiness happens to all creatures by Him (Vishnu). So He is 'Sambhu'.

3. Narayana Upanishad states—

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

Bestower of happiness to the entire Universe.

४. श्री रंगनाथ अष्टोत्तरशतनाम स्तोत्रम्—

सुरवर्यः सुराध्यक्षः सुरराजानुजः प्रभुः ।
हरिर्हतारिः विश्वेशः शाश्वतः शम्भुः अव्ययः ॥ २ ॥

Oh ! Lord Ranganatha, Sri Vishnu ! You are—

(1) Best among the Devatas.
(2) the Master of all Devatas.
(3) the brother of Indra, as Vamana, Mahaprabhu, with all capacities and capabilities,
(4) Hari, and destroyer of all enemies.
(5) the Master of the Universe.
(6) the permanent entity.
(7) the bestower of happiness.
(8) never diminishing or decaying of any sort.

॥ श्रीः ॥

४०. आदित्यः—ओं आदित्याय नमः ओं ॥

१. आदित्यस्थत्वात् आदित्यः ॥

Vishnu is called 'Aditya' since He resides in the Sun.

Srimad Acharya states in Rig Bhashya :

"आदित्यस्थत्वात् सः आदित्यः आददानः प्रयाति वा" इति ॥

२. आदिश्चासौ त्यश्चेति व्युत्पत्या सूर्यान्तर्गतरूपेण पृथिवीरसं गृह्णानो याति इति ॥

By remaining in the SUN, He draws all the essence of the world. Hence He is called 'Aditya'.

३. उपेन्द्ररूपेण अदिति पुत्रत्वात्=आदित्यः ॥

Vishnu took avatar by name 'Upendra' in the mother of Devata mother, Aditi. So He is called 'Aditya'.

४. 'अदिति' इति भूमिदेव्याः पतिः=आदित्यः ॥

Vishnu is the husband of 'Aditi' who is the Bhoomi Devi.

5. In the aphorism 1-2-1,

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥

it is proved that 'आदित्य' is Vishnu.

" तस्य एतस्य असौ आदित्यो रसः "

इत्यादिना आदित्यस्य प्रतीयते रसतः अब्रवीत् ॥

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥

In Aitareya Aranyaka it is spoken as "Of this, the Yonder Sun is the essence. Therefore, the SUN faces each and every man. The Sun is the soul of the moving and the stable ones".

6. In the Sutra 1-2-13

॥ ओं अन्तर उपपत्तेः ओं ॥

again this point of आदित्य is taken up and discussed. Hence

आदित्यशब्द मुख्य वाच्यः=श्रीविष्णुः इति सिद्धं ॥

7. गीता 10-21--

आदित्यानां अहं विष्णुः ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

आदित्यानां अहं विष्णुः=Lord Krishna states that among 12 sons of Aditi Devi, He is Vishnu. It also means that He is present in all Adityas and protects them.

8. Under छान्दोग्य उपनिषत् 2-14-9, it is stated

उद्यन् हिंकारः, उदितः प्रस्तावः, मध्यंदिन उद्गीथः, अपराह्णः प्रतिहारः, तं यन्निधनमेतद् बृहत् आदित्ये प्रोतम् ॥

Rising of the Sun is — हिंकारः
Risen Sun is — प्रस्तावः
Afternoon Sun is — प्रतिहारः
Sunset is — निधनः

This बृहत् Saman is to be chanted to the God designated as 'आदित्यः' and present in the SUN.

The sabda आदित्यः stands for आदित्यनामा and आदित्यस्थ God. Hence Vishnu is called आदित्यः.

॥ श्रीः ॥

४१. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं ॥

१. पुष्करं=कमलं, तद्वदक्षिणो यस्य सः पुष्कराक्षः ॥

Vishnu is having eyes like lotuses. Hence He is called "पुष्कराक्षः".

२. रलयोरभेदात् पुष्कलानि अक्षीणि यस्य इति=पुष्कराक्षः ॥

सहस्राक्षः सहस्रपात् इति श्रुतेः ॥

Having infinite eyes, Vishnu is called "पुष्कराक्षः".

३. पुष् पुष्टावित्यतः पुषं पुष्टिं करोति इति=पुष्करः ॥

न विद्यते क्षं नाशः यस्येत्यक्षः पुष्करश्चासौ अक्षश्चेति=पुष्कराक्षः ॥

Vishnu is the giver of strength and nourishment; but at the same time He is without any kind of destruction.

॥ श्रीः ॥

४२. महास्वनः—ओं महास्वनाय नमः ओं ॥

१. महान् गम्भीरः स्वनो ध्वनिः यस्य इति=महास्वनः ॥

Vishnu is having great majestic voice in Him and so He is called 'महास्वनः'.

२. महान् ऊर्जितः स्वनो वेदादिः प्रतिपादकत्वेन यस्य इति= महास्वनः ॥

Vishnu is having the Vedas the sabdas which would establish Him.

3. The authorities for this, are found in—

(१) सर्वे वेदाः यत्पदमामनन्ति ॥

(२) नामानि सर्वाणि यमाविशन्ति ॥

(३) यो देवानां नामधा एक एव ॥

४. महांश्चासौ असुश्चेति महाऽसुः वायुः तं, नयतीति=महास्वनः ॥

Vishnu is the accelerator of the great Mahan Sri Vayu and propels him.

5. **Vishnu is 'Mahaswana'** because

(i) He gives wealth to those who do not have wealth.

(ii) He has supreme names.

॥ श्रीः ॥

४३. अनादिनिधनः—

ओं अनादिनिधनाय नमः ओं ॥

१. न विद्येते अनादिनिधने यस्य सः=अनादिनिधनः ॥

There is no beginning or end (production or destruction) for Him. So He is called 'अनादिनिधनः'.

२. अनस्यः मुख्यप्राणस्य अनादिनिधने यस्मात् इति=अनादिनिधनः ॥

Vishnu is responsible for the production and destruction of Mukhyaprana. Therefore Vishnu is called 'अनादिनिधनः'.

३. अनं मुख्यप्राणं अनतीत्यनात् । एः कामस्य निधनं यस्मात्, रुद्रान्तर्यामि नृसिंहरूपादिति इनिधनः । अनाश्चासाविनिधन-श्चेति=अनादिनिधनः ॥

Vishnu makes Mukhya Prana to take breath conveniently and at the same time remain as Antaryami in the form of Lord Narasimha in Rudra and becomes responsible for the destruction of Manmatha (Kama).

४. नादः भगवद्विषयगानादिरूपो येषां अस्तीति नादिनः । तेषां निधनं यस्मात् सः नादिनिधनः । सः न भवति इति अनादि-निधनः इति ॥

For those devotees who sing in the subject matter relating to God, He does not bring death to them. Hence He is called 'अनादिनिधनः'.

5. **He has no birth or death in Him and hence He is called 'अनादिनिधनः'.**

॥ श्रीः ॥

४४. धाता—ओं धात्रे नमः ओं ॥

१. सामान्येन धारणपोषणकर्ता=धाता ॥

Vishnu is the support of the world and He is also the protector. So He is called 'Dhata'.

2. **Vishnu is called 'धाता'** because He is the Antaryami for Adisesha who bears the entire world on his one hood.

3. **In Gita 15-1,** the Verse runs thus :

ऊर्ध्वमूलं अधः शाखं अश्वत्थं प्राहुरव्ययम् ॥

World is अव्ययम् because it is not totally destroyed. In pattern, the same will be in each Kalpa.

धाता यथा पूर्वं अकल्पयत् ॥

God creates in each Kalpa as it was earlier.

4. Srimad Acharya tells in the benedictory verse of Isavasya Upanishad as :—

नित्यानित्य जगत् धात्रे नित्याय ज्ञानमूर्तये ।
पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः ॥

Hari is the Controller and Support of all vastus in the Jagat which are eternal and non-eternal in nature.

॥ श्रीः ॥

४५. विधाता—ओं विधात्रे नमः ओं ॥

१. विः गरुडः धाता धारकः यस्येति=विधाता ॥

Vishnu is having the bird-king Garuda as His Chariot and is protecting it also.

२. वीनां विशिष्टानां मुक्तानां धारकत्वात्=विधाता ॥

Vishnu is the support or shelter for all Muktha Jeevas.

३. विशेषेण धाता=विधाता ॥ धाता विधाता परमोत सन्दृक् इति श्रुतिः ॥

Vishnu is the extra-ordinary and special support of all. Hence He is called 'विधाता'.

4. **Vishnu is called विधाता** because :—

(i) He is the Creator of actions as well as the result of those actions.

(ii) He is the support for Adisesha who supports the world and Hence Vishnu is the special support.

॥ श्रीः ॥

४६. धातुरुत्तमः—ओं धातुरुत्तमाय नमः ओं ॥

१. धातुः चतुर्मुखात् उत्तमः=धातुरुत्तमः ॥

Vishnu is superior to Chaturmukha Brahma. So He is called 'Dhaturuthama'.

२. धातुभिः तदुपलक्षित शब्दैः उक्ते शब्द्यते इति धातुरुत्। अतिशयेन धातुरुत्=धातुरुत्तमः ॥

Vishnu is called 'Dhaturuthama' since He is explained and spoken of by all sabdas in a splendid manner.

३. धातुभिः तत्प्रकृतिकाख्यातादिभी रौति व्यवहारतौति=धातुरुत्, हनुमान्, तेन तम्यते इष्यते इति=धातुरुत्तमः ॥

In the Grammar (Vyakarana Sastra), Dhatus are there —Verbal roots and Sri Hanuman desires Him by speaking with these rules of grammar. Hence Sri Vishnu is called 'Dhaturuthama'.

4. **Vishnu is 'ज्ञानस्वरूपी'—** having His body itself as 'Knowledge' and is also supreme in that and so He is known as '**धातुरुत्तमः**'.

5. **Vishnu is holding and supporting the world**—consisting of cause and effect and is supreme. So He is known as **धातुरुत्तमः**.

Thus ends the Fifth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

४७. अप्रमेयः—ओं अप्रमेयाय नमः ओं ||

१. साकल्येन प्रमाण अविषयत्वात्=अप्रमेयः ||

Vishnu cannot be reached completely by authorities and so He is called 'Aprameya'.

२. न विद्यन्ते प्रमातुं योग्याः परिच्छिन्ना गुणाः यस्य असौ=अप्रमेयः ||

Vishnu is having qualities and attributes which cannot be capable of being counted by anyone. Hence He is 'Aprameya'.

३. प्रमित सर्वज्ञत्वेन न विद्यते प्रमेयं ज्ञातव्यं यस्य इति=अप्रमेयः ||

Vishnu is called 'Aprameya' since nothing is new to be known to Him. He knows everything in complete.

Gita states 7-26—

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ||

४. ज्ञातव्याश्चैव ध्यातव्याः गुणाः सर्वेऽपि अतः हरेः इत्युक्तेः ||

Vishnu is possessing all qualities which are to be meditated upon for Moksha.

५. प्रकृष्टा मेया भक्तज्ञेया गुणाः यस्य, असौ प्रमेयः। अश्वासौ प्रमेयश्चेति=अप्रमेयः ||

Vishnu is having in plenty the extra-ordinary qualities which are to be known by devotees. Those qualities are very superior and unique. So He is Aprameya.

६. प्रकृष्टा च सा मा च प्रमा लक्ष्मीः, ताम् इं विस्मयं यापयति इति =प्रमेयः । अश्वासौ प्रमेयश्चेति अप्रमेयः ॥

Goddess Lakshmi is supreme and great. For Her, Vishnu creates wonders. Hence He is called 'Aprameya'.

7. **Gita** states in 2–18—

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनः **अप्रमेयस्य** तस्मात् युध्यस्व भारत ॥

When explaining the relationship of God and Jiva and ectype and image, it was explained that God is eternal, the medium being the swaroopa body of the soul, which is also eternal. Then the next question will be about the '**सन्निधान**' or the passage. Suppose, God were to move away from the media, then the image cannot be formed. For this objection, the answer is given by the word '**अप्रमेयस्य**' in the verse. This means, that God is '**अप्रमेय**' which means that He is Everywhere, so wherever the media is there, there will be God. Hence there is no loss for **सन्निधानं** and the relationship of 'Bimba-Pratibimba' is maintained for ever.

॥ श्रीः ॥

४८. हृषीकेशः—ओं हृषीकेशाय नमः ओं ॥

१. हृषीकाणि इन्द्रियाणि, तेषां ईशत्वात्=हृषीकेशः ॥

Vishnu is the Master of all Indriyas (sense organs).

२. हृष् तुष्टावित्यतः भावे कप्रत्यये हृषः=हर्षः ॥

सः अस्य अस्ति इति हृषी ई रमा, सः ब्रह्मा च, ईकौ, तयोः ईशः ईकेशः । हृषी च असौ ईकेशश्च इति=**हृषीकेशः**

Vishnu is always happy. He is the Master and Lord for Goddess Lakshmi and Chaturmukha Brahma, and so He is called हृषीकेशः.

३. हृषिण ईकेशा रमा ब्रह्म रुद्र येन इति=हृषीकेशः ॥

Vishnu is the reason for the happiness of Goddess Mahalakshmi, Chaturmukha Brahma and Rudra. So He is called हृषीकेशः.

4. Vishnu is called 'हृषीकेशः' because—

(a) He is the Controller of all Indriyas.

(b) He is the driving force for all Indriyas.

(c) He is having the rays of Surya and Chandra which bring happiness to the world.

(d) He is having happiness, welfare and all wealth.

(e) He is having limbs which will give and bestow happiness to all.

(f) In the Yaga known as 'Soma Yagya' He takes the water and milk offered there in order to bring happiness to the Devatas.

(g) He is the Controller of the happiness of Goddess Mahalakshmi.

(h) Remaining in the Sun, Moon and Fire, He bestows happiness to the entire world.

(i) Remaining in the Sun, Moon and Fire, He develops and enlarges the world.

(j) He is having the avatars which give happiness like Rama, Krishna and so on.

(k) He is full with happiness/ananda.

(l) He is the Master for Sri Vayu Bhagawan.

5. 'हृषीकेश' is the important name—

by which Lord Krishna is addressed by Arjuna, several times. Each and every time, when Arjuna addresses so, there will be a very significant meaning. One example is given here from the 11th अध्यायः Verse 36. These verses 36 to 46 will bestow all auspicious things to the readers with devotion. They will see that all the hurdles are cleared off. There will not be any troubles from devils, asuras.

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यति अनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

Oh! Krishna, Controller of all Indriyas and motivator of all indriyas, the world enjoys by singing your glories. They continue to be in love with You.

This humble author wishes and prays to that great हृषीकेश, that all auspicious things should be bestowed to the readers of this book and all troubles should be cleared off by His Grace. Hence this Verse about हृषीकेश is selected in particular.

६. कृष्णः कृतज्ञो गोविन्दो हृषीकेशोऽघनाशनः ।
विष्णुः जिष्णुः जितारिश्च सज्जनप्रिय ईश्वरः ॥ ५ ॥

This is from श्री रंगनाथ अष्टोत्तरशतनामस्तोत्रम् ॥

7. Srimad Acharya states in his "कृष्णामृतमहार्णवः" Verse 118 as:

स्मर्यतां तु हृषीकेशो हृषीकेषु दृढेषु च ।
अदृढेषु हृषीकेषु हृषीकेशं स्मरन्ति के ॥ ११८ ॥

One would do well to train the body as well as all the senses, for one's welfare, while they are still young lest regret should befall them later on.

One better remember the Lord Sri Hrishikesha when the senses are still sound. When they wear out, how will they remember the Lord Hrishikesa?

This is the finest advice by Srimad Acharya to remember and adopt always by all to attain eternal liberation.

8. **Again Srimad Acharya** declares in Sri Krishnamrutha Maharnava in the Verse 21.

धर्मार्थकाममोक्षाणां नान्योपायस्तु विद्यते ।

सत्यं ब्रवीमि देवेश हृषीकेशार्चनादृते ॥ २१ ॥

What a lovely poem by a glorious Acharya! This Verse proclaims that without adoration or worship to हृषीकेशः devotedly, one cannot think of Dharma, Artha, Kama and final release—Moksha. That Hrushikesa is the Master of Devatas.

9. **Again in कृष्णामृत महार्णवः** in the Verse 182, it is stated:

भक्त्या ग्राह्यो हृषीकेशो न धनैर्धरणीसुराः ।

भक्त्या संपूजितो विष्णुः फलं धत्ते समीहितम् ॥ १८२ ॥

हृषीकेशः is to be approached by sincere and unblemished devotion, not by wealth or others. If worship is done by devotion, then Vishnu bestows all the fruits upto Moksha.

Here, Paramatma by nature is invisible. So how is it possible to have His vision? This is indicated by the glorious name of the Lord Vishnu as 'हृषीकेशः'. He is the

Master and Controller of Indriyas and their presiding deities. So it is possible for Him to do so.

अव्यक्तस्वभावस्य अपरोक्षज्ञानं च इन्द्रियनियामकेन प्रसन्नेन भगवता एव इति अभिप्रायेणापि 'हृषीकेशः' इति उक्तम् ॥

10. Gita 2-10:

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Krishna, Who is the Master of all Indriyas, laughed and smiled at the position of Arjuna when he sat flat without any activities of his Indriyas. The smile of हृषीकेशः has very large philosophical significance. This has brought out actual Gita teaching from 2-11 onwards. This Master of Indriyas only can teach about the Control and proper use of them. Since He is हृषीकेशः He is eligible to preach, teach Gita, and all others should try to act and follow; but cannot teach like Him. This is brought out by the sabda हृषीकेशः.

॥ श्रीः ॥

४९. पद्मनाभः—ओं पद्मनाभाय नमः ओं ॥

१. जगत् कारणं पद्मं नाभौ यस्य सः=पद्मनाभः ॥

Vishnu is having the lotus in the navel which is responsible for the creation of the world.

२. पदोर्मा यस्यासौ पद्मः नाभे राज्ञोऽयं वृषभरूपेणेति नाभः ॥

Vishnu is all wealth in His leg. He took avatar as the son of Nabhiraja.

३. न विद्यते अभा अप्रकाशो यस्येति वा नाभः पद्मश्चासौ नाभश्चेति =पद्मनाभः ॥

Vishnu is having Goddess Mahalakshmi in His leg. He is not without lustre. ?

४. पद्मं नयति इति पद्मनः सूर्यः तस्याभेवाभा यस्य इति= पद्मनाभः ॥

Vishnu is having lustre in Him which will make the lotus to sprout out, like what the Sun does.

५. हृषीकेश सुकेश परेश विवन्दे
शरणेश कलेश बलेश सुखेश ।
पद्मनाभ शुभोद्भव वन्दे
संभृतलोकभराभरभूरे ॥
(द्वादशस्तोत्रम् ५-७)

६. श्रीपद्मनाभ पद्मेश पद्मजेशेन्द्रवन्दित ।
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृत् ॥

७. पद्मपाणे पद्मपाद सर्वहृत्पद्मसंस्थिता ।
त्वत्पादपद्मयुगलं प्रणमाम्यतिसुन्दरम् ॥

8. For the benefit of devotees, it is furnished here from 'Aranya Parva' the dialogue between Sri Krishna and Arjuna, when the Lord Himself gives the list of His twelve names. If a devotee reads the same three times a day, he would get virtue equivalent to doing one thousand Chandrayana, one hundred Kanyadana (marriages) and one thousand Aswamedha Yaga. I wish that the readers of this book should obtain all these virtues and so it is repeated here; which should be read again and again.

प्रथमं तु हरिं वन्दे द्वितीयं केशवं तथा ।
तृतीयं पद्मनाभं सु चतुर्थं वामनं तथा ॥ १ ॥

पंचमं वेदगर्भश्च षष्ठं तु मधुसूदनम् ।
सप्तमं वासुदेवं च वाराहं चाष्टमं तथा ।। २ ।।
नवमं पुण्डरीकाक्षं दशमं तु जनार्दनम्
कृष्णं एकादशं प्रोक्तं द्वादशं श्रीधरं तथा ।। ३ ।।
एतत् द्वादशनामानि मया प्रोक्तानि फल्गुन ।
कालत्रये पठेद्यस्तु तस्य पुण्यफलं श्रृणु ।
चान्द्रायण सहस्रस्य कन्यादानशतस्य च ।
अश्वमेधसहस्रस्य फलमाप्नोति मानवः ।।

9. **पद्मं नाभौ यस्येति पद्मनाभः**—Vishnu is called Padmanabha, since in His navel divine Lotus flower is there or His navel is like divine Lotus flower.

|| श्रीः ||

५०. अमरप्रभुः—ओं अमरप्रभवे नमः ओं ॥

1. **न म्रियन्ते इति अमराः=मुक्ताः तेषां ईश्वरत्वात् अमरप्रभुः।**
Devatas or the released souls are called 'Mukthas'. Vishnu is the Master of such released souls. Hence He is called 'Amara Prabhu'.

2. In Anuvyakhyana, Srimad Acharya states in the first Adhikarana as :

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ।।

Vishnu is the bestower of knowledge to the ignorant. Vishnu is the bestower of aparoksha gyana to the satvic souls. For them, who had bimbaroopa darshana, He is the bestower of Moksha. For those who are in Moksha, He alone is the giver of happiness.

This shows that Vishnu is the 'अमरप्रभुः' since, even in Moksha, a muktha cannot command or demand as a right, happiness but it should be given only by Vishnu, the great.

३. प्रकर्षेण भवतीति प्रभुः। अमरश्चासौ प्रभुश्चेत्यमरप्रभुः॥

Vishnu exists in a splendid and unique manner, that is, as an Independent Entity. Hence He is called Prabhu. He is also अमर—that is always existing. There is no kind of any type of destruction to Him at all. Hence Vishnu is 'अमरप्रभुः' in the important sense and none can have such qualities as He has.

४. अस्य विष्णोः मा ज्ञानं येषां ते।
अमाः तान् राजयति इति=अमरप्रभुः॥

Those who have knowledge about Vishnu as per their capacity are called 'Amah'. For them, Vishnu is the King, and hence He is called अमरप्रभुः.

५. वेद्यते मा मितिः यस्य सः तदमम्।
अमं रं रमणं यस्य इति=अमरप्रभुः॥

One whose limits or boundaries cannot be grasped fully by anybody. He is the King in all. Hence He is called अमरप्रभुः.

६. गत्यर्थादमतेः भावेऽपि अमं ज्ञानं राति ददाति इति अमरः॥

Vishnu is the bestower of Knowledge and is having the capacity which none can have, and so, He is called अमरप्रभुः॥

७. ॥ ओं स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ओं॥ (४.४.२)

In the aphorism—

Srimad Acharya states in the Bhashya :

हरेः उपासना चात्र सदैव सुखरूपिणी ।
न तु साधनभूता सा सिद्धिरेवात्र सा यतः ॥ इति

The Mukthas also constantly and always do meditation of Sri Hari—Sri Vishnu at the Moksha. They are done not as a means to attain the result since they are already with maximum fruit, but these meditations or prayers are done as a natural phenomenon. Hence the Supremacy or प्रभुत्व of Vishnu for Mukthas also, is ever retained and maintained.

॥ श्रीः ॥

५१. विश्वकर्मा—ओं विश्वकर्मणे नमः ओं ॥

१. विना=गरुडेन शुदति=गच्छति इति=विशुः
न विद्यते कर्मबन्धकं यस्य इति=अकर्मा
न विद्यते कर्मक्लिष्टं यस्य इति=अकर्मा
विशुश्चासौ अकर्मा च इति=विश्वकर्मा

Vishnu goes with Garuda and has no agonies at all.

Vishnu drives on Garuda and has no connection with Karma bandha at all.

२. विश्वं कर्म यस्मात् इति=विश्वकर्मा ॥

Vishnu is the cause or reaction for all activities or actions.

Srimad Acharya states in his glorious Dwadasa Stotra 1-5 :

सर्वकर्ता न क्रियते, तन्नमामि रमापतिं ॥ ९ ॥

This सर्वकर्ता and विश्वकर्ता are one and the same.

सर्वं भगवान् सृजति इति=सर्वकर्ता=विश्वकर्ता ।

Sri Hari, Bhagavan creates all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उत्कुरुते (संहरति) इति=सर्वकर्ता=विश्वकर्ता ।

Sri Hari, Bhagavan destroys all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उपकुरुते अनुगृह्णाति, इति=विश्वकर्ता ।

Sri Hari, Bhagavan does anugraha and help to all. Hence He is **विश्वकर्ता.**

सर्वं भगवान् उपस्कुरुते=भूषयति इति=विश्वकर्ता ।

Sri Hari Bhagavan sees that everything is made with attraction. Hence He is **विश्वकर्ता.**

सर्वं भगवान् परिष्करोति=सम्यक् करोति इति=विश्वकर्ता ।

Sri Hari Bhagavan does everything in a very good manner. Hence He is **विश्वकर्ता.**

सर्वं भगवान् आकुरुते आह्वयति=गम्यत्वात् ॥ इति विश्वकर्ता ।

Sri Hari Bhagawan attracts all. Hence He is **विश्वकर्ता.**

सर्वं दुष्टलोकं उदाकुरुते निन्दां करोति ।

Sri Hari Bhagavan criticises all the wicked. Hence He is **विश्वकर्ता.**

सर्वं दुष्टलोकं अपकरोति अपकारं करोति ।

Sri Hari Bhagawan does damage to all the wicked. Hence He is **विश्वकर्ता.**

सर्वं सज्जनसंघं उपकुरुते ।

He makes the connection with all satvic souls and so He is **विश्वकर्ता.**

सर्वं प्रपंचं अधिकुरुते सहते जयति, तस्मात् विश्वकर्ता ।

Sri Hari bears all the Universe. He wins over all the worlds. Hence He is **विश्वकर्ता.**

|| श्रीः ||

५२. मनुः—ओं मनवे नमः ओं ॥

१. अवबोधरूपत्वात्=मनुः ॥

मनुरेषोऽवबोधत्वात् मन्वन्तस्थो जनार्दनः ।
स ह्याचारानुवाचेश प्रेरयन् मनुमानसम् ॥ इति पाद्मे ।

Vishnu is 'Knowledge roopi' and so He is called 'Manu'.

२. मननात् मनुः ॥

Vishnu is called 'Manu' because He meditates and thinks on all.

३. मन्तृत्वाद् मनुः ॥

Vishnu is called 'Manu'. He is the person who thinks or rationalizes all.

" नान्योऽतोस्ति मन्ता " इत्यादि श्रुतेः ॥

|| श्रीः ||

५३. त्वष्टा—ओं त्वष्ट्रे नमः ओं ॥

१. त्वष्टा=दीप्तः ॥

Vishnu is always glittering and shining. Hence He is called 'त्वष्टा'.

2. Vishnu is called त्वष्टा—

because :—(i) He is the destroyer of everything.
(ii) He is the Person to divide the Earth.

३. त्वक्षते तनू करोति इति त्वष्टा ॥

Vishnu makes everything soft and thin. Hence He is called त्वष्टा.

४. प्रळये सर्वभूततनूकरणात् त्वष्टा ॥

At the time of Mahapralaya, He makes everything very small and negligible, Hence He is called **त्वष्टा.**

त्वष्टा तेजस्त्वतो विष्णुर्बलत्वात् वा समीरितः ॥

5. In the Sutra

॥ ओं अन्तस्तद्धर्मोपदेशात् ओं ॥१–१–२० ॥

it is proved that the names Indra, Chandra, **त्वष्टा**, etc., denote only Vishnu.

॥ श्रीः ॥

५४. स्थविष्ठः—ओं स्थविष्ठाय नमः ओं ॥

१. स्थविष्ठः=अत्यन्तस्थूलः ॥

Vishnu is called **स्थविष्ठः** because He is too stout and big. **अतिशयेन स्थूलः=स्थविष्ठः इति ॥**

२. अतिशयेन स्थूलः=स्थविष्ठः ॥

Vishnu is called **स्थविष्ठः** because He is wonderfully and to the dismay of all, stout.

3. **In Dwadasa stotra** 1–6

पीनवृत्ता जगद्रक्षा केवलोद्योगिनोऽनिशम् ॥

पीनवृत्ताः means **स्थौल्येन विद्यमानाः**—which means existing with all muscles and stoutness. Even this, none can imagine, in respect of Hari's sholders.

॥ श्रीः ॥

५५. स्थविरः—ओं स्थविराय नमः ओं ॥

१. पुराणः=स्थविरः ॥

त्वेषं ह्यस्य स्थविरस्य नमा इति श्रुतेः ॥

Vishnu has surpassed all the ages. He is ancient.

२. स्थविरः=वृद्धः ॥

(प्रवयाः स्थविरो वृद्धः इति अमरोक्तेः)

Old in age, knowledge and in everything. This means that none existed earlier to Him.

३. स्थिरः=ध्रुवः ॥

which means 'surely' or 'definitely'. अविनाशी=ध्रुवः which means 'non-destruction'.

स्थविरत्वेन विनाशप्राप्तौ ध्रुवत्वेन स्थविरः विशेष्यते ॥

There is no destruction at all of any kind to Him, due to ancient nature. This is certain and definite. He is always 'indestructible'. [स्थविरोध्रुवः is taken as one name.]

॥ श्रीः ॥

५६. ध्रुवः—ओं ध्रुवाय नमः ओं ॥

१. स्थिरः=ध्रुवः—ध्रुवः स्थैर्यः इत्यतः ध्रुवः=स्थिरः ॥

Vishnu is called 'ध्रुवः' because He is the steady one.

२. अविनाशी ध्रुवः

Vishnu is called 'ध्रुवः' because He is indestructible.

3. In Kataka Upanishad 10th Mantra, Yamadharmaraja says to the sacred brahmin Nachiketas that he knows about the Brahman, whom he had asked. He did not tell him only to test him regarding his stability.

जानाम्यहं शेवधिरित्यनित्यं

नह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

अनित्यं=अः Vishnu is the eternal Entity.

शेवधिः इति=Vishnu is the 'Ananda Nidhi'.

ध्रुवंतत्=Eternal Vastu is the Paramatma.

End of the Sixth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५७. अग्राह्यः—ओं अग्राह्याय नमः ओं ॥

१. साकल्येन ग्राह्यो न भवतीति=अग्राह्यः ॥

Vishnu cannot be understood or grasped fully. Hence He is called 'अग्राह्यः'.

२. सर्वस्यापि गृहीतत्वेन, न विद्यते ग्राह्यं यस्येति=अग्राह्यः ॥

Since Vishnu has grasped all and nothing is left which is not taken by Him, He is called 'अग्राह्यः'.

३. ग्रह उपादाने । ग्राह्यो न भवतीत्यग्राह्यः ॥

Vishnu cannot be attained by easy methods. So He is called 'अग्राह्यः'. Great sadhanas for several births have to be done and the desire of Vishnu is the paramount consideration.

४. 'अह' व्याप्तौ इत्यतः व्यत् ॥

आह्यो गुणैः व्यापनीय अग्रश्चासौ अह्यश्चेति अग्राह्यः ।

Vishnu is full and plenty with auspicious qualities.

५. इन्द्रियैः ग्रहीतुं अशक्यत्वात् अग्राह्यः ॥

Vishnu cannot be grasped by eye and other external organs. So He is called अग्राह्यः ।

"न चक्षुषा गृह्यते नापि वाचा ।"

६. ग्राह्यजीवादिविलक्षणत्वात्=अग्राह्यः ॥

Since Vishnu is distinct and different from those which are to be grasped like Jiva etc. He is called 'अग्राह्यः'.

7. **Gita states: 2–29:**

आश्चर्यवत् पश्यति कश्चिदेनं
आश्चर्यवत् वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

Krishna explains that none has known Him fully. Hence Vishnu is called 'अग्राह्यः'.

The sabdas which are in the swaroopa of Vishnu which are अप्राकृत can only explain Him fully. Those sabdas are not acceptable to anyone other than Him. So none can know Him fully including His own wife Goddess Mahalakshmi.

8. **Vishnu cannot be understood** or known fully by anyone. A few of the authorities—
   (i) Taittireeya Upanishad :
   "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह"
   (ii) Gita—Vibhuthi Adhyaya 10, Verse 15 :
   स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
   भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥
   Arjuna submits to Krishna, that He Himself is the only one who has known Him fully, but none others.

(iii) Bhagavatha Tatparya Nirnaya :

वेदो वदन्नपि हरिं, न सम्यक् वक्ति केशवं ॥

Tho' Vedas are the only means to know Vishnu, still they do not fully explain Him.

॥ श्रीः ॥

५८. शाश्वतः—ओं शाश्वताय नमः ओं ॥

१. शाश्वतः=सदा एकरूपः ॥ (गीताभाष्यम् २-२०)

Vishnu is called 'शाश्वतः' because His one Roopa which is steady and constant takes many many avatars and forms as per His desire and discretion.

अजः नित्यः शाश्वतोऽयं पुराणः ।
न हन्यते हन्यमाने शरीरे ॥ १० ॥

२. शश्वदेक प्रकारः=शाश्वतः ॥

Vishnu is always without any material transformation or change. He is unique and constant.

The Sruti states :—'शाश्वतं शिवमच्युतम्'

अल्पशक्तिः असार्वज्ञं पारतन्त्र्यमपूर्णता ।
उपजीवकत्वं जीवत्वमीशत्वं तद्विपर्ययः ।
स्वाभाविकं तयोरेतन्नान्यथा स्यात् कदाचन ।
वदन्ति शाश्वतावेतावत एव महाजनाः ॥

इति महाविष्णुपुराणे ॥

3. There is no growth, increase, decrease of any kind to Vishnu. If such things are exhibited in the avatars, it is only to mislead the wicked souls. For example, in the Mahabharatha Tatparya Nirnaya, we find the following verse in the fourth Adhyaya, as the first one, while explaining the growth of the four sons of King Dasaratha.

अथाभ्यवर्धंश्चतुराः कुमाराः
नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धिः
अपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥ १ ॥

Rama, Lakshmana, Bharatha, Shatrughna—all the four grew up. But in the case of Purushothama—Ramachandra it is not so *de facto*, but only to mislead the wicked and from the standpoint of ordinary persons in the world, who are basically ignorant in sastras.

4. **In Mahabharata Tatparya Nirnaya** Bhava Sangraha, Sri Mantralaya Mahaprabhu, in the fourth verse states:

यद्वृद्धिर्जनमोहिनी मुदमिता यद्दर्शनात्सज्जनाः ॥

Like any other child Sri Ramachandra showed Himself to be growing day after day. But this is all merely to mislead the wicked souls. His very sight filled with joy in the hearts of satvic souls.

5. **शाश्वतः सदा एकरूपः**=which means Sri Vishnu is only one who takes all Avatars and Roopas. This also means that all Roopas are in one only, but it manifests as per His desires at the appropriate times in various forms.

6. **Bhagavat Gita states** in 2–20, latter half:

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

शाश्वतः Always will be steady and constant without any modification (when applied to Jiva it is due to pratibimba as far as the soul aspect is concerned).

7. **Bhagavatha Tatparya Nirnaya** 1–3–1 Srimad Acharya quotes from Mahavaraha to show that all the bodies of Paramatma are eternal and permanent.

"सर्वे नित्याः **शाश्वताश्च** देहास्तस्य परात्मनः।
हानोपादानरहिता नैव प्रकृतिजाः क्वचित्॥
परमानन्द सन्दोहा ज्ञानमात्राश्च सर्वशः
सर्वे सर्वगुणैः पूर्णाः सर्वे भेदविवर्जिताः॥"

All the bodies of Paramatma are permanent and eternal. They have no shortcomings at all. They have no need for anything at all. They have no nexus at all with matter. They are of great ananda and knowledge always. All the qualities are equal and are complete and they have no difference between them.

Under **छान्दोग्योपनिषत्** in mantra 6–2–2 **आसीत् एकमेव अद्वितीयम्** while explaining the sabda **अद्वितीयम्** Srimad Acharya states in Bhashya as **अद्वितीयम्=समाभ्यधिकहीनम्** which means none equal or above Him.

एकमेवाद्वितीयं तत् समाभ्यधिकवर्जनात्।
स्वगतानां च भेदानां अभावात् ब्रह्म शाश्वतम्॥

Brahma is **एकमेव अद्वितीयम्** which means :—

(i) He is the only one important entity and all others are subordinate to Him.

(ii) There is none equal to Him.

(iii) Admittedly there cannot be anyone above Him.

(iv) There is no difference in Him with regard to His attributes, avatars, roopas, qualities, actions, limbs.

That Brahman is permanent and the characteristics in Him are also permanent and eternal. Hence Vishnu is called **शाश्वतः**।

॥ श्रीः ॥

५९. कृष्णः—ओं कृष्णाय नमः ओं ॥

१. नियमनादिना सकललोककर्षणात्=कृष्णः ॥

Vishnu is controlling the entire world and at the same time, He attracts them towards Him and so He is called 'KRISHNA'.

2. Mahakoorma Purana states :—

"यतः कर्षसि देवेश नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः" इति ॥

३. सदानन्दात्मकत्वात्=कृष्णः ॥

Vishnu is called 'Krishna' because He is always with ananda.

"कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्णः इति अभिधीयते ॥"

इति व्यासवचनात् ॥

४. दैत्यान् तमः प्रति कर्षति इति=कृष्णः ॥

Vishnu sends the devils towards tamas. So He is called 'Krishna'.

५. कृष्णवर्णो वा कृष्णः=इति ख्यातः ॥

Because Vishnu is of the colour of blackness, He is called 'Krishna'.

६. स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरः ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥

The case of accumulated sin is cut asunder by the remembrance of Lord *Sri Krishna's* name, just as the

mountain is reduced to pieces by the assault of the thunder-bolt.

७. कृष्णे रताः कृष्णं अनुस्मरन्ति
तद्भावितास्तद्गतमानसाश्च ।
भिन्नेऽपि देहे प्रविशन्ति कृष्णं
हविः यथा मन्त्रहुतं हुताशे ॥

Those devotees, who have dedicated themselves to the attainment with Lord Sri Krishna, who ever remember Him, whose minds are filled only with His thoughts, when they leave the body they enter into the Lord Sri Vishnu, like the sanctified oblation enters into the fire.

८. श्रीमद्भागवतम्—कुन्तीस्तुतिः १–८–२४—
कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २४ ॥

9. **In Aditya Puranam**—Third Adhyaya 30th and 31st Verses run thus—

कृष्णापतिं कृष्णगुरुं कृष्णामित्रमभीष्टदम् ।
कृष्णात्मकं कृष्णसखं श्रीनिवासं भजेऽनिशम् ॥
कृष्णाऽहिमर्दनं गोपैः कृष्णोपवनलोलुपम् ।
कृष्णातातं महोत्कृष्टं श्रीनिवासं भजेऽनिशम् ॥

These two Verses beautifully explain about Lord Krishna in the very sabda Krishna.

(१) कृष्णापतिं = Husband of Satyabhama is Lord Krishna.

(२) कृष्णगुरुं=Guru for Bhishma, indirectly for Arjuna. In भारत is told, कृष्णा सत्या भीमपार्थौ कृष्ण इत्युक्ते हि भारते ॥ All these four are called as 'Krishna'.

(३) कृष्णामित्रमभीष्टदम्=Friend or helper of Draupadi and saved her in the Sabha by giving infinite clothes.

(४) कृष्णात्मकं=He Himself is Krishna when He took avatar as Vedavyasa in the Kula of sage Vasista.

(५) कृष्णसखं=Friend of Arjuna.

(६) कृष्णाऽहिमर्दनं गोपैः=Krishna almost powdered the snake Kalinga and saved the gopikas and others.

(७) कृष्णो पवनलोलुपम्—यमुनोपवने=in the forest of Yamuna He played.

(८) कृष्णातातं=Father of Krishnaveni, that Srinivasa, always I pray.

10. In Srimad Bhagavatham, in the story connected to the sons of Kubera, who were released by Krishna, out of the curse of Narada, the Verses go like this—

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।
अद्राक्षीत् अर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥

(i) While Mother Yasoda was engrossed in the household duties, the Master of all—Prabhu Lord Krishna noticed the two Arjuna trees.

(ii) After redemption, the two sons of Kubera praised Lord Krishna as—

कृष्ण कृष्ण महायोगिन् त्वमाद्यः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥

Lord Krishna ! Krishna ! You are the greatest yogi, You are the first Supreme Person. The world which is visible and that not visible are all pervaded by You which the learned knows.

॥ श्रीः ॥

६०. लोहिताक्षः—ओं लोहिताक्षाय नमः ओं ॥

१. लोहिते रक्ते स्वभावात् सलक्षणे=लोहिताक्षः ॥

Vishnu is having eyes reddish in colour by nature and so Hari is called 'लोहिताक्षः'।

२. हिरण्यकशिप्वादिशत्रुषु कोपाद्वा रक्ते अक्षिणी यस्य सः= लोहिताक्षः ॥

Because of His anger with Devil Hiranyakasipu and others and having eyes red in colour due to that, Vishnu is called 'लोहिताक्षः'।

3. Sruti also states :

"सा मा वृषभो लोहिताक्षः" इति ॥

४. 'अक्ष' शब्दस्य चक्रेऽपि प्रवृत्ते; प्रदीप्तचक्र इति तद्वान्= लोहिताक्षः ॥

Vishnu is having the glittering Chakra with Him. So He is called लोहिताक्षः ।

॥ श्रीः ॥

६१. प्रतर्दनः—ओं प्रतर्दनाय नमः ओं ॥

१. प्रतर्दनः=शत्रुसिंहकः ॥

Vishnu is the one who gives hindrances to the enemies.

२. संहारकाले सर्वं प्रतर्दयति हिनस्तीति=प्रतर्दनः ॥

At the time of pralaya, Vishnu destroys everything without any exception and so He is called 'प्रतर्दनः'.

३. दैत्यान् प्रतर्दयति खण्डयतीति=प्रतर्दनः ॥

Vishnu is defeating or punishing the daityas. So He is called 'प्रतर्दनः'.

॥ श्रीः ॥

६२. प्रभूतः—ओं प्रभूताय नमः ओं ॥

१. सर्वगुणपूर्णत्वात्=प्रभूतः ॥

Vishnu is called 'प्रभूतः' because He is full of all auspicious qualities.

२. व्याप्तत्वात्=प्रभूतः ॥

Vishnu is called 'प्रभूतः' because He is all-pervasive and is everywhere.

३. प्रकर्षेण भवतीति प्रभुः ॥

ऊ तन्तु सन्ताने द्रौपद्यर्थे यस्मात् सः प्रभूतः ॥

Vishnu is known as 'प्रभूतः' because, for the sake of His devotee Draupadi, He gave lot of clothes instantaneously.

४. प्रकृष्टानि भूतानि आकाशादीनि यस्मात् इति=प्रभूतः ।

Vishnu is 'प्रभूतः' because He is responsible for the creation of sky, water, earth the Panchabhootas.

आत्मनः आकाशः संभूतः इति श्रुतेः ॥

५. प्रभुः ऊतः च=प्रभूतः ॥

Vishnu is the Master of all and full of auspicious qualities. Hence He is प्रभूतः ।

६. प्रकर्षेण भवति इति प्रभुः ॥

स च असौ गुणैरूतो व्याप्तश्चेति=प्रभूतः ॥

He exists with all glories and with all infinite auspicious qualities. So Vishnu is प्रभूतः.

॥ श्रीः ॥

६३. त्रिककुद्धाम—ओं त्रिककुद्धाम्ने नमः ओं ॥

१. तिस्रः ककुभः धाम गृहं यस्य तत्=त्रिककुद्धाम ॥

Vishnu is having the main abodes known as Ananthasana, Swethadweepa, Vaikunta. Hence He is called 'त्रिककुद्धामः'.

अनन्तासनवैकुण्ठनारायणपुराणि तु ।
त्रीणि धामानि वै विष्णोरखिलोक्या बहिरेव हि ॥

इति ब्रह्माण्डे ॥

२. त्रिककुद्धामेति पाठे, तथैवासं विककुदो वाराहं रूपं आस्थितः ॥

Vishnu is called as त्रिककुद्धाम because, in the avatar of Varaha, He had three Knots on His head in the jata.

त्रिककुत्तेन विख्यातः शरीरस्य प्रभावनादिति मोक्षधर्मोक्तेः, त्रयः ककुदः वराहावतारे भुजद्वयं कन्दमूलं च इति यस्य तत्तथा इत्यर्थः ॥

३. ऊर्ध्वाधोमध्यभागेन तिसृणां ककुभा धाम=त्रिककुद्धाम ॥

Shoulders, nose and navel are the three unique parts and shining with the same, is Vishnu.

४. त्रयः ककुदः वराहावतारे भुजद्वयं कन्दमूलं चेति यस्य तत्तथेत्यर्थः ॥

Vishnu is called त्रिककुद्धाम because in that avatar, He had two shoulders and another sign the third one, to call Him by that name.

॥ श्रीः ॥

६४. पवित्रं—ओं पवित्राय नमः ओं ॥

१. पुनाति इति=पवित्रम् ॥

पुनाति पूयते अनेन इति पवित्रम् ॥

Vishnu is cleaning the sin of His devotees and so He is called 'पवित्रं'.

२. पवित्रं चक्रं अस्य अस्तीति=पवित्रः ॥

पवित्रं चरणं चक्रं लोकद्वारं सुदर्शनम् ।
पर्यायवाचका ह्येते चक्रस्य परमात्मनः ॥

इति श्री पंचरात्रशास्त्रोक्तेः ।

Vishnu is having 'Chakra' as His weapon in His Hands. All these names are synonymous. पवित्रं=चक्रं ॥

३. पवित्रवद्वज्रवत् त्रायते इति=पवित्रम् ॥

कुलिशं भिदुरं पविरित्यभिधानात् ॥

Vishnu is the one Who protects us from lightning and other dangers. Vishnu is protecting satvic souls like thunderbolt of Indra.

४. पवित्रं चक्रं अस्य अस्तीति=पवित्रम् ॥

Vishnu is called 'पवित्रं' because there is Chakra in Him.

५. पापनाशनत्वात् पवित्रं भगवान् विष्णुः ॥

Bhagawan Vishnu is called 'पवित्रं' since He is the destroyer of all sins.

॥ श्रीः ॥

६५. मङ्गलं—ओं मङ्गलाय नमः ओं ॥

१. मङ्गलं कल्याणरूपम् ॥

Vishnu is called 'Mangalam' because His swaroopa is Kalyanaroopa.

२. दातृतया मङ्गलवत्वात् ॥

Vishnu is known as 'Mangala' since He bestows mangala on others.

3. **In Vishnu Purana** it is said:

अशुभानि निराचष्टे तनोति शुभसन्ततिम्।
श्रुतिमात्रेण यत् पुंसां ब्रह्म तन्मंगलं विदुः ॥ इति

Hence by hearing the names of Vishnu it would bring great mangalam and His roopa is one of Mangala swaroopa.

श्रवणमात्रेण कल्याणप्रापकत्वात् कल्याणरूपत्वात् = मंगलम् इत्युच्यते ॥

४. श्रियःकान्ताय कल्याणनिधये निधयेऽर्थिनाम्।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

By this prayer, mangalam is attained by all who pray that Mangalamurthy Lord Srinivasa.

5. **In Aditya Purana**—5th Adhyaya 43 Verse:

पूर्णानन्दज्ञानदयामूर्तिः परममङ्गलः ॥
मङ्गलाङ्गो मङ्गलाङ्गो भक्तमङ्गलदायकः ॥ ४३ ॥

Sri Vishnu is called as 'Parama mangala'.

6. **Under Anuvyakhyana,** under the Sutra

॥ ओं तदधीनत्वादर्थवत् ओं ॥ १-३-२ ॥

we find the slokas 313 and 314 as under:

वासुदेव श्रुतिश्चाह नैव विष्णावमङ्गलम्।
मङ्गलामङ्गलेऽन्यत्र ततो नामङ्गलं वदेत् ॥ ३१३ ॥
स्वातन्त्र्यापेक्षया विष्णौ दोषो नामङ्गलोक्तितः।
बहुभक्तत्वं यथा दोषो नृषु नैव हरौ क्वचित् ॥ ३१४ ॥

In respect of Paramatma, Sri Vishnu, He is independent. He is pure Mangala swaroopi. There is no iota of unhappiness or grief in Him. He is never अमङ्गल. All these happen since He is independent. From here only, Sri Jayathirtha gets the idea, for his introduction in तत्वसंख्यानम्, when he raised the question that no mangalacharana was made by Srimad Acharya. The answer given by him was that the very utterance of 'स्वतन्त्र' is the greatest mangala word! What else is needed?

किं ततो अन्यत् मंगलो नाम
स्वतन्त्रः=मंगलमूर्तिः इत्यर्थः ॥

7. Under Yukthi Mallika—भेदसौरभम् verse No. 224, Sri Vadiraja Swami states :

श्रीव्यासकृतयोः नित्यं महातात्पर्यमत्र हि ।
सूत्रानुसारि यत्सर्वं शास्त्रं इति अतिमङ्गलम् ॥

All the works composed by Sri Vedavyasa bring great auspiciousness to them and they become 'शुभ' also by following the Brahmasutras—Para Vidya.
It is अतिमङ्गल ।

मङ्गलानां च मङ्गलं इति उक्त परममंगल विष्णु उत्कर्ष तात्पर्यकं, अत एव मोक्षरूपमंगल महा पुरुषार्थप्रदम् ॥

Hence Vishnu is called 'मङ्गलम्', since He is the bestower of मोक्षः ।

॥ श्रीः ॥

६६. परम्—ओं पराय नमः ओं ॥

१. परम्=सर्वोत्तमम् ॥

Vishnu is called 'परम्' because He is सर्वोत्तमः and He is Omniscient and Omnipotent in all respects.

२. परम्=सर्वविलक्षणम् ॥

Vishnu is called 'परम्' because He is distinct and unique from all.

(a) The Sruti नेति नेति also confirms the same idea. No positive comparison or even comparison can be given to Him. 'Not like that', 'Not like that' should be repeated endlessly. There is no entity which can be compared in full with Vishnu, because there is no second entity like Him.

All the comparisons in the world, which we give, are only somewhat in respect similar to Him but not identical. Further comparison is possible at our level only taking things which are known to us. Let me take an example.

In Gita 11-12:

दिवि सूर्यसहस्रस्य भवेत् युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥

Here the lustre of Sri Krishna's Viswarooa is compared to the SUN, that too to 1000 Suns, because as per our knowledge goes, the Sun is the most powerful illuminative object. Then the question arose that the Sun's lustre is capable of being measured and so also that of Sri Krishna can be done by multiplying into 1000.

Then the Commentary started that the word 'सहस्र' stands for 'अनन्त' infinite and so it cannot be measured by anyone.

Further the philosophical question is, whether the lustre of the Sun is due to his independent merit or due to someone. Admittedly the lustre of the Sun is only due

to the presence of Narayana in him. that bestowed all these powers to the Sun.

तापिनी पाचिनी चैव शोषणी च प्रकाशिणी ।
नैव राजन् रवेः शक्तिः सा शक्तिः नारायणस्य सा ॥

३. निर्दोषगुणपूर्णत्वात् 'परं' च आहुः जनार्दनम् इति वचनात् परम्=श्रीविष्णुः ॥

Lord Janardhana—Vishnu is called 'परम्' because He is absolutely devoid of any defects and is full of all auspicious qualities.

Thus ends the Seventh Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

६७. ईशानः—ओं ईशानाय नमः ओं ॥

१. ईशं रुद्रं आनयति चेष्टयति इति=ईशानः ॥

Vishnu makes Rudra dynamic and active and so He is called 'ईशानः'.

२. ई लक्ष्मी, तस्या शं सुखं यस्मात् सः ईशः ॥

अनः=वायुः अनस्य अयं स्वामी आनः ईशश्चासावानश्चेति=ईशानः ।

Vishnu is bringing happiness to Goddess Mahalakshmi. Vishnu is also the Master of Vayu Bhagawan. Hence He is called 'ईशानः'.

३. मुक्तचेष्टकत्वात्=ईशानः ॥

Vishnu makes the Mukthas to act and to be dynamic, so He is called 'ईशानः'.

४. ईकार वाच्य रमायाः पतिः=ईशानः ॥

Vishnu is the husband of Goddess Mahalakshmi.

५. ईशनादेव च ईशानः महादेवो महत्त्वतः—इति ब्रह्माण्डे ॥

This is cited under the Sutra :—

॥ ओं नानुमानमतच्छब्दात् ओं ॥ १-३-३ ॥

He makes Chaturmukha Brahma and others to dynamism. He is the ruler of them.

6. This Sabda 'ईशानः' is equated to Narayana in the Sutra :

॥ ओं शब्दादेव प्रमितः ओं ॥ १-३-२४ ॥

अतः विष्णोः ईशानत्वेन तस्यैव जिज्ञास्यत्वं इति भावः ॥

7. Under Brihadaranyaka Upanishad, षष्ठं ब्राह्मणम्—it is said—

मनोमयोऽयं पुरुषः भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एव सर्वेभ्यः ईशानः सर्वस्य अधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥

ईशानां=रुद्रादीनां अनः चेष्टकः ॥

He (Vishnu) is the Controller and Regulator of Rudra etc. all Gods.

8. **Under काठकोपनिषत्—II Adhyaya, I Valli, Mantra 5**

य इदं मध्वदं वेदात्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ ५ ॥

यः वेद=He who knows that.

(i) इदं आत्मानं मध्वदं=that this Paramatma enjoys the essence.

(ii) जीवं अन्तिकात्=who is present near the Jiva.

(iii) भूतभव्यस्य ईशानं=who is the Lord of the past and future (naturally present also).

(iv) न ततः विजुगुप्सते=does not try to protect himself since He knows that ईशानः=God is protecting him always.

9. In the same Valli, Mantra 12 states :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ १२ ॥

Purusha is of the size of thumb in the heart and is the controller of the past and future. A person knowing this, does not wish or desire to protect himself, since that ईशानः will take care of him.

१०. अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एव अद्य स उश्वः ॥ १० ॥

God who is of the size of thumb is like a flame without smoke. He regulates the past and present. He is there today and tomorrow and He is ever present.

11. In Mandukya Upanishad while explaining the glories of 'Turiya namaka' Paramatma in the Second Mantra in the Second Khanda :

निवृत्तेः सर्वदुःखानां ईशानः प्रभुरव्ययः।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ २ ॥

The Turiya is the remover of all miseries, He is the regulator of the liberated, the Lord of all, imperishable, remover of erroneous knowledge, powerful and the goal of all beings.

ईशानः=ईशान् मुक्तान् अनति प्रेरयति इति ॥

Vishnu is called ईशानः because He is the regulator and propellor of Muktha Jivas.

॥ श्रीः ॥

६८. प्राणदः—ओं प्राणदाय नमः ओं ॥

१. प्राणान् इन्द्रियाणि ददाति=प्राणदः ॥

Vishnu is the giver of all indriyas and makes them to function and so He is called 'प्राणदः'.

२. प्राणान् इन्द्रियाणि द्यति खण्डयतीति=प्राणदः ॥

Vishnu condemns all indriyas which are to bring grief to satvic souls and so He is प्राणदः.

3. **The Sruti states :—**

यदा प्राणान् ददाति ईशः तदा चेतनकोऽखिलम्।
जानाति ग्रस्तकरणस्तेन वेत्ति न किंचन इति॥

४. प्राणान् ददाति=प्राणदः ॥

Vishnu is the giver of lives to all; hence He is called 'प्राणदः'.

५. प्रकर्षेण अणं सुखविरुद्धदुःखं द्यति खण्डयतीति=प्राणदः ॥

Vishnu in a splendid way condemns the grief which is opposite to happiness. Hence He is known as 'प्राणदः'.

6. **In the Dwadasa Stotra,** Srimad Acharya states : 10–7 :

मरणप्राणद पालक जगदीशाव सुभक्तिं।
करुणापूर्णवरप्रदचरितं ज्ञापय मे ते ॥ ६ ॥

प्राणं बलं द्यति खंडयति, इति प्राणदः।

Vishnu punishes or controls the strength of Yama and He saves. This Sri Vishnu has done in His Krishna avatar. He saved the life and brought back to life His Master's son, Sri Sandeepinacharya at the request of Gurupatni.

७. प्राणदः=प्राणः श्रेष्ठजीवं श्रीमुख्यप्राणं ददाति इति=प्राणदः ॥

Vishnu is the giver of Prana Devaru to all of us who has saved us from eternal peril.

८. प्राणं जीवनं वायोः भगवान् ददौ इति तादृशोक्तिः ॥

Vishnu gives such power to Sri Vayu to maintain, retain or knock off life in the people and creatures.

॥ श्रीः ॥

६९. प्राणः—ओं प्राणाय नमः ओं ॥

१. प्रकृष्टचेष्टकत्वात्=प्राणः ॥

Having supreme and laudable activities and so He is called 'प्राणः'.

२. सर्वलोक प्रणयनात्=प्राणः ॥

Vishnu is driving and controlling all the worlds and so He is 'Prana'.

३. प्राणदेव नियामकः=प्राणः ॥

Vishnu is the Controller of Mukhya Prana—Vayu.

4. **In the Sutra—**

॥ ओं अत एव प्राणः ओं ॥ १-१-२३ ॥

it is shown :

तद्वै त्वं प्राणः अभवः महान्भोगः प्रजापतेः ।
भुजः करिष्यमाणः यद्देवान्प्राणयो नवेति ।
महाभोगशब्देन परमानन्दत्वं प्राणस्य उक्तम् ॥

Thou art indeed that breath which will confer (confers and conferred) on the four-faced, the various blessings and so thou art highly blessed; and thou art the breath of us, thou impellest the nine gods (guiding) the senses to action. In this passage by the expression 'highly blessed' supreme bliss is predicated of Breath.

5. Further in the Sutra—

॥ ओं प्राणस्तथाऽनुगमात् ओं ॥ १-१-२८ ॥

it is shown that 'Prana' sabda in a most important manner, denotes only Vishnu and in a lesser important way Mukhya Prana. Several authorities are quoted here by Srimad Acharya in Bhashya.

'ते देवाः प्राणयन्त' (ऐ. आ)
'स एषोऽसुः स एव प्राणः'। (ऐ. आ.)
'प्राणऋच इत्येव विद्यात्'। (ऐ. आ.)
'तदयं प्राणोऽधितिष्ठति'। (ऐ. आ.)

Here the reasons attributable to Sri Vishnu are seen as:

(i) देवतोपास्यत्व
(ii) ब्रह्मशब्दानुगमत्व

that is, being worshipped by all Devatas and Brahma sabda being mentioned often.

6. Further Brihadaranyaka Upanishad Bhashya states :—

आसमन्तात् प्रकृष्टः 'णः'=आनन्दः यस्य सः प्राणः विष्णुरेक इति उच्यते ॥

The quality of ananda with independence is available only in Vishnu and so He is called as 'Prana'.

॥ श्रीः ॥

७०. ज्येष्ठः—ओं ज्येष्ठाय नमः ओं ॥

१. अतिशयेन वृद्धः=ज्येष्ठः ॥

By speciality old in age and experience is Vishnu and so is called 'ज्येष्ठः'.

२. कालेन ज्येष्ठः=ज्येष्ठः ॥

Being present in point of time, as the First One, He is called 'ज्येष्ठः'.

३. गुणैः ज्येष्ठः=ज्येष्ठः ॥

By qualities and attributes, Vishnu is the First and so is called 'ज्येष्ठः'.

४. वृद्धतमः ज्येष्ठः ॥

Being ripe in age and old, respectable, hence He is called 'ज्येष्ठः'

॥ श्रीः ॥

७१. श्रेष्ठः—ओं श्रेष्ठाय नमः ओं ॥

१. प्रशस्यतमः श्रेष्ठः ॥

By qualities, He is the most supreme. So He is known as 'श्रेष्ठः'.

२. कालेन वृद्धधमः श्रेष्ठः ॥

By the time factor, Vishnu is supreme and is above all. Hence is called 'श्रेष्ठः'.

3. Gita states in 3-21 as:

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥ २१ ॥

Whatever is followed by a person setting example to others, the others will follow the same. Whatever such selected and guiding person says or adopts as authority, others will follow the path.

The best unique guide—श्रेष्ठः is कृष्णः only. Srimad Acharya states in his गीता तात्पर्यम्, quoting Krishna Samhita as:

ममैव केवलं नास्ति केनाप्यर्थः तथाप्यहम् ।
कर्मकृत् लोकरक्षार्यै तस्मात् कुर्वीत मत्परः ॥

To Krishna there is nothing to be achieved or to be got anywhere to Him. Yet He does Karma. लोकरक्षार्यै—to protect the world since He is the best श्रेष्ठः ।

Hence Vishnu is called श्रेष्ठः ।

॥ श्रीः ॥

७२. प्रजापतिः—ओं प्रजापतये नमः ओं ॥

१. प्रजानां पालनात् प्रजापतिः ॥

Since Vishnu protects all the people, He is called 'प्रजापतिः' i.e., saviour of mankind.

In षट्प्रश्नभाष्ये—

प्रजानां पालनात् विष्णुः प्रजापतिः इति ईर्यते ।

२. प्रकर्षेण जनयति इति प्रजः ॥

न विद्यते पतिः यस्य सः अपतिः ।
प्रजश्चासौ अपतिश्चेति=प्रजापतिः ॥

Born with high status and not having anyone above Him, to command, that Vishnu is called 'प्रजापतिः'.

३. प्रजानां पतिः=प्रजापतिः ॥

Vishnu is the Master or Swami for all the prajas in entirety.

4. In Brihadaranyaka Upanishad

under the mantra 3–2–8, the Aswamedha Yagya by Chaturmukha Brahma is described.

" तस्मात् सर्वदेवत्यं प्रोक्षितं प्राजापत्यमलभन्त "

The Khandartha by Mantralaya Prabhu states—

अश्वमेधीयाश्वस्य **प्रजापति** देवताकत्वात् **प्रजापति** इतर कर्तृके यागे **प्रजापति** सहित हरये हविर्दानं **प्रजापति** कर्तृके तु यज्ञे केवल हरये दानमिति कृत्वा, केवलं स्वान्तर्यामिणे हविः दत्तवानिति ज्ञेयम् ॥

The horse at Aswamedha sacrifice is to be offered to प्रजापतिः ; and other animals to other deities.

Since Chaturmukha Brahma himself is offering this sacrifice, he offers the horse to the Supreme God present in him. The other animals also to the Supreme God present in other deities.

Here प्रजापति applies to Lord Sri Vishnu as well as to Chaturmukha Brahma.

॥ श्रीः ॥

७३. हिरण्यगर्भः—ओं हिरण्यगर्भाय नमः ओं ॥

१. हिरण्यं सुवर्णात्मकं ब्रह्माण्डं गर्भे यस्य सः=हिरण्यगर्भः ॥

Vishnu is having golden like Brahmanda in His stomach and so He is called 'हिरण्यगर्भः'.

२. हिरण्यमस्य यद्गर्भे हिरण्यस्यापि गर्भजः ।
हिरण्यगर्भः तस्मात् हि पुराणे स निगद्यते ।
इति भारतवचनात् हिरण्यगर्भः=परमात्मा ।
हिरण्यगर्भः समवर्तताग्रे इति च श्रुतिः ॥

Vishnu is residing in the Vaikunta known as 'हिरण्य' because it is beautiful and pleasing to all. Since Vishnu resides there always, He is called हिरण्यगर्भः'.

3. आदित्य पुराण —4th Adhyaya Sloka 26 states:

अच्यर्च्यियाच्युतामपि वन्द्यवन्द्यपदाय च ।
हिरण्यगर्भगर्भाय नमः शिवशिवाय च ॥ २६ ॥

Sri Vishnu is the Creator of Hiranyagarbha viz. Chaturmukha Brahma.

4. Srimad Acharya in Bhagavatha Tatparya under 2–6–41, quotes from 'व्योमसंहिता' as under.

योऽसौ हिरण्यगर्भाख्यः पुरुषः सोऽपि भण्यते ।
श्रद्धा इत्युक्ता तु तत्पत्नी साऽपि प्रकृतिरुच्यते ॥

Vishnu is called 'हिरण्यगर्भ' and also 'पुरुष'. His wife is called प्रकृतिः and also known as श्रद्धा.

॥ श्रीः ॥

७४. भूगर्भः—ओं भूगर्भाय नमः ओं ॥

१. स्वरादित्वादव्ययात्मक ऋशब्दवाच्य स्वर्गे भान्तीति ऋभाः देवाः भुवं गच्छन्तीति भूगा ऋभा यस्मात् सः भूगर्भः ॥

Vishnu is responsible for the devotees to take avatars in the land on Earth. Hence He is called 'भूगर्भः'.

२. भूगर्भे यस्य इति=भूगर्भः ॥

Keeping the Earth in the womb. So He is called 'भूगर्भः'.

॥ श्रीः ॥

७५. माधवः—ओं माधवाय नमः ओं ॥

१. माया धवो=माधवः ॥

Husband of Goddess Mahalakshmi, so He is called 'Madhava'.

२. मधोरयं तद्वंशत्वाद्वा माधवः ॥

Having avatar in the clan of Madhu.

३. न विद्यते धवः यस्येति=माधवः ॥

Having none as His Lord or Master.

४. नारायणामलकारण वन्दे कारण कारण पूर्णवरेण्य ।
माधव माधव साधक वन्दे बाधक बोधक शुद्धसमाधे ॥

[द्वादशस्तोत्रम् ५-३]

माया=विद्यायाः, धव=ईशः

Vishnu is the Lord of all vidyas. Hence He is called माधवः ।

मा विद्या च हरेः प्रोक्ता तस्या ईशो यतो भवान् ।
तस्मान्माधवनामासि धवः स्वामीति शब्दितः ॥ इति हरिवंशे ॥

Oh! Narayana, You have no iota of defect at all. You are the main reason for the Creation of the Universe and You are the reason for Mahalakshmi the presiding deity of Matter. You are the treasure for all infinite auspicious qualities. Oh! Madhava, Madhava, You are the bestower of all desired results. You are the destroyer of the wicked. You are the bestower of all boons, knowledge, etc. You are the clean crystal meditator Moorthy. For You, humble prostrations, are submitted.

5. In Ranganatha अष्टोत्तरशतनामस्तोत्रम्, the first sloka runs as :

श्रीरङ्गशायी श्रीकान्तः श्रीप्रदः श्रितवत्सलः ।
अनन्तो माधवो जेता जगन्नाथो जगद्गुरुः ॥ १ ॥

6. Lord Vishnu resides in various roopas in our nadis as the Master, Controller and guide.

ललाटे केशवं विद्यात्,
नारायणमथोदरे ।
हृदये माधवं चैव
गोविन्दं कंठकूबरे ॥ १ ॥

उदरे दक्षिणे पार्श्वे विष्णुरित्यभिधीयते ।
तत्पार्श्वे बाहुमूले च मधुसूदनः उच्यते ॥
त्रिविक्रमं कर्णमूले वामकुक्षे तु वामनं
श्रीधरं बाहुके वामे हृषीकेशं च कन्धरे
पृष्ठे तु पद्मनाभं तु ककुद्दामोधरे न्यसेत् ॥

Like this, the 12 Bhagavan Moorthies are residing in us and protecting us.

'हृदये माधवं'—In our heart 'Madhava' roopi Paramatma resides.

7. Sri Vadiraja Swami explains the glories of 'Madhava' at Prayaga known as 'Veni Madhava' and 'Bindu Madhava' at Kasi. In Uttara Prabandha at Verse 14, he states :—

प्रयाग माधवः (Verse 14)

(वेणी माधवः)

प्रयागमाधवो भूयात्
दयावारिनिधिहृदि।
प्रकृष्टयागसदृशी
सकृद्यस्य हि संस्मृतिः॥१४॥

यस्य सकृत् संस्मृतिः प्रकृष्ट याग सदृशी-By remembering once, which would be equivalent to supreme Aswamedha Yaga, **दयावारि निधि=प्रयाग माधवः**= ocean of mercy and standing at Prayaga with the name of Veni Madhava, is Paramatma Sri Hari. Let that Hari be in our mind and be the subject matter of our remembrance.

बिन्दु माधवः

काशीस्थ बिन्दुमाधवः

स बिन्धुमाधवः पायात्
विभोर्यस्य निरीक्षणात्।
अपारोऽपि हि संसार-
सिन्धुः बिन्दुत्वमश्नुते॥

विभोः यस्य निरीक्षणात्=By that Capable Person's vision, **संसारसिन्धु अपारः अपि**=tho' this samsara is like ocean and cannot be crossed over, **बिन्दुत्वं अश्नुते**=and will be reduced to one drop, **सः बिन्दुमाधवः पायात्**=that Bindu Madhava shall protect us.

8. **गीता states** in 1-14 :

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥१४॥

Sri Krishna took avatar in मधुकुल. Hence He is called **माधवः**। Lord Krishna—**माधवः** and Pandavas started blowing their respective conches.

9. In Gita Tatparya under 12–2 :—

Srimad Acharya quotes from Naradeeya Purana as :

सूक्ष्मत्वात्[1] अप्रसिद्धत्वात्[2] गुणबाहुल्यतस्तथा[3] ।
अनिर्देश्यौ[4] तथा अव्यक्तौ[5] अचिन्त्यौ[6] श्रीश्च माधवः ॥

इति नारदीये ॥

Mahalakshmi and Madhava (Sri Krishna) are too subtle, they cannot be fully known by others. They have infinite glorious qualities, they cannot be fixed with any limitation, they are not visible, they cannot be fully meditated upon.

Hence Vishnu is called 'माधवः'.

10. Skanda Purana states :—

रामेश्वरे सेतुमाधवदर्शनेन यावत् पुण्यं प्राप्नोति ।
तत् शेषेणापि साकल्येन वर्णितुं न शक्यते ॥

In Rameswaram, by having the darshan of Madhava (who has built the सेतु-bridge) the punya that has accrued to the devotee cannot be fully described even by Sesha having 1000 tongues.

॥ श्रीः ॥

७६. मधुसूदनः—ओं मधुसूदनाय नमः ओं ॥

१. शोभनाश्च ते उदाश्चेति=सुदाः=सज्जनाः ॥
मधुसुदान् नयति इति=मधुसूदनः ॥

Vishnu is the one who immerses the good natured and knowledgeable devotees in the ananda samudra. So He is called मधुसूदनः ॥

२. मधुं सूदयतीति=मधुसूदनः ॥

Destroyer of the devil by name 'Madhu' by taking avatar as 'Hayagreeva'. Hence Vishnu is known as 'Madhusoodana'.

3. Vishnu is called 'Madhusoodana' because—

(i) He is responsible for giving correct knowledge for obtaining happiness.

(ii) He is responsible for the destruction of ignorance which is an obstacle to knowledge.

(iii) For the satwic souls, He is the destroyer of samsara which appears sweet like honey.

(iv) For those Vasus who do Upasana on the five forms of Vishnu known as Vasudeva, Pradyumna, Aniruddha, Sankarshana and Narayana which are known as 'Madhu', He is the bestower of their respective positions.

(v) 'Madhu' is a clan in Yadava Family. Vishnu plays supreme in that clan. Hence He is called 'Madhusoodana'.

(vi) Dhruva the great devotee, son of the King Uttanapada did great and sincere tapas at 'Madhuvana'. Vishnu gave him the position of 'Dhruva' post. So He is called 'Madhusoodana'.

(vii) Vishnu is called Madhusoodana, because He bestowed the position of 'Chaturmukha Brahma' post to Sri Hanuman who brought happy message from Sita.

(viii) Vishnu is Madhusoodana since He conveys to Bhimasena, the position of Brahma's post.

(ix) Vishnu is Madhusoodana since He bestows the position of Chaturmukha Brahma to Sri Ananda Thirtha Mahaprabhu who has knowledge which brings happiness to all satwic souls. **गीता द्वितीय अध्यायः**, Verse 4—

4. कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हौ अरिसूदन ॥ ४ ॥

Arjuna calls Sri Krishna, who is Vishnu as **मधुसूदनः** with pregnant meaning here, in the sense for you, Madhu was your enemy, you destroyed and for me (Arjuna) Bheeshma is not so, the inner voice.

5. **In Mahabharata, Udyoga Parva** 69–4 Sanjaya states

योगाच्च मौनाद्ध्यानाच्च विद्धि भारत माधवम् ।
सर्वतत्त्वलयाच्चैव मधुहा मधुसूदनः ॥ ४ ॥

Land and other entities are called 'Madhu' because they are the reasons for enjoyment of happiness. Those entities are destroyed at the time of Pralaya by Him. Hence Vishnu is called **'मधुसूदन'**.

6. अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।
तानि सर्वाणि मे देव क्षमस्व मधुसूदन ॥ १४ ॥

is stated in '**श्री जितंतेस्तोत्रम् (२–१४)**.

7. **The first sloka in गीता—द्वितीय अध्यायः runs thus—**

तं तथा कृपयाऽऽविष्टं अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यं उवाच मधुसूदनः ॥ १ ॥

Madhusoodana spoke to Arjuna these words, who was overborne by tenderness, with eyes filled up with tears and grieving with sorrow.

(i) 'मधु' नाम असुरं सूदयति इति मधुसूदनः Lord Vishnu killed the demon by name 'मधु'. This indicates likewise that the chief Satan Duryodhana here is to be killed.

(ii) सर्वेषां देहे मधुवत् इष्टत्वात् मधु अहंकारः, तं सूदयति इति मधुसूदनः।

Krishna destroyed the ego in Arjuna by His teaching in the form of गीता. [While Arjuna earlier used मे रथं, अहं निरीक्षे, अवेक्षे, मे अच्युत etc.]

8. In Gita 1–35, it is stated—

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

Arjuna states that he would not do harm to Bheeshma, Drona and other gurus as well as other relatives. By calling Krishna as Madhusoodana, Arjuna indicates that they are not like the demons whom He killed earlier.

9. Gita 2–4, again Arjuna speaks as—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Again Arjuna raises a question that Bheeshmacharya is not fit to be killed because he is to be respected and to be extolled. To kill by arrows is not consistent and will be sinful. By calling Krishna, as Madhusoodana, it is pointed out, when the devil मधु was slain, such case, was not present there. He was a declared and decided enemy.

Thus ends the Eighth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

७७. ईश्वरः—ओं ईश्वराय नमः ओं ॥

१. ईश्वरः ॥

ईशेभ्यः ब्रह्मादिभ्यः वरः ईश्वरः ॥

Vishnu is the supreme among the Esas. Hence He is called 'ईश्वरः'।

२. अस्य स्त्री ई लक्ष्मीः श्वा वायुः ॥

श्वा वै वायुः श्वसनादिति ऋग्भाष्योक्तेः ।

Vishnu makes Goddess Lakshmi Devi and Vayu Bhagawan to shine. He also shines along with them. So He is called 'ईश्वरः'।

३. ईश्वभ्यां राजते इति=ईश्वरः ॥

Vishnu is having all capacity and strength. So He is called ईश्वरः ।

४. गीता १८–६१—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

ईश्वरः=Vishnu is residing in the hearts of all. By His desire, He makes all the creatures dynamic.

५. ईड्भ्यः=ब्रह्मादिभ्यो वरः ॥

Vishnu is called 'ईश्वरः' because He is far superior to Chaturmukha Brahma and others.

6. In Anuvyakhyana, Srimad Acharya states about this ईश्वरः in two Verses under the Sutra—

॥ ओं अनवस्थितेः असंभवाच्च नेतरः ओं ॥ १-२-१७ ॥

The Verses are 269 and 270.

चेतनानां विशेषो यः स्वभावोऽपि ईश्वरार्पितः ।
अन्योन्यनियमे तस्मात् अनवस्थिति असंभवो ॥ २६९ ॥

ईश्वरश्चेत् नियन्ता स्यात् स एव प्रथमागतः ।
किमित्यपोद्यते तस्मात् वृथा अवस्थितिकल्पना ॥ २७० ॥

These are the two Verses which cover the entire Vedantic Philosophy and states ईश्वरः Sri Vishnu is Supreme and is the Controller of Chaturmukha Brahma and others.

ब्रह्मादीनां नियामकत्वं, मानुषादीनां नियम्यत्वं इति एषः विशेषः तेषां—ब्रह्मादीनां मानुषादीनां च, स्वभावः एव ॥

The very nature of Chaturmukha Brahma is to control the Jivas For the Jivas' very nature is being controlled by Him. Then a question may arise, as to why there should be the hangering on Paramatma when it is the very nature and quality? **स्वभावे च का नाम परमेश्वरापेक्षा?** For this, the reply is given :

चेतनानां यः विशेषः = ब्रह्मादीनां नियामकत्वलक्षणः / मनुष्याणां नियम्यत्वलक्षणः

सः स्वभावः अपि=सः तेषां स्वभावः अपि ।

Even there the very nature itself

ईश्वरार्पितः = ईश्वरे प्रापितः एव ॥

is due to the grace or getting from Eswara only, that Eswara is Lord Vishnu.

7. **Under the गीता**–Verse 4–6 which runs thus—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Gita Bhashya states—

ईश्वरः=ईशेभ्योऽपि वरः ॥

Vishnu is called 'ईश्वरः' since He is supreme among great gods who bestow boons on others, like Chaturmukha Brahma and others. Here Srimad Acharya quotes from Brahma Vaivarta which is a proper and fine authority to this dictum :

ईशेभ्यो ब्रह्मरुद्र श्रीशेषादिभ्यो यतो भवान् ।
वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् ॥

इति ब्रह्मवैवर्ते ॥

Paramatma Sri Vishnu is very much and far superior to Chaturmukha Brahma, Rudra, Sesha and others. His name is 'ईश्वरः' in the most important sense. For others, it is only secondary.

8. **Srimad Bhagavatham** states in 1–16–30 as—

इमे च अन्ये च भगवान्नित्या यत्र महागुणाः ।
प्रार्थ्या महत्त्वमिच्छद्भिः न च यान्ति स्म कर्हिचित् ॥३०॥

Saunaka lists many qualities from the Twenty-seventh Verse and then says that all these qualities and others are always eternal in Bhagavan and are permanent.

Srimad Acharya quotes ब्रह्मतर्क in his Tatparya as—

गुणैः स्वरूपभूतैस्तु गुण्यसौ हरिः ईश्वरः ।
न विष्णोः न च मुक्तानां कोऽपि भिन्नो गुणो मतः ॥ इति

Hence ईश्वर is Hari and विष्णुः ॥

9. **Under** सत्तत्वरत्नमाला, there is a beautiful Verse which brings the glory of Vishnu as 'Eswara' that is, having अचिन्त्यशक्तिः ।

पंचाशतां हि वर्णानां क्रमाद्योगैः परस्परम् ।
अनन्तानां च वेदानां स्थितिरित्यतिकौतुकम् ।
ईश्वराचिन्त्यशक्त्यैव घटना केवलं भवेत् ॥ १० ॥

The infiniteness of the Vedas is supported by authority. It may look apparently that such infiniteness is opposed to reason and logic, but this is possible due to the extra-ordinary power—अचिन्त्यशक्तिः of ईश्वरः—श्री विष्णुः ॥

10. Gita under 15-17 states—

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्ति अव्यय ईश्वरः ॥ १७ ॥

Paramatma is different from Kshara and Akshara entities and is most supreme. He enters the entire three worlds and protects the same. Even when they get destroyed, He remains the same, because He is अव्ययः। How is this possible? Because He is ईश्वरः since He has extra-ordinary and unique powers.

11. Under the Sutra—

॥ ओं कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ओं ॥
॥ २-३-४२ ॥

Srimad Acharya states in the Bhashya—

पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत् सर्वं तच्चेश्वरकृतं स्वयम् ॥

Eswara, Lord Vishnu gets done everything in the Jivas by taking into account three factors, for all, for all acts :

(i) Past Karmas (ii) Efforts and
(iii) Nature of the Jiva (जीवस्य स्वभावः)।

12. **Brahma Tarka states—**

गुणैः स्वरूपभूतैस्तु गुण्यसौ हरिरीश्वरः ।
न विष्णोर्न च मुक्तानां कोऽपि भिन्नो गुणो मतः ॥

The qualities are in the very nature and in the swaroopa of Sri Hari is the Master of all Gods. There is no difference between Him and His attributes.

13. **Under Gita Tatparya in 2-18,** Srimad Acharya states—

तदधीनं इदं सर्वं नान्यधीनः स ईश्वरः ।

In whose control all are there under Him and He is not bound by anyone and So He is called 'ईश्वरः'.

14. Gita 7-29 states as—

जरामरणमोक्षय मां आश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नं अध्यात्मं कर्म चाखिलम् ॥ २९ ॥

Srimad Acharya states that द्वन्द्वमोहः means मिथ्या ज्ञानम्, illusory or false knowledge. In Tatparya, Srimad Acharya quotes from Agneya authority which one should remember when he comes across the sabda ईश्वरः who is Vishnu.

जीवधर्मान् ईश्वरे तु यो जीवेषु ईश्वरानपि ।
विद्यात् जीवेश्वरैक्यं वा द्वन्द्वमोही स उच्यते ॥ इति आग्नेये

A person is said to be of illusory knowledge when he understands the qualities of Jiva, in Eswara and similarly vice versa also. Further, a person when he understands the identity of Jiva and Eswara, then all these are having false/illusory knowledge (like mistaking rope for a snake; or a conch-shell as silver).

Hence Eswara is Lord Vishnu.

॥ श्रीः ॥

७८. विक्रमी—ओं विक्रमिणे नमः ओं ॥

१. विक्रमः=शौर्यम् । अस्य अस्तीति विक्रमी ॥

Vishnu is having all bravery and so He is called 'विक्रमी' ॥

२. क्रमः तारतम्यः अस्य अस्तीति=क्रमी ॥

नि शब्दो नञर्थे । न क्रमी विक्रमी स्वावतारेषु तारतम्यरहितः इति ॥ विक्रमः ॥

Vishnu is not having distinction or difference amongst His avatars. All are identical in knowledge, merit and capacity. Sri Rama, Krishna and other famous avatars are all identical with Bimba roopa.

समोऽपि भगवान् सर्वरूपेषु स्वबिंबदर्शनादेव एनं मोचयति ॥

३. विना गरुडेन क्रमते इति विक्रमी ॥

Vishnu always travels with Garuda by blessing Him. Hence He is called 'विक्रमी'। क्रमणात् क्रमः कान्ते विष्णुरिति मनुवचनात् ॥

॥ श्रीः ॥

७९. धन्वी—ओं धन्विने नमः ओं ॥

१. प्रशस्तं धनुः अस्य अस्ति इति=धन्वी ॥

Vishnu is holding the precious bow in His hands. Hence He is called 'धन्वी'।

२. धनुः अस्य अस्तीति धन्वी ॥

Vishnu is called 'धन्वी' because always He is with the bow called 'Saranga'.

॥ श्रीः ॥

८०. मेधावी—ओं मेधाविने नमः ओं ॥

१. मेधा अस्य अस्ति इति=मेधावी ॥

धारणावती=बुद्धिः ।

Vishnu is having intelligence in abundance. Hence He is called 'Medhavi'.

२. संपूर्ण अनुग्रहं क्रियते मेधावी ऋषेः इति मेधावी ॥

Vishnu has blessed the divine sage '**मेधावी**' completely. So He is called '**मेधावी**'. [It is believed that Sri Sri 1008 Sri Satyabhinava Tirtha at Nachiarkoil is reborn of Medhavi Rishi]

॥ श्रीः ॥

८१. विक्रमः—ओं विक्रमाय नमः ओं ॥

१. विशेषेण क्रमः पादविक्षेपो यस्य असौ=विक्रमः ॥

Vishnu is the One Who puts steps in a special manner. Hence He is known as '**विक्रमः**'.

क्रमु=पादविक्षेपे इति धातोः । क्रमदेवत्वात् क्रमः ।

ऐतरेयभाष्ये—पृथिवीस्थः वराहस्तु संहिता देवतोदिता ।

दिविष्ठो वामनश्चैव संप्रोक्ताः पददेवताः ।

नृसिंहस्त्वन्तरिक्षस्थो भगवान्क्रम देवतेति ॥

२. विना पक्षिणा गरुडेन क्रमणात्=विक्रमः ॥

Vishnu can travel without the aid of Garuda, so He is known as 'Vikrama'.

३. विशिष्टकार्यक्रमत्वात्=विक्रमः ॥

Vishnu is arranging the jobs to be completed in a

unique and splendid way in an order and so He is called 'Vikrama'.

|| श्रीः ||

८२. क्रमः—ओं क्रमाय नमः ओं ॥

१. क्रमात् क्रमहेतुत्वात्=क्रमः ॥

Vishnu is the Main Devata for the orderly arrangement of Vedas in the form of sentences and classification as Rik, Yajur, Sama, Atharvana and so on.

२. क्रमः=**Maker of orderly arrangement**

In the very definition of Brahma given in the Second Sutra as "ओं जन्माद्यस्य यतः ओं", the sabda नियमन denotes only regulation or orderly arrangement.

३. क्रमणात् क्रमः ॥

Vishnu is called क्रमः because He is the first to take steps.

4. Under Aithareya 3–13—Srimad Acharya states that—

For Veda Pata the क्रम देवता is Lord Narasimha, for Samhita Pata the Devata is Varaha and so on.

पृथिवीस्थो वराहस्तु संहितादेवतोदिता।
दिविष्ठो वामनश्चैव सम्प्रोक्तः पददेवता ॥
नृसिंहस्त्वंतरिक्षस्थो भगवान् क्रम देवता ॥

|| श्रीः ||

८३. अनुत्तमः—ओं अनुत्तमाय नमः ओं ॥

१. न विद्यते उत्तमः यस्मात् अनुत्तमः ॥

There is none superior to Him, Vishnu and so He is called 'Anuttama'.

२. न विद्यते नुत्प्रेरको यस्य सः अनुत् ।

नुद्=प्रेरणे । अतिशयेन अनुत्=अनुत्तमः ॥

There is none who can order or command Him. Hence He is called अनुत्तमः ।

३. नुत्ता तिरस्कृता न नुत्ताऽनुत्ता अतिरस्कृता मा संपत् ज्ञानं वा यस्येति=अनुत्तमः ॥

Vishnu is having wealth which cannot be discarded by anyone. Vishnu is having supreme knowledge.

४. अनुत्ता अक्लिन्ना रमा यस्येति=अनुत्तमः ॥

Vishnu is having wealth which is not going to split or scatter in any manner. So He is known as अनुत्तमः ।

5. गीता states in Viswaroopa Adhyaya Verse 43—

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभाव ॥ ४३ ॥

This Verse clearly states that there is none equal to Him at all. Hence there is no question of anyone being superior to Him. It does not arise at all.

॥ श्रीः ॥

८४. दुराधर्षः—ओं दुराधर्षाय नमः ओं ॥

१. असुरैः न शक्यः धर्षयितुं इति=दुराधर्षः ॥

Vishnu cannot be frightened by asuras at all. They cannot do any harm to Him. So He is called 'दुराधर्षः'।

॥ श्रीः ॥

८५. कृतज्ञः—ओं कृतज्ञाय नमः ओं ॥

१. कृतं कर्म ज्ञापयति इति=कृतज्ञः ॥

Vishnu reminds the matters that have to be done by the people. Hence He is called 'कृतज्ञः'।

२. कृतं स्वाराधनरूपं उपकारं जानाति इति=कृतज्ञः ॥

Vishnu is the great person who knows the help that has been done by His devotees while performing aradhana and other festivals to Him. Hence He is known as 'कृतज्ञः'।

३. कृतान्नित्यान्सर्वपदार्थान् जानाति इति=कृतज्ञः ॥

He is completely aware of all the eternal objects that have been brought to creation by His Grace.

४. कृता उत्पादिता ज्ञा जीवा येनेति वा=कृतज्ञः ॥

He creates Jivas. Hence He is called 'कृतज्ञः'। Creates Jivas means He bestows them with external bodies so that the presence of Jivas can be felt. Jivas are not created. They are eternal. Vishnu is having complete control over them.

जीवाः नित्याः अनादित्वात् is the inference taught under Gita 2-12 which is unimpeachable :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

५. प्राणिनां कृतं कर्म जानाति इति=कृतज्ञः ॥

Vishnu is called 'कृतज्ञः' because He has complete knowledge about the activities done by all—external, internal by body, mind etc

गीता states 7–26—

वेदाहं समतीतानि वर्तमानानि च अर्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

Krishna states that He knows fully all in the past, present and in future. But none can know Him fully (Not even Mahalakshmi who is always with (हरिः) Hari in point of time and place.

॥ श्रीः ॥

८६. कृतिः—ओं कृतये नमः ओं ॥

१. प्रयत्नरूपत्वात्=कृतिः ।

Vishnu is called 'Kriti' because He is the very incarnation of 'Effort'.

२. करोति सर्वं इति 'कृतिः' ॥

Vishnu is called 'कृतिः' because He does all. He is responsible for all the activities.

Vishnu is the locomotive or the dynamic force behind all our activities is clearly brought in the aphorism :

॥ ओं अन्तरः उपपत्तेः ओं ॥ १-२-१३ ॥

In this aphorism, under Anuvyakhyana of Srimad Acharya, there is a particular Verse 267 which is of universal and great importance, while explaining the sabda, अन्तरः instead of अन्तः ॥

अन्तः स्थित्वा रमणकृत् अन्तरः स उदाहृतः ।
रमणं च आत्मशब्देन आदेयं मातीति च उच्यते ॥२६७॥

which means that Vishnu is not only mere indweller in all creatures but also He is responsible for all our activities

and dynamism. Without Him, nothing can shake or nod its head. तेन विना न तृणमपि चलति ॥ Even a blade of grass cannot oscillate without His grace.

३. प्रयत्नरूपत्वात् क्रियारूपत्वात् कृतिः ॥

"पुरुष एव इदं विश्वं कर्म तपो ब्रह्म परामृतम्" इति श्रुतिः ॥

॥ श्रीः ॥

८७. आत्मवान्—ओं आत्मवते नमः ओं ॥

१. आत्मा विरिंचः सुमनाः सुधौतश्चेति कथ्यते इति वचनात् आत्मा चतुर्मुखः तद्वान् आत्मवान् ॥

Vishnu is having 'Atma' as His son. Hence He is called 'आत्मवान्'।

२. आत्मशब्देन

(i) आततत्व (ii) प्रयत्नः (iii) धृतिः (iv) बुद्धिः आदयः उच्यन्ते। तद्वान् आत्मवान् ॥

By Atma sabda—

(i) all-pervasiveness (ii) effortful
(iii) bravery/confidence (iv) intelligence

all these are denoted. The person having them in abundance is called 'आत्मवान्' Who is Vishnu.

३. आत्मा देहः नित्यं अस्य अस्तीति=आत्मवान् ॥

Vishnu is having His body eternal. There is no change in it. There is no distinction between His external body and swaroopa body. They are identical.

४. आत्मा=मम स्वामी इत्यर्थः ॥

He is my Master. This type of upasana should be done by those who desire for Moksha.

आत्मेत्युपदेश उपासनं च मोक्षार्थिभिः सर्वथा कार्यमेव ॥

In the aphorism—

॥ ओं आत्मेति तूपगच्छन्ति ग्राहयन्ति च ओं ॥ ४-१-३ ॥

it is clearly stated—

आत्मा इति उपासनं कार्यं सर्वथा एव मुमुक्षुभिः ।
नानाक्लेश समायुक्तरूप्येतावन्नेव विस्मरेत् ॥
इति भविष्यत् पर्वणि ॥

All those who desire for Moksha should meditate on Lord Vishnu as 'Atma'. Whatever may be the hurdles, still they have to adhere to this without any interruption.

आत्मा विष्णुः इति ध्यानं विशेषण विशेष्यतः ।
सर्वेषां च मुमुक्षूणां उपदेशश्च तादृशः ।
कर्तव्यः नास्य ज्ञानेन कस्यचित् मोक्षः इष्यते ॥
इति ब्राह्मे ॥

The meditation that Vishnu is the Lord-Master, taking the word Atman, to be an attribute of the Lord should be practised by all seeking release and the instruction also should be similar. Abandoning this, no one can obtain release (Brahma).

5. In the other Sutra—

॥ ओं गौणश्चेन्नात्मशब्दात् ओं ॥ १-१-६ ॥

न च गौण आत्मा दृश्यो वाच्यश्च न निर्गुण इति युक्तम्—

आत्मशब्दात् ॥

यो गुणैः सर्वतो हीनो यश्च दोषविवर्जितः ।
हेयोपादेयरहितः स आत्मेत्यभिधीयते ॥
एतदन्यस्वभावो यः सोऽनात्मेति सतां मतम् ।
अनात्मन्यात्मशब्दस्तु सोपचारः प्रयुज्यते ॥ इति वामने ॥

६. बृहदारण्यक उपनिषत्—

॥ अयं आत्मा ब्रह्म ॥

७. आत्मा हृत्स्थितो विष्णुः ॥

Srimad Bhagawata Tatparya of Srimad Acharya in 1–15–11.

Bhagawan Vishnu Who is residing in the heart of us is called 'Atma'.

The same truth is explained by Srimad Acharya under the Sutra 1–2–11 in his Bhashya :

"आत्मा अन्तरात्मा इति हरिः एक एव द्विधा स्थितः ।
निविष्टो हृदये नित्यं रसं पिबति कर्मजम् ॥"

इति बृहत्संहितायाम ॥

Sri Vishnu in two roopas as 'आत्मा' and 'अन्तरात्मा' stays in the heart of this body and in the heart of the chetana respectively and drinks the essence of happiness. Sri Mantralaya Prabhu in his Bhavadeepa states that अत्मा is हृदिस्थ विष्णुः and अन्तरात्मा is चेतनस्थ विष्णुः and this explanation is based on the sacred words of Srimad Acharya quoted above.

Hence Atma is Vishnu.

Thus ends the Ninth Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

८८. सुरेशः—ओं सुरेशाय नमः ओं ॥

१. सुराणां देवानां ईशः=सुरेशः ॥

Vishnu is the Master of all devatas who are glittering with lustre.

२. सुराः=समुद्रोत्था येषां अस्तीति सुराः ॥
सुराणां ईशः=सुरेशः ॥

Vishnu is the Lord of all devatas who have the articles found in the sea which are precious and valuable.

३. सुष्ठु राजन्ते इति सुराः तेषां ईशः=सुरेशः ॥

Vishnu is the Master/Lord for all devatas who glitter well.

4. Vishnu is called सुरेशः because—

(i) He is the person who gives happiness to Mahalakshmi.

(ii) He is the person who gives happiness to all the satwic souls in the world.

|| श्रीः ||

८९. शरणं—ओं शरणाय नमः ओं ॥

१. शरणं=आश्रयः इति ॥

Vishnu is the support or shelter for all. Hence He is called 'Saranam'.

२. शरणं=रक्षिता इति ॥

Vishnu is the Protector of all. Hence He is called 'Saranam'.

३. भीतानां भयहन्तृत्वात्=शरणम् ॥

For the persons who are frightened, Vishnu is the destroyer of fear and so He is called 'Saranam'.

4. **Vishnu is called 'Saranam' because—**

(i) He is the rescuer of those who are suffering from agonies.

(ii) He is the aid or means of sadhanas.

५. शरणं आर्त्तानां इति ॥

Vishnu is called 'शरणं' because He is the shelter or abode for those in distress.

6. **In Dwadasa Stotra** 10–6 it is stated—

शरणं कारणभावन भव मे तात सदालम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥ ६ ॥

शरणं=पालकः Vishnu is the Protector of all. Hence He is 'शरणं'।

7. 'शरणं' भव means परंधाम भव which means मम सायुज्य-प्रदाता भव ॥ Please be bestower of 'Sayujya status' to me.

8. शरणं=घातकः इत्यर्थः ॥ Vishnu is the destroyer of all sins and evils. Hence He is शरणं ।

9. **In Aditya Purana—Fifth Adhyaya—**

श्री वेङ्कटेश मत्स्वामिन् ज्ञानानन्द दयानिधे ।
शरणागतसन्त्राण वरणाभीष्टवर्षण ॥ १९ ॥

He is the abode or shelter of all refugees.

|| श्रीः ||

९०. शर्म—ओं शर्मणे नमः ओं ॥

१. परमानन्दरूपत्वात्=शर्म ॥

Vishnu is called 'Sarma' since His swaroopa is having most ananda in it.

२. शृणात्यशुभं शॄ हिंसायाम् ॥

Vishnu is the destroyer of all unhappiness.

|| श्रीः ||

९१. विश्वरेताः—ओं विश्वरेताय नमः ओं ॥

१. विश्वं रेतः कार्यं यस्य सः=विश्वरेताः ॥

Vishnu is the cause for the world. Hence He is called 'विश्वरेताः'।

विश्वः वायुः तत्कारणं=विश्वरेताः ॥

२. विश्वः वायुः समुद्दिष्टः इत्युक्तेः ॥

Vishnu is the cause for Vayu Bhagawan. Hence He is called 'विश्वरेताः'।

Under the Sutra—

॥ ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-६ ॥

Brihadaranya Upanishad is quoted in the Bhashya :

यस्यानुवित्तः प्रतिबुद्ध आत्मा
अस्मिन् सन्दोहे गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता
तस्य लोकः स उ लोक एव ॥

इति आत्मनिष्ठस्य मोक्षः उपदिश्यते ॥

In this, in order to avoid repetition between सर्वस्य कर्ता and विश्वकृत् both to mean the world, it is interpreted that विश्वः=वायुः, विश्वकृत्=वायुकर्ता and the same meaning is here for विश्वरेता=वायुकर्ता।

३. विश्वस्य इति प्रदानात् विश्वरेताः ॥

For the Universe, He is the bestower of happiness.

॥ श्रीः ॥

९२. प्रजाभवः—ओं प्रजाभवाय नमः ओं ॥

१. न विद्यते भवः उत्पत्तिः यस्मिन् यस्येति वा अभवः वैकुण्ठादिः। प्रजानां अभवः यस्मात् सः=प्रजाभवः ॥

Vishnu is the giver of knowledge about Paramatma. Then, after they obtain such knowledge, He blesses them with permanent seat in Vaikunta. So He is called 'प्रजाभवः'।

२. प्रजानां भव उत्पत्तिः यस्मात् इति=प्रजाभवः ॥

Vishnu is responsible for the creation of the people. So He is called 'प्रजाभवः'।

३. प्रजाश्च भानि च, तानि वर्तयति इति=प्रजाभवः ॥

Vishnu is running control over the people as well as the stars. Hence He is called 'प्रजाभवः'।

४. प्रकर्षेण जायते प्रादुर्भवति देहसंबन्धेन न भवति इति प्रजाभवः ॥

Vishnu takes avatars in an extra-ordinary manner. His connection with material body never takes place. Hence He is called 'प्रजाभवः'।

In the Srutis, it is told: "अजायमानो बहुधा विजायते" (Taittireeya Aranyana).

In the aphorism—

॥ ओं प्राणभृच्च ओं ॥ १-३-४ ॥

this Sruti is relied upon. Srimad Acharya states तस्यैव बहुधा जन्मोक्तेः ॥ For Vishnu Himself many avatars are spoken of as births.

॥ श्रीः ॥

९३. अह्नः—ओं अह्ने नमः ओं ॥

१. हन्यमानत्वात् ह्नः जीवः, स न भवति इति 'अह्नः' ॥

Jiva is called 'ह्नः' because he loses his body, tho' the soul is eternal. Vishnu is not so. For Him the body and the soul are identical and they do not have any destruction at all. Hence Vishnu is called 'अह्नः'।

२. हेयो न भवतीति वाऽह्नः ॥

Jiva can be discarded. But Vishnu is not so. He can never be discarded by anyone for any act. So He is called 'अह्नः'।

The Sutra is—

॥ ओं हेयत्वावचनाच्च ओं ॥ १-१-८ ॥

In this it is clearly proved that Vishnu can never be an object of discard at all.

This अह्नः Vishnu is Supreme Atma.

"तमेवैकं जानथ आत्मानं अन्या वाचो विमुञ्चथ। अमृतस्यैष सेतुः" इति अन्येषां हेयत्ववचनात् अस्य अहेयत्ववचनात्, न गौण आत्मा ॥

This अह्नः Vishnu is supreme Atma.

३. अह्नः=व्यापकः 'अह' व्याप्तौ इति धातोः ॥

Vishnu is called 'अहः' since He is most capable and all-pervasive. All others are only under Him with lesser jurisdiction and scope. Vishnu is उपजीव्य and all others are only उपजीवकाः ॥

४. अहः इति प्रकाशवान् विष्णुः ॥

Vishnu is shining like day-light.

॥ श्रीः ॥

९४. संवत्सरः—ओं संवत्सराय नमः ओं ॥

१. संवत्सरः=संवसत्यत्रेति संवत्सरः ।

Vishnu is residing everywhere. Hence He is called 'Samvatsara'.

२. सम्यक् वत्सभूतान् ब्रह्मादीन् रमयति इति=संवत्सरः ॥

Vishnu is called 'संवत्सरः' because He makes Chaturmukha Brahma and others happy by His noble deeds, who are like calves to Him.

३. सम्यक् वसति सरति च=संवत्सरः ॥

Vishnu is called 'Samvatsara' because He dwells well and travels well.

Vishnu has so much capacity and intelligence that while living in the near at the same time He can travel far away.

"आसीनो दूरं व्रजति शयानो याति सर्वतः ॥"

इति काठकश्रुतिः ।

४. बृहदारण्यकोपनिषत् ३-२-८—

तमनवरुध्येवान्मन्यत तं संवत्सरस्य परः तादात्मन आलभत पशून् देवताभ्यः प्रत्यौहत् ॥

Chaturmukha Brahma let the horse to roam freely. After one year, he sacrificed it, to the Supreme God present within himself.

संवत्सरः=ब्रह्मा, एकैव देवता=विष्ण्वाख्यैक देवताधीनः ॥

Chaturmukha Brahma who is called 'Samvatsara' is bound only by Vishnu.

॥ श्रीः ॥

९५. व्यालः—ओं व्यालाय नमः ओं ॥

१. भक्ताभीष्टदानोद्योगवान्=व्यालः ॥

Vishnu is called 'व्यालः' since He is thinking of granting boons to Devatas.

२. अणि अलानां भूषणानां समूह आलं कौस्तुभादिकं विशेषेणालं यस्य इति=व्यालः ॥

Vishnu is having as speciality the ornaments like Kaustubhamani and others.

३. विशेषेणालति सृष्टयादिकार्ये पर्याप्तो भवति इति=व्यालः ॥

This is a very important Tattwa. Vishnu should be meditated as 'व्यालः' that means, that in the matter of creation or any activity, He does not depend upon anyone. But for the Creation of the Jagat, He takes Moola Prakriti and then creates. Why? This is because Vedas declare so. Bhallaveya Sruti states—

प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्र नियामकतया स्थित्वा, आत्मनः बहुधा करणात्, तस्मात् प्रकृतिः इति ॥

which means Paramatma enters inside Prakriti and *stands as the Master without any vikara* and makes the Prakriti to transform. When Sruti says so, in order to keep the validity

of the Vedas, in fact, He does so. For Him, nothing is needed. All these aspects have been splendidly analysed in the Para Vidya, under the Sutras—

॥ ओं तदन्यत्वं आरंभणशब्दादिभ्यः ओं ॥ २-१-१५ ॥

॥ ओं भावे च उपलब्धेः ओं ॥ २-१-१६ ॥

॥ ओं सत्त्वाच्चावरस्य ओं ॥ २-१-१७ ॥

॥ ओं असत् व्यपदेशादिति चेन्न धर्मान्तरेण वाक्यशेषात् ओं ॥
॥ २-१-१८ ॥

॥ ओं युक्तेः शब्दांतराच्च ओं ॥ २-१-१९ ॥

॥ ओं पटवच्च ओं ॥ २-१-२० ॥

॥ ओं यथा प्राणादिः ओं ॥ २-१-२१ ॥

In the matter of creation etc. Vishnu is independent and is not bound to anyoue. Hence He is called 'व्यालः'।

४. शत्रून् वारयतीति=व्यालः ॥

Vishnu is the one who stops the enemies.

५. विशेषेणासमन्ताज्जगतः क्षयो यस्मात् इति=व्यालः ॥

Vishnu brings total destruction of the universe, as His speciality. Hence He is व्यालः ।

॥ श्रीः ॥

९६. प्रत्ययः—ओं प्रत्ययाय नमः ओं ॥

१. प्रत्ययः=ज्ञानरूपः ॥

Vishnu is knowledge swaroopa and so He is called 'प्रत्ययः'।

२. प्रति पुरुषं अयते इति=प्रत्ययः ॥

Vishnu does for every person-devotee to have confidence in Him.

३. प्रति विषयान् अयते=जानाति इति=प्रत्ययः ॥

Vishnu knows each and every matter in full. But none can know Him completely; there is nothing that is not known to him.

Gita 2–26 states—

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

॥ श्रीः ॥

१७. सर्वदर्शनः—ओं सर्वदर्शनाय नमः ओं ॥

१. संपूर्णज्ञानरूपत्वात्=सर्वदर्शनः ॥

Vishnu is called 'Sarvadarshana' because He has full and complete knowledge as His swaroopa.

२. सर्वविषयसाक्षात्कारवत्वात्=सर्वदर्शनः।

Vishnu is able to actually perceive all things before Him, by perception and so He is called 'सर्वदर्शनः'।

३. ईश्वरः सर्व ईशानः इति द्विरूपकोशात् षर्व हिंसायामित्यतः पचाद्यपि धात्वादेः।

षः सः इति सत्वे च सर्वो रुद्रः तस्य दर्शनं ज्ञानं यस्मात् इति=सर्वदर्शनः ॥

Rudra is known as 'शर्व' and for him also, Vishnu is the bestower of knowledge and so He is called 'सर्वदर्शनः'।

४. सर्वं पश्यति इति सर्वाणि दर्शनाति यस्य इति=सर्वदर्शनः ॥

Vishnu sees all. Hence He is called 'सर्वदर्शनः'। He has eyes in all. गीता in 13-14 states—

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् that Vishnu in all His limbs having the energy and potency of legs and hands. सर्वतः अक्षिशिरोमुखम्=In all limbs, it has eye, head, mouth and energy of them, is found in them. Hence He is सर्वदर्शनः ॥

Thus ends the Tenth Sloka

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

९८. अजः—ओं अजाय नमः ओं ॥

१. न जायते इति=अजः ॥

Vishnu is the One Who is not born like others.

२. अज गतौ इति धातोः गन्ता=अजः ॥

Vishnu is the One Who goes as per His desire.

3. Vishnu has no beginning and so He is called 'अजः'।

न हि जातो न जायतेऽहं न जनिष्ये कदाचन।
क्षेत्रज्ञः सर्वभूतानां तस्मात् अहमजः स्मृतः ॥

इति भारते।

४. जननराहित्यात् अजः ॥

Sri Vishnu is called 'अजः'। Since He has no births at all like others.

५. द्वादशस्तोत्र ८-८—

उच्यते सर्ववेदोरुवादैः अजः

स्वर्चितो ब्रह्मरुद्रेन्द्रपूर्वैस्सदा ॥ ८ ॥

अजः=सर्वथा जन्मशून्यो वासुदेवः

Always, He is without birth. Hence He is अजः।

6. गीता states in 2–21—

वेदा विनाशिनं नित्यं य एनं अजं अव्ययम्।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

अविनाशिनं नित्यं अजं अव्ययम् यः वेद, सः पुरुषः।

Whoever understands properly that Brahman has no destruction of any kind, eternal and He is without births like us and He is without modification, that person is called 'ब्रह्मज्ञानि' i.e., a person who has understood Brahman.

७. ओं प्राणभृच्च ओं ॥ १-३-४ ॥

Under this Sutra, Taittireeya Aranyaka is quoted by Srimad Acharya :

"अजायमानो बहुधा विजायते" इति तस्यैव बहुधा जन्मोक्तेः ॥

अजायमानत्वात् अजः ॥ Vishnu is called 'अजः' since He is not born, but still He incarnates Himself in many avatars.

8. Srimad Acharya states in भागवततात्पर्यनिर्णयः under 1–1–1 as;—

कर्ता विष्णुः अजः नित्यः सर्वज्ञत्वात् न च अपरः ॥

Vishnu is the creator, He is never born, He is eternal. He is omniscient but Not others.

9. Srimad Acharya states in Atharvana Upanishad as a benedictory Verse :

आनन्दमजरं नित्यं अजं अक्षयं अच्युतम्।
अनन्तशक्ति सर्वज्ञं नमस्ये पुरुषोत्तमम्॥

Paramatma, Purushottama is ananda swaroopi. He has unlimited capacity. He never gets old age. He is all-knowing. He is eternal. *He has no birth at all.* I prostrate to such Great Paramatma.

॥ श्रीः ॥

९९. सर्वेश्वरः—ओं सर्वेश्वराय नमः ओं ॥

१. सर्वेषां ईश्वरः=सर्वेश्वरः ॥

For all, He is the Master or the Lord; hence He is called 'सर्वेश्वरः'।

२. पूर्णश्च ईश्वरश्चेति=सर्वेश्वरः ॥

Vishnu is full and complete as well as He is the Lord of all; so He is called 'सर्वेश्वरः'।

Gita 7–19 runs thus—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥

सर्वमिति=पूर्णमिति।

3. Srimad Acharya in भागवततात्पर्यनिर्णयः 11–16-9 quotes from 'Vastu Tattwa'—

सृष्टिस्थित्यादि हेतुत्वाद्भूतानि हरिरुच्यते।
न तु भूतत्वरूपत्वात्स हि सर्वेश्वरेश्वरः॥

Sri Hari is the reason for the creation, sustenance and other attributes. Hence He is called सर्वेश्वरेश्वरः। But not because of His Bhootattva roopa.

|| श्रीः ||

१००. सिद्धः—ओं सिद्धाय नमः ओं ॥

१. सिद्धः भक्तरक्षणाय इति ॥

Vishnu is ready to protect the devatas and hence He is called 'सिद्धः'।

२. सिद्धः नित्यः इति ॥

Vishnu is always eternal and there is no question of transformation or vikara for Him.

3. Vishnu is called 'सिद्धः'—

because He is the established and concluded साधनं or उपायः। Nyaya Sudha states साधनं द्विविधम्—aids are of two kinds—

साधनं

सिद्धम्

सिद्धं च साधनं भगवान् इति मुमुक्षुभिः सव्यापरिकरणीयः ॥ भगवान् कुठारादिवत् सिद्धः ॥

Sri Hari Vishnu is the established or proved aid, like an axe; all that we have to do is take up, make upwards and downwards to achieve the result.

असिद्धम्

फलकामेन–यथा यागादि —

Not concluded or proved aids. One has to do a lot by performing yagas etc. and then obtain the results.

|| श्रीः ||

१०१. सिद्धिः—ओं सिद्धये नमः ओं ॥

१. निरतिशयरूपत्वात् सिद्धिः ॥

Vishnu is having beauty which is immeasurable and such roopa He has and hence He is called 'सिद्धिः'।

२. मोक्षादिफलसाधकत्वात् सिद्धिः ॥

Vishnu is called 'सिद्धिः' because He is the sadhana for attaining Moksha and other covetable results.

8. Vishnu is called 'सिद्धिः' because—

(i) He is supreme amongst all.
(ii) He is the Incarnation of truthful knowledge.
(iii) He is capable of being reached by all satwic souls.
(iv) He is reachable by Siddha-vidya.

॥ श्रीः ॥

१०२. सर्वादिः—ओं सर्वादये नमः ओं ॥

१. सर्वकारणत्वात्=सर्वादिः ॥

Vishnu is the cause or reason for all. Hence He is called 'सर्वादिः'।

२. सर्वस्य अत्तृत्वात्=सर्वादिः ॥

Vishnu is swallowing in entirety the entire universe. Hence He is called 'सर्वादिः'।

३. सर्वस्य आदातृत्वात्=सर्वादिः ॥

Vishnu being taken into account and received by all and so He is called 'सर्वादिः'।

4. In the Sutra—

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति

|| श्रीः ||

१०३. अच्युतः—ओं अच्युताय नमः ओं ॥

१. देशतः कालतः गुणतः च च्युतिरहितत्वात्=अच्युतः ॥

Vishnu is called 'Achyutha' because there is no reduction/lessening in point of space, time or attributes in Him for ever.

2. Vishnu is called 'Achyuta' since—

(i) His glories will never leave from Him at any place or time.

(ii) He will never leave from His devotees.

(iii) He will see that His bhaktas never get into wrong paths.

३. गीता १-२१—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ॥

Arjuna tells ironically Oh! Krishna, You are Achyuta but I am not so. I would slip out. Please advise and save me. This is the underlying tone, while calling the great Lord as 'Achyuta'.

४. यस्मान्नच्युतपूर्वोऽहमच्युतः तेन कर्मणा इति ॥

Vishnu is called 'अच्युतः' because He never deviates from His activities. Always steady and constant. Never there would be any sort of dereliction.

5. Under जिज्ञासाधिकरणम् (1–1–1) in the end—

In Bhashya Srimad Acharya quotes from Skanda :

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।

तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥ इति

The position of Chaturmukha Brahma, Rudra and others will be reduced to the worst position if Achyuta fails to see them by His merciful looks.

6. Under प्रातः स्मरणविधि, the Verse runs thus—

गोविन्दं भोजने काले भक्ष्काले अच्युतं स्मरेत् ॥

It says that at the time of Bhojana, we should say 'Govinda'. At the time of taking special items, in bhojana, one should meditate on Achyuta.

7. The Stotra रौप्यपीठकृष्णस्तुतिः starts and concludes as—

पालयाच्युत पालयाजित पालयाकमलालय ।
लीलयाधृत भूधरांबुरुहोदर स्वजनोदर ॥

8. Under Dwadasa Stotra by Srimad Acharya in 8-8-

अच्युतो यो गुणैः नित्यमेवाखिलैः ।
प्रच्युतोऽशेष दोषैस्सदा पूर्तितः ॥

Achyuta is always with all auspicious attributes.

अच्युतः विष्णौ रूढः । नास्ति च्युतं स्खलनं स्वपदाद्यस्येति तथोक्तः ॥

Achyuta has usage only in Vishnu. Never there is slipping or deviation from His position. Hence He is अच्युतः ॥

"अच्युतस्तु हरौ पुंसि स्थिरे" इति कोशः ॥

The lexicon is also there so in Hari.

९. स्वरूपसामर्थ्यात् न च्यवते न च्याविष्यते इति अच्युतः ॥

Never slips away from His inherent merit/capacity and so He is अच्युतः ॥

१०. श्री वेंकटेश अष्टोत्तर शतनामकम् ॥

अच्युताय नमो नित्यं नीलाद्रिनिलयाय च।
नमः क्षीराब्धिनाथाय वैकुण्ठाचलवासिने ॥ ४३ ॥

Under Anuvyakhyana, there is a famous Verse 264, which is only the Paingin Sruti, which brings the glory of Achyuta, Sri Vishnu. This comes under the Sutra—

॥ ओं प्रकरणाच्च ओं ॥ १-२-१० ॥

ज्ञानं नित्यं क्रिया नित्या बलं शक्तिः परमात्मनः।
नित्यानन्दोऽव्ययः पूर्णो भगवान् विष्णुः अच्युतः ॥ २६४ ॥

The knowledge of Vishnu is eternal.

The actions of Vishnu are eternal.

The strength of Vishnu is eternal.

His happiness is eternal and is indestructible. He is complete.

That Bhagawan Vishnu is अच्युतः because there is no diminution in any of His qualities. Always they are steady and eternal.

॥ श्रीः ॥

१०४. वृषाकपिः—ओं वृषाकपये नमः ओं ॥

१. वर्षणाद् वृष आकं सुखं पिबति इति अकपिः।
वृषश्चासौ आकपिश्चेति=वृषाकपिः ॥

Vishnu will pour down and will enjoy only happiness and take them for Himself. In the Sutra—

॥ ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ १-२-११

शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत्।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥

२. वृषेण धर्मेणार्कं दुःखं पिनष्टीति=वृषाकपिः ॥

By the dharmas, Vishnu will powder away the agonies of His devotees.

3. **Vishnu is called** 'वृषाकपिः'—because--

(i) He is Dharma roopi.

(ii) He is Varaha roopi.

(iii) He is the bestower of ananda.

(iv) He is the destroyer of unhappiness.

वृषो धर्मः कात् तोयात् भूमिं अपादिति कपिः वराहः वृषश्चासौ कपिश्च अन्येषां अपि इति दीर्घः ॥

कपिः वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मात् वृषाकपिं प्राह कश्यपो मां प्रजापतिः ॥

इति व्यासवचनात् ॥

॥ श्रीः ॥

१०५. अमेयात्मा—ओं अमेयात्मने नमः ओं ॥

१. अमेयात्मा साकल्येन ज्ञातुं अशक्यस्वरूपः ॥

Vishnu cannot be known fully regarding His Swaroopa. Hence He is called 'अमेयात्मा'। That is why Taittireeya Upanishad states—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

which means the mind cannot fully comprehend Hari. Only a very small fraction of a negligible amount can be known about Him. Madhwa Vijaya states in 7-46—

न रमापि पदांगुलीलसन्
नखधूराजनन्दतसद्गुणान् ।
गणयेद्गणयन्त्यनारतं
परमान् कोऽस्य परो गुणान् वदेत् ॥

Who else can recount the countless attributes of the Supreme Lord Sri Hari when even Goddess Mahalakshmi; His dear consort, tho' ceaselessly counting the excellent qualities in the flashing nails of the fingers of His foot, cannot account for them ?

Gita states in 2–29—

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

Even tho' the devotee with great joy heard about Him, sees Him, talks about Him but still None has known Him completely [साकल्येन] ॥

Gita states again emphatically in 7–26—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि **मां तु वेद न कश्चन** ॥

Krishna declares that He knows everything in the present, past and in future. *But None has known Him* completely.

Srimad Acharya States in Bhagavatha Tatparya Nirnaya as—

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ॥

This states that tho' Vedas speak about Sri Hari, still they are not capable of telling about Him completely. So tho' the Vedas are infinite, yet they cannot describe the glories and attributes of Hari in a complete way.

Then who can know about Him fully and completely ? There is only one. Who is He ? Arjuna splendidly says in Gita in 10–15—

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ॥

It is only Paramatma, Sri Hari knows about Him fully and completely, but none else. Hence He is called as

"अमेयात्मा"

In Srimad Bhagawatham 1-12-11 it is said—

विधूय तदमेयात्मा भगवान् धर्मगुब्विभुः ।
मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥

That Hari Who is अमेयात्मा—all pervasive and having many roopas saved the child Pareekshit in the garbha and He is the protector of all Dharmas.

२. अमेयश्चासौ आत्मा च अमेयात्मा ॥

Vishnu is called अमेयात्मा because He is the Master of all and He cannot be known fully by anyone.

3. Talavakara Upanishad brings this issue in a spectacular manner.

यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ॥

If one were to say that he knows Brahman, then it can be told that he has not understood Brahman at all. If one says that he does not know Brahman, then he has understood Him. (Which means Brahman cannot be understood fully by anyone).

साकल्येन ज्ञातुं अशक्यः इत्यर्थः ॥

॥ श्रीः ॥

१०६. सर्वयोगविनिस्सृतः—

ओं सर्वयोगविनिस्सृताय नमः ओं ॥

१. सर्वे च ते योगाश्च सर्वयोगाः, सर्वोपाया विनिःसृता यस्मात्= सर्वयोगविनिस्सृतः ॥

Vishṇu is the one from whom all the means have started.

२. सर्वयोगविनिस्सृतः=सर्वसंबन्धवर्जितः ॥

Vishnu has no connection with any प्रकृति—Matter at all.

He is always out of all Karmas and its attachments. गीता states in 3-22—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

Lord Krishna states that He has nothing to be achieved in all the three worlds or elsewhere. But still He does Karmas. This is so, to set an example to other satwic souls, so that they could work out for their salvation

3. Hari has no connection at all with Prakriti and there is absolutely no question of any modification or transformation of any kind in Him. He is सर्वयोग विनिस्सृतः। This aspect is brought out by Srimad Acharya in his 'अनुव्याख्यानम्' under प्रकृत्यधिकरणम् in a glorious manner. He states—

प्रकृतिशब्देन ब्रह्मोपादानं न उच्यते ॥

By the sabda 'प्रकृतिः' it is not meant that Brahman is the material cause—

अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः।
सदैकरूप विज्ञान बल आनन्दरूपकः ॥

Hari is always without any modification even to the slightest extent. He is eternal. He is the Master. His body consists of only knowledge, happiness and strength as His inh erent and intrinsic attributes.

Further He is—

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताऽजो यः परः सोऽभिधीयते ।
निर्विकारं अनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिका जनाः ।
इति श्रुतिषु पुराणोक्त्या न विकारी जनार्दनः ॥

Hence He is called 'सर्वयोगविनिस्सृतः' ॥

Lord Keshava is—

केशवाय नमो नित्यं **नित्ययौवनमूर्तये** ।
अर्थितार्थप्रदात्रे च विश्वतीर्थाघहारिणे ॥ २९ ॥

—श्री वेंकटेश अष्टोत्तरशतनाम स्तोत्रम् ॥

Thus ends the Eleventh Sloka.

॥ श्रीकृष्णार्पणमस्तु ॥

Finally, this humble author concludes with this prayer to Lord Srinivasa as—

Oh! Keshava, You are the Master of Chaturmukha Brahma, Rudra and others. You are always young and handsome (You have no connection with प्रकृति to have modification), You are the bestower of all things prayed for. You are the destroyer of all sins, that is available in all sacred waters of this world.

This humble author dedicates this work to Sri Sri 1008 Sri Padmanabha Thirtha Maharaj, thro' his Mentor and Guru Tamraparni Sri Subbachar, praying for the welfare, long life, peace and desire to read and to understand the glorious work of Srimad Acharya.

[Continued from Cover 3]

(11) Githavil Pudirgals (Tamil)

(12) श्रीनिवास विवाह प्रशंसनम्—Glories of Lord Srinivasa's Marriage

(13) महाभारततात्पर्यनिर्णयः—Mahabharatha Tatparya Nirnaya 10th Adhyaya—Slokas 1 to 88

(14) यमकभारतम्—Yamaka Bharatam

(15) तत्वतो भेदः—Difference is Real

(16) महाभारततात्पर्यनिर्णयः—(अध्यायः ११) Slokas 1–237

(17) महाभारततात्पर्यनिर्णयः (अध्यायौ २९–३०)

(18) महाभारततात्पर्यनिर्णयः (अध्याय २०) Slokas 1–246

(19) जीवगणाः हरेः अनुचराः

(20) महाभारततात्पर्यनिर्णयः (अध्यायौ ३१-३२)

(21) महाभारततात्पर्यनिर्णयः (अध्यायौ १२–१३)

(22) जीवगणाः नीचोच्चभावं गताः

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) महाभारततात्पर्यनिर्णयः (१४–१५–१६ अध्यायाः)

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)

(26) Vishnu Stuti :(Sri Satyasandha Mahan)

(27) Vinayaka Chaturthi (as per the Vedas)

(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)

(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)

(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)

(31) Three Ratnas of Sri Vadiraja Mahaprabhu

(32) Mahimas of Srimad Bhagavatam

(33) Rishi Panchami Vrata Katha Mahima

(34) Dhruva—Supreme Devotee of Hari

(35) Sri Satyanarayana Vrathakatha Mahatmya

(36) Critical Analysis of Nyaya School
न्यायमतसूक्ष्मविचारः

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of S.M.S.O. Sabha, Chirtanur Tirupati (A.P.)

[Continued from Cover 4]

The author is the third son of Sri D. V. Subbachar and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College. Trichy, securing I Rank in Statistics. Later, after completing articles for the C.A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F.L. examination and again I Rank in the final B.L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Exam. and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedanta Philosophy under his Guru and father Sri D. V. Subbachar for many years. At present, conducting daily classes on Brahma Sutras, Upanishads etc. Daily pata on Upanishad Bhashyas is carried on to his sishyas early in the mornings. Every Saturday and Sunday, lectures on Gita, Vishnu Tatwa Nirnaya and Bhagavatham are also given. Has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gita, Vishnu Tatwa Vinirnaya, Madhva Vijaya and Sutra Bhashya are preserved by his Sishyas. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Parayana with gist of each Sarga in Kannada. He is the Author of

(1) The Unique Glory of Sri Vayu Tatwa—1992.

(2) अचिन्त्यशक्तिविचारः–Incomprehensible and Extra-ordinary Power of Lord Narayana—1994.

(3) जीवकर्तृत्ववादविचारसंग्रहः–Action or Agency of the Soul–1994.

(4) भगवद्गीतायां अवक्षेपकाः–Quiz in Bhagavad Gita—1995.

(5) गीतायथार्थभावसंग्रहः—प्रथमोऽध्यायः–Arjuna's Mental Distress

(6) हरिः परतरः—Hari is Supreme

(7) गीतायथार्थभावसंग्रहः — Authentic Elucidation of Gita— II Chapter Part I (Verses 1 to 38)

(8) गीतायथार्थभावसंग्रहः—Authentic Elucidation of Gita— II Chapter Part II (Verses 39 to 72)

(9) पाण्डव दिग्विजयः—Tour of Pandavas (18th Ch. of M.B.T.)

(10) सत्यं जगत्—World is Real

[Continued on page 173

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(6) HARI IS SUPREME हरिः परतरः

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(8) AUTHENTIC ELUCIDATION OF GITA (Ch. II Sl. 39 to 72)

(9) TOUR OF PANDAVAS पाण्डव दिग्विजयः (Ch. 18 MBTN)

(10) WORLD IS REAL सत्यं जगत्

(11) GITHAVIL PUDIRGAL (Tamil)

(12) GLORIES OF LORD SRINIVASA'S MARRIAGE

(13) MAHABHARATHA TATPARYA NIRNAYA (Ch 10)

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(15) DIFFERENCE IS REAL तत्वतो भेदः

(16) MAHABHARATHA TATPARYA NIRNAYA (Ch 11)

(17) MAHABHARATHA TATPARYA NIRNAYA (Ch. 29 & 30)

(18) MAHABHARATHA TATPARYA NIRNAYA (Ch 20)

(19) JEEVA GROUPS ARE SERVANTS OF HARI

(20) MAHABHARATHA TATPARYA NIRNAYA (Chap. 31-32)

(21) MAHABHARATHA TATPARYA NIRNAYA (Chap. 12-13)

(22) SOULS ARE HIGHER AND LOWER

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) MAHABHARATA TATPARYA NIRNAYA (14, 15, 16 Chap.

Continued on page 17

S.M.S.O. Sabha Publication No. 91

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part [illegible] (107 to 202 Names)—वसुः–प्रजापतिः

श्रीमदानन्दतीर्थभगवत्पादाचार्याः

S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
PIN 517503
2002

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ||

Sri Vishnusahasranama Bhashya Sangrahartha

Part II

[107 to 202 Names]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.

(T. S. Raghavendran, Advocate, Coimbatore)

S.M.S.O. SABHA

Chirtanur (Near Tirupati, A.P.)

PIN 517 503

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॥ श्रीः ॥

TAMRAPARNI SRI D. V. SUBBACHAR, B.A., F.C.A.
Chartered Accountant, Coimbatore
1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work.

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 91st publication 'Sri Vishnu Sahasranama Bhashya Sangrahartha' Part II from 107 to 20[illegible] names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to various works like Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana — Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made to his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspire anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 42 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

(1) श्री वायुतत्त्वमहिमा --The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यैश्वर्यविचारः--Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः--Action or Agency of the Soul. 1995

(4) भगवद्गीतायां प्रश्नपत्राः--Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—प्रथमोऽध्यायः Authentic Elucidation of Gita–I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः–Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः १–३८ Authentic Elucidation of Gita—II Chapter Part I Sankhyam=Knowledge. Verses 1 to 38. 1996

(8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः=उपायः—श्लोकाः ३९–७२—Authentic Elucidation of Gita—II Chapter, Part II Yoga=Means. 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः (1 to 170 श्लोकाः) पाण्डवदिग्विजयः Mahabharata Tatparya Nirnaya, 18th Chapter Verses 1 to 170 Tour of Pandavas. English Translation. 1996

(10) सत्यं जगत् World is Real. 1996

(11) "Gitavil Puriyada Pudirgals" (in Tamil—SMSO Publication) 1996

(12) श्रीनिवास विवाह प्रशंसनम् Glories of Lord Srinivasa's Marriage. (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः श्री वेदव्यास अवतारः (Slokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः—11th Chapter श्रीकृष्णचरिते अंशावतरणम् (1–237 Slokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः—29th and 30th Chapters (Samasta dharma nirnaya and Aswamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः—20th Chapter (Slokas 1–246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः—31st and 32nd Chapters. 1998

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12th and 13th Chapters—Marriage of Vasudeva and Kamsavadha 1999

(22) [जीवगणाः] नीचोच्चभावं गताः
Souls are Higher and Lower 1999

(23) Jivanin Sayalpadum Thiramai (in Tamil) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः—14th, 15th and 16th Chapters. 1999

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(26) श्रीविष्णुस्तुतिः
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न्यायमतसूक्ष्मविचारः

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(38) Jolts of Jayatirtha 2001

(39) Tirtha Prabandha-Part I—Pachima Prabandha 2001

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(42) Harikathamruta Sara—Karuna Sandhi 2001

We thank profusely Sri M. P. Ranganathan, Proprietor, Sri Rajeswari Hall, Raja Street, Coimbatore-1, who was kind enough to donate the entire amount for the publication of this great humble work in memory of his respectable father Sri M. P. Perumal Chettiar, Founder of Sri Rajeswari Group of concerns. We also thank Sri B. G. Ramakrishnan of that concern for extending co-operation. We admire his generosity and regard to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and continued patronage for such valuable, sacred and useful publications.

We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore-4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur, 12-4-2002, Friday,
Holy Aradhana Day of Sri Sri
1008 Sri Sathya Santhushta
Tirtha Mahaprabhu of Mysore

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the anugraha of Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A , FCA, Chartered Accountant, Coimbatore I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part II from 107 to 202 names of Lord Mahavishnu. This humble author, by the anugraha of them, was able to place before the devoted public so far 42 books which have been listed in the Publisher's Note. The present publication is placed at the Lotus Feet of Sri Sri Satya Santhusta Tirtha Mahaprabhu, Mysore, A.D. 1841 to 1842. Even such dedication is made through my father and my Guru with these two Verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

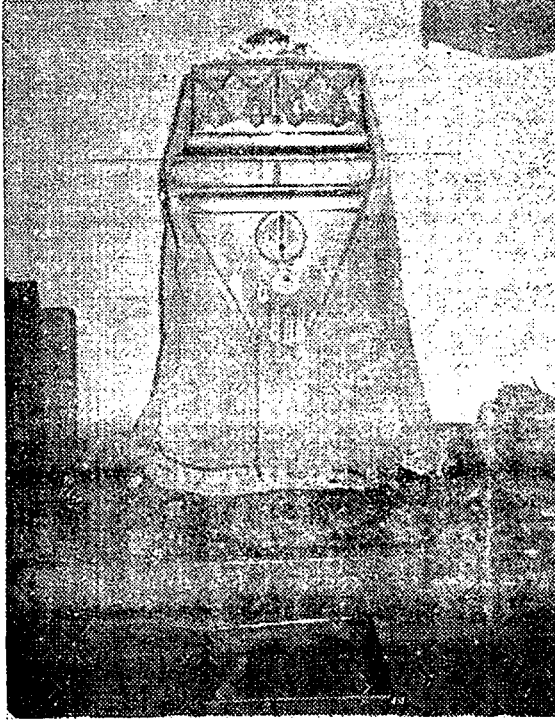
श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

12-4-2002, Friday
Vrisha Varusha, Phalguna Masa
Krishna Paksha, Amavasya,
Holy Aradhana Day of Sri Sri
1008 Sri Satya Santhusta Tirtha
Maharaj of Mysore

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

॥ श्रीः ॥

॥ श्री श्री १००८ श्री सत्यसंतुष्टतीर्थमहाप्रभुः ॥

मैसूरु

Sri Sri 1008 Sri Satyasanthusta Thirtha Mahaprabhu, Mysore

AD 1841-1842

सत्यसंकल्पवाध्र्युत्थः सत्यसंतुष्टचन्द्रमाः ।
प्रार्थिताऽशेषदाता च भक्तवृन्दस्य नित्यदा ॥

12-4-2002 | Vrisha Varsha, Phalguna Māsa
Friday | Krishna Paksha, Amavasya

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्म फल हेतुर्भूः मा ते सङ्गोऽस्तु अकर्मणि ॥ गीता २-४७

"For the Jeeva, there is jurisdiction to do the duty; For Paramatma, there is a privilege to grant results/phalas and they are always separate and distinct. Hence one has to do his duty properly and diligently without aspiring for the fruits."

Sri M. T. PERUMAL CHETTIAR

(16-6-1908—18-11-1983)

Who stood to this spirit of Gita teaching.

Founder: Sri Rajeswari Hall, Salem in the year 1956
Sri Rajeswari Hall, Coimbatore in the year 1961.
Usha Saree Paradise in the year 1975.

The Entire Cost of publication of this book has been donated by his Son Sri M. P. Ranganathan in High Respectful and Reverential Memory of his father Sri M. T. Perumal Chettiar, Coimbatore-1

A FEW WORDS OF APPRECIATION

Krishna Rao Deshpande, B.E.

Old No. 301, New No. 701
9th Main,
G. P. Rajarathnam Road
Hanumantha Nagar
Bangalore–560 019
29–11–2001

Respected Sir,

I am in receipt of your books four in number and I am extremely happy at your goodness and broad-mindedness.

I have no word to appreciate your contribution to Madhva Sastra. I will be personally writing my comments from Page 102 to 118 of Rishi Panchami Vratha Katha Mahima shortly.

Regarding Tarka book—Critical analysis of Tarkika School I wish to add that you are the first-ever-scholar to write so lucidly and in an illuminating manner. I am extremely happy at this. I do not understand how you manage to get the time in your busy schedule. I think the Ashirvada of Sri Madhva-natha Sripadangalvaru and respected Sri D. V. Subbachar and Sri Sri 1008 Sri Sathyatma Tirtharu—that is making all these possible.

Your analysis of certain postulates of Nyaya school is simply splendid. Your presentation is so lucid, delighting and the language is simply flowing. I pray God to bestow on you health and wealth to enable you to publish many more books in future. No doubt your Deeksha in chanting Sumadhva Vijaya all these years along with family members is behind your success. I am writing another letter on your Tarka book in detail shortly. Please send 4 more copies of that book for distribution to my friends and relatives.

Thanking you,

Yours affectionately,
(Sd.) Krishna Rao Deshpande

A. N. Srinivasan 10/377, Satya Raghavendra Colony
Malkajgiri, Hyderabad-37, A.P.
29-11-2001

Respected Sir,

Well and wish to hear the same of you. I acknowledge the receipt of two books sent by you very recently one relating to Sri Vishnu Sahasranama Bhashya Sangrahartha—Part I, 106 names and the second one Critical Analysis of Tarkika School. Very many thanks for the same. Really I am very fotunate enough to know about our Sri Madhvacharya from those books. They are very interesting to read. I spend most of the time in reading your books only and I have no word to express my gratitude to you. May Sri Hari Vayugalu give you long life and good health.

With regards,

Yours sincerely,
(Sd.) A. N. Srinivasan

* * *

R. Narayanan 24, Karna Kollai Agraharam,
Kumbhakonam
23-2-2002

Dear Uncle,

Namaskarams. Well and wish to hear the same of you. My father (Sri V. Ramachandran) used to praise your goodself a lot on receipt of every book of you. He used to say that you are the perfect disciple of Tamraparni Vamsa. I therefore, always feel proud of having acquaintance with you.

I have received the book on Jolts of Jayatirtha. The book has given me really many Jolts in my mind and it has come really very good. The entire book is presented in a very simple way which is unique to your goodself. Sri Jayaraja Stuti is a free flowing rain and your English rendering also matches the flowing of divine rain.

With Namaskarams,

Yours affectionately,
(Sd.) R. Narayanan

V. S. Pandhari

7, Subham Apartments,
Bhagri Colony,
Kothured,
Pune-38.
28-2-2002

Revered Sir,

Please send one more copy of Tatparya Nirnaya—Chapter 10 and Glories of Lord Srinivasa's Marriage. I have read all the 5 books sent by you.

'World is Real' is a marvellous book.

'Difference is Real' is also the best presentation that you have made.

With prayers to Sri Hari Vayugalu,

Yours sincerely,
(Sd.) V. S. Pandhari

* * *

V. Sreenivasan

47/3, Sapphire Block,
Vigneswara Apartments,
Srinivasa Nagar,
T. V. Koil,
Trichy-5
2-3-2002

Respected Sir,

Namaskara. Thank you very much for the 3 books of your publication recently. My humble sense of gratitude goes to you, Sir. I went through Tirtha Prabandha. It is very nice, informative and thought provoking. Each and every Madhva soul should read and enjoy. I am very much interested in knowing all our Madhva concepts. But due to daily routine of work it is very difficult for me to concentrate in this line. But whenever I find time, I am reading your books surely.

On one occasion I am fortunate enough to show your book to Sri Hariachar Vattangud of Srirangam and he was very much pleased and told me that there are 3 other prabandhas

which are very fantastic and asked me to read that is North, South and East. Srirangam comes under South Prabandha, it seems. I am not aware of the fact that whether these Prabandhas are published. If so, please send the same to me. It is very useful to all Madhva people like me. I am very fortunate enough to have the blessings of you, an elderly and eminent personality. Your blessings are always showered on me through books. I got this nice opportunity through Sri Kuppu Rao of Chennai and I am grateful to him also.

With regards,

Yours sincerely,
(Sd) V. Sreenivasan

* * *

V. Vijayendra Rao, M.A., CAIIB.

Shri Hari Nivasam,
13, Sambasivan Street,
T. Nagar,
Chennai-600 017.
Phone No. 8282492
8-3-2002

Respected Sri Raghavendran,

Your letter as well as the two books on Harikathamruthasara to hand. My happiness as well as thanks. You are doing great service to Madhva community by releasing books. This is an unforgettable work which each one of us, as Sri Madhvacharya's sishyas should be proud of. May this good and laudable work continue from, through your pen/mind is my ardent prayer to Lord Hari.

With Regards,

Yours sincerely,
(Sd.) V. Vijayendra Rao

॥ श्री विष्णुसहस्रनाम स्तोत्रम् ॥

द्वितीयः भागः

[वसुः to प्रजापतिः]

प्रथम भाग १०६

वसुर्वसुमनाः सत्यः समात्मा संमितः समः ।	
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ १२ ॥	१०
रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।	
अमृतः शाश्वतः स्थाणुर्वरारोहो महातपाः ॥ १३ ॥	१०
सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।	
वेदो वेदविदव्यंगो वेदांगो वेदवित्कविः ॥ १४ ॥	११
लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।	
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ १५ ॥	८
भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।	
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ १६ ॥	१०
उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।	
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः ॥ १७ ॥	१२
वेद्यो वैद्यस्सदायोगी वीरहा माधवो मधुः ।	
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ १८ ॥	१०
महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।	
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥ १९ ॥	८

महेष्वासो महीभर्ता श्रीनिवासस्सतांगतिः ।
अनिरुद्धस्सुरानन्दो गोविन्दो गोविदांपतिः ॥ २० ॥ ८

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभस्सुतपाः पद्मनाभः प्रजापतिः ॥ २१ ॥ ९

नामानि २०२

॥ श्रीकृष्णार्पणमस्तु ॥

१०७. वसुः—ओं वसवे नमः ओं

१०८. वसुमनाः—ओं वसुमनसे नमः ओं

१०९. सत्यः—ओं सत्याय नमः ओं

११०. समात्मा—ओं समात्मने नमः ओं

१११. संमितः—ओं संमिताय नमः ओं

११२. समः—ओं समाय नमः ओं

११३. अमोघः—ओं अमोघाय नमः ओं

११४. पुण्डरीकाक्षः—ओं पुण्डरीकाक्षाय नमः ओं

११५. वृषकर्मा—ओं वृषकर्मणे नमः ओं

११६. वृषाकृतिः—वृषाकर्मणे नमः ओं

११७. रुद्रः—ओं रुद्राय नमः ओं

११८. बहुशिरा—ओं बहुशिरसे नमः ओं

११९. बभ्रुः—ओं बभ्रवे नमः ओं

१२०. विश्वयोनिः—ओं विश्वयोनये नमः ओं

१२१. शुचिश्रवाः—ओं शुचिश्रवसे नमः ओं

१२२. अमृतः—ओं अमृताय नमः ओं

१२३. शाश्वतः—ओं शाश्वताय नमः ओं

१२४. स्थाणुः—ओं स्थाणवे नमः ओं

१२५. वरारोहः—ओं वरारोहाय नमः ओं

१२६. महातपाः—ओं महातपसे नमः ओं

१२७. सर्वगः—ओं सर्वगाय नमः ओं

१२८. सर्ववित्—ओं सर्वविदे नमः ओं

१२९. भानुः—ओं भानवे नमः ओं

१३०. विष्वक्सेनः—ओं विष्वक्सेनाय नमः ओं

१३१. जनार्दनः—ओं जनार्दनाय नमः ओं

१३२. वेदः—ओं वेदाय नमः ओं

१३३. वेदविद्—ओं वेदविदे नमः ओं

१३४. अव्यङ्गः—ओं अव्यङ्गाय नमः ओं

१३५. वेदाङ्गः—ओं वेदाङ्गाय नमः ओं

१३६. वेदविद्—ओं वेदविदे नमः ओं

१३७. कविः—ओं कवये नमः ओं

१३८. लोकाध्यक्षः—ओं लोकाध्यक्षाय नमः ओं

१३९. सुराध्यक्षः—ओं सुराध्यक्षाय नमः ओं

१४०. धर्माध्यक्षः—ओं धर्माध्यक्षाय नमः ओं

१४१. कृताकृतः—ओं कृताकृतये नमः ओं

१४२. चतुरात्मा—ओं चतुरात्मने नमः ओं

१४३. चतुर्व्यूहः—ओं चतुर्व्यूहाय नमः ओं

१४४. चतुर्दंष्ट्रः—ओं चतुर्दंष्ट्राय नमः ओं

१४५. चतुर्भुजः—ओं चतुर्भुजाय नमः ओं

१४६. भ्राजिष्णुः—ओं भ्राजिष्णवे नमः ओं

१४७. भोजनं—ओं भोजनाय नमः ओं

१४८. भोक्ता—ओं भोक्त्रे नमः ओं

१४९. सहिष्णुः—ओं सहिष्णवे नमः ओं

१५०. जगदादिजः—ओं जगदादिजाय नमः ओं

१५१. अनघः—ओं अनघाय नमः ओं

१५२. विजयः—ओं विजयाय नमः ओं

१५३. जेता—ओं जेत्रे नमः ओं

१५४. विश्वयोनिः—ओं विश्वयोनये नमः ओं

१५५. पुनर्वसुः—ओं पुनर्वसवे नमः ओं

१५६. उपेन्द्रः—ओं उपेन्द्राय नमः ओं

१५७. वामनः—ओं वामनाय नमः ओं

१५८. प्रांशुः—ओं प्रांशवे नमः ओं

१५९. अमोघः—ओं अमोघाय नमः ओं

१६०. शुचिः—ओं शुचये नमः ओं

१६१. ऊर्जितः—ओं ऊर्जिताय नमः ओं

१६२. अतीन्द्रः—ओं अतीन्द्राय नमः ओं

१६३. संग्रहः—ओं संग्रहाय नमः ओं

१६४. सर्गः—ओं सर्गाय नमः ओं

१६५. धृतात्मा—ओं धृतात्मने नमः ओं

१६६. नियमः—ओं नियमाय नमः ओं

१६७. यमः—ओं यमाय नमः ओं

१६८. वेद्यः—ओं वेद्याय नमः ओं

१६९. वैद्यः —ओं वैद्याय नमः ओं

१७०. सदायोगी—ओं सदायोगिने नमः ओं

१७१. वीरहा—ओं वीरघ्ने नमः ओं

१७२. माधवः—ओं माधवाय नमः ओं

१७३. मधुः—ओं मधवे नमः ओं

१७४. अतीन्द्रियः—ओं अतीन्द्रियाय नमः ओं

१७५. महामायः—ओं महामायाय नमः ओं

१७६. महोत्साहः—ओं महोत्साहाय नमः ओं

१७७. महाबलः—ओं महाबलाय नमः ओं

१७८. महाबुद्धिः—ओं महाबुद्धये नमः ओं

१७९. महावीर्यः—ओं महावीर्याय नमः ओं

१८०. महाशक्तिः—ओं महाशक्तये नमः ओं

१८१. महाद्युतिः—ओं महाद्युतये नमः ओं

१८२. अनिर्देश्यवपुः—ओं अनिर्देश्यवपुषे नमः ओं

१८३. श्रीमान्—ओं श्रीमते नमः ओं

१८४. अमेयात्मा—ओं अमेयात्मने नमः ओं

१८५. महाद्रिधृक्—ओं महाद्रिधृषेनमः ओं

१८६. महेष्वासः—ओं महेष्वासाय नमः ओं

१८७. महीभर्ता—ओं महीभर्त्रे नमः ओं

१८८. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं

१८९. सतांगतिः—ओं सतांगतये नमः ओं

१९०. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं

१९१. सुरानन्दः—ओं सुरानन्दाय नमः ओं

१९२. गोविन्दः—ओं गोविन्दाय नमः ओं

१९३. गोविदांपतिः—ओं गोविदांपतये नमः ओं

१९४. मरीचिः—ओं मरीचये नमः ओं

१९५. दमनः—ओं दमनाय नमः ओं

१९६. हंसः—ओं हंसाय नमः ओं

१९७. सुपर्णः—ओं सुपर्णाय नमः ओं

१९८. भुजगोत्तमः—ओं भुजगोत्तमाय नमः ओं

१९९. हिरण्यनाभः—ओं हिरण्यनाभाय नमः ओं

२००. सुतपाः—ओं सुतपसे नमः ओं

२०१. पद्मनाभः—ओं पद्मनाभाय नमः ओं

२०२. प्रजापतिः—ओं प्रजापतये नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

१०७. वसुः—ओं वसवे नमः ओं ॥

१. सर्वत्र वसतीति वसुः ॥

Vishnu is called 'वसुः' because He resides everywhere. परमात्मा सर्वव्यापी । Paramatma is all-pervasive. While understanding the 'all-pervasiveness' of Sri Vishnu certain very fundamental issue has to be borne in mind.

Space available is immeasurable. Space on the Earth, in Stars, the Moon, the Sun and below are very huge and large and beyond human imagination. The size of the smallest star is several times bigger than the Earth. Nobody has found out regarding the quantity of stars. In all these places, space—'अव्याकृत आकाश' is there. Sri Hari is present and is available in all such places in space.

The moot question would be, whether the capacity of Vishnu as 'वसु'=सर्वव्यापी confines only to this space available as eternal one, or more. The answer would be, it is very much more.

Then the next consequent question would be, if Vishnu has the capacity to pervade beyond the space available, why not He create such more space also and be present there ? The answer to this philosophical question will bring home and highlight the grand quality of 'mercifulness'—'कारुण्य' of Vishnu. It will also show that Vishnu adjusts Himself and confines His power and

potency, to help सात्त्विक जीवाः and to work out for salvation. The sequence will establish this subtle, sacred and holy point which one should meditate every second.

(1) Space or अव्याकृत आकाश is not a created entity but is eternal without any beginning. It is अनादिनित्य. Not even created by God.

(2) If space were to be created by Vishnu, which is capable, then it would become अनित्य—non-eternal.

(3) If space is non-eternal, then the Vedas which declare that space is eternal, would become un-authoritative.

(4) If one portion of the Vedas is reduced to falsity, then by extended analogy the entire Vedas would become unauthoritative.

(5) If these Vedas are reduced as false, then there will be no 'God' at all, since *Vedas are the only source to establish the existence of God.*

(6) When existence of God is defined due to the falsity of Vedas, there is no question of meditating on Him working out for salvation by His Grace, by the satvic souls.

1. Hence our great Vishnu—वसुः tho' can pervade to more space than what is available, *contracts out of sheer mercy to satvic souls and confines Himself to the space available.* This is all-pervasiveness of Vishnu.

2. वं=ज्ञानं सूत इति वसुः=Bestower or giver of knowledge.

3. वसति आच्छादयति मायया सर्वं इति वसुः = Vishnu hides all by His desires and hence He is called 'वसुः'.

4. वरान् सृत इति वा वसुः = Bestower of boons to the devatas. वरसर्वेसुरुद्दिष्टः.

5. Vishnu is called वसुः because—

   (i) He is swaroopa of Agni—वसूनां पावकश्चास्मि। (गीता 10-23)

   (ii) He is the Antaryami 'Vasu' devatas.

6. आत्मना व्याप्नोति, मायया वध्नाति सर्वं इति वसुः ॥ Vishnu is all-pervasive, by His desire. He bounds all, hence He is called 'वसुः'.

These eight Vasus are described with some difference in various Scriptures. They are to be taken as describing in different Kalpas.

(1) विष्णुपुराणः 1-15-210—
आपः, ध्रुवः, सोमः, धर्मः, अनिलः, अनलः, प्रत्युषः, प्रपाशः

(2) भागवत 6-6-11—
द्रोणः, प्राणः, ध्रुवः, अर्कः, अग्निः, दोषः, वसुः, विभावसुः

(3) भारत आदिपर्वे 67-18—
तरः, ध्रुवः, सोमः, अहः (सवित्तरः), अनिलः, अनलः, प्रत्युषः, प्रपाशः

(4) हरिवंशे—
आपः, तरः, ध्रुवः, सोमः, अनिलः, अनलः, प्रत्युषः, प्रपाशः

॥ श्रीः ॥

१०८. वसुमनाः—ओं वसुमनसे नमः ओं ॥

१. वसुमनाः भक्तसमर्पित वसुनि=तोये, द्रव्ये वा, स्यमन्तकमण
वा मनो यस्य सः तथा ॥

Vishnu is having the mind and desires them when the devotees offer to Him water, wealth etc. (like the divine Surya/Syamanthakamani) out of devotion. So He is called 'वसुमनाः'।

2. Vishnu is called वसुमनाः because—

(i) He has pure and generous mind.

(ii) He thinks the devotees as His wealth and protects them.

(i) वसु=शोभनं, मनः यस्य सः=वसुमनाः।

(ii) भक्तान् मम निधिः इति मत्वा, रक्षयति इति=वसुः।

Important :

Vishnu is not concerned with the quantity of the offering or the worth of it. The main and only criteria is the *intention* with which the offering is made.

Gita says in 9–26—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ २६ ॥

Even if a leaf, flower, fruit or water is given offered *with devotion*, the same is acceptable to ME, says Krishna.

Gita says in 11–54—

भक्त्या तु अनन्यया शक्यः अहमेवं विधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

Pure devotion is the only item that will be taken into account by the Lord.

There is a short story in भविष्योत्तरपुराण to highlight this issue which is briefly narrated below :—

A cobbler was very much devoted to Lord Sri Venkatesa and wished to offer some valuable coins in the hundi as an offering to the Lord. He had only one pair of chappals left. He tried very much to sell the same and offer the coins in the hundi. He could not sell for days. All these days, he was weeping and praying to the Lord. He offered even for half the price. But he could not succeed. His patience came to an end. Finally having lost his control, he devotedly offered the pair of chappals themselves in the hundi by covering them with a piece of cloth. He was very happy and wept before the Lord and slept that night well with glad heart.

Next day to the surprise of all, when the archaka opened the main doors of the sanctum-sanctorum, he saw that two chappals were worn by Mahaprabhu, Dayasindhu Venkatesa Murthy.

॥ श्रीः ॥

१०९. सत्यः—ओं सत्याय नमः ओं ॥

१. सद्भावं यापयतीति=सत्यः ॥

Vishnu is responsible for proper abode or shelter to the devotees and so He is called 'सत्यः'।

He takes them to proper destiny as per their nature and status.

सद्भावं यापयेत् यस्मात् सत्यं तत्तेन कथ्यते इति उक्तेः ॥

२. ऐतरेय उपनिषत् १–५—

" . . . य एवं वेद तत्सत्यं सदिति . . . "

We find in the Bhashya :

सः एषः भगवान् विष्णुः सत्यं इति अभिधीयते ।

सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ॥

Vishnu is called '**सत्यः**' because—

(i) He is '**सत्**'—**सर्वोत्तम**—Omnipotent and having all power and capacity.

(ii) He is '**ति**'—He is *Res completa*—He is a Poorna entity.

(iii) He is '**यम्**'—He is all-knowing **सर्वज्ञः** ॥

3. Taittireeya Upanishad Mantra 2–14—

तत्सत्यं इति आचक्षते ।

Vishnu is called '**सत्यः**' since He is the swaroopi of all infinite auspicious qualities.

४. नित्यसाधुगुणव्याप्तत्वात् यन्तृत्वाद् वा=सत्यः ॥

Vishnu is called '**सत्यः**' because always good qualities are found in Him.

" निर्दुःखानन्दपूर्णत्वात् यमाहुः सत्यमच्युतम् "

इति उक्तरीत्या=सत्यः ।

Vishnu is without any sorrow or grief even in iota portion and He is complete in ananda ; so He is called '**सत्यः**' ।

5. Vishnu is called 'Satya' because He is the controller of Prana, Aditya and other deities.

प्राणान्नादित्य नियामकत्वात् 'सत्यः' ।

" तत् सत्यम् । सदिति प्राणस्तीत्यन्नं यमित्यसावादित्यः " ॥

इति श्रुतिः (ऐ. उ. १-५-३)

६. सत्येशं सत्यसंकल्पं सत्यं सत्यव्रतं हरिम् ।
सत्यचर्यं सत्ययोनिं सत्यशीर्षं अहं भजे ॥

[आदित्यपुराण ३-५]

He is called सत्यः due to all these attributes stated therein.

सत्याः—वेदाः योनिः—कारणं यस्य इति वेदप्रतिपाद्यत्वं विष्णौ ॥
सत्यशीर्षं—सत्यलोकः शिरसि यस्य इति भावः ॥

7. In Mahabharata Udyoga Parva, 69th Adhyaya, 12th Verse 5–69–12 runs thus—

सत्ये प्रतिष्ठितः कृष्णः सत्यमत्र प्रतिष्ठितम् ।
सत्यासत्ये तु गोविन्दः तस्मात् सत्योऽपि नामतः ॥१२॥

Sanjaya explains to the King Dhritarashtra about the explanation for the name of Sri Krishna, like Vasudeva, *Satya* and so on. Krishha is always on the side of truth. He is involved in the truth. Govinda is the truth of the truths and He is known by the name 'Satya' सत्यः ।

८. सत्यं ज्ञानं अनन्तं ब्रह्म (तै. उ. २-१)
is the definition or names of *Sri Vishnu.*

९. सत्यात्म प्राणारामं मन आनन्दम् (तै. उ. १-६-४)

१०. सत्सु हितः = सत्यः ॥

Vishnu is called 'Satya' since He is most covetable among good men.

11. Srimad Acharya in his Bhagavata Tatparya states under 1–1–1 as "सत्यं निर्दुःखनित्यनिरतिशयानन्दानुभवरूपम्" इति ॥ That is in Vishnu only.

12. Atharvana Upanishad 2–6 (Second Khanda Mantra 6) states:

सत्यमेव जयति नानृतं
सत्येन पन्थाः विततो देवयानः ।
येनाक्रमन्ति ऋषयो ह्याप्तकामाः
यत्र तत्सत्यस्य परमं निधानम् ॥

सत्यमेव जयति = The devotee who has deep Bhakthi in Vishnu, will reach Vishnu in Moksha.

न अनृतं = the enemies of Vishnu will not reach Him.

This is because,

यत्र सत्यस्य परमं निधानम् तत् = Where there is actual presence of Vishnu, there, they are called as Vaikuntha, Sweta Dweepa and Ananthasana, which are reached by Bhakthas who deserve the same.

सत्येन विततः पन्थाः = These margas are spread over and pervaded by Vishnu. Srimad Acharya states :

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।

Vishnu is called as 'Satya' because, He has infinite auspicious attributes.

13. **Atharvana Upanishad 6–11** (6th Khanda 11th Mantra)—

तदेतत्सत्यं ऋषिः अंगिराः पुरोवाच ।
नैतत् अचीर्णव्रतो अचीते ॥

That Veda Purusha narrated about Paramatma Who had all sadhu attributes to Angira Rishi earlier, which were told to Saunaka Rishi.

साधुगुणानां अनन्तानां विद्यमानत्वात् सत्यः = भगवान् नारायणः ॥

14. Vishnu Sahasranama states :

वसुर्वसुमनाः सत्यः समात्मा संमितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥

Paramatma is called as 'Satya' because सद्गुणान् गमयति इति सत्यः ॥ He directs His devotees towards good qualities.

Bhagavan is called 'सत्यः' because He is well disposed towards pious souls.

सत्सु साधुः सत्य इति ॥

15. Vishnu Sahasranama states :

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥

Paramatma is called as 'Satya' because, He is good to people like Manu and others who sought refuge in Him at that time.

मन्वादिषु अपि साधुत्वात् 'सत्य' इति अभिधीयते ॥

'सत्य' जगत् स्रष्टा—Paramatma is called as 'Satya' because He is the Creator of the world. The definition of जगत् जन्मादि कर्तृत्वं is availabte only in Vishnu. The Sutra—

॥ ओं जन्माद्यस्य यतः ओं ॥ १-१-२ ॥

applies only to Vishnu Who is called 'Satya'.

सत्यः=गतिदाता Paramatma is called as 'Satya' because He is the Moksha bestower (destiny alloter).

॥ ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ (१-१-७)

Sutra states this.

तथा च सत्=सत्वं=गतिं भूतानां गमयति इति सत्यशब्दः गतिप्रदत्वं आह ॥

16. Aitareya Bhashya :

सत् शब्दः उत्तमं ब्रूयात् इति==by the 'Sat' sabda Uttama is referred.

तनु विस्तारे इति धातुं या प्रापणे इति धातुं च अभिप्रेत्य, स एव भगवान् विष्णुः 'सत्य' इति अभिधीयते ।

Here the derivation as to how 'Satya' means Bhagavan Vishnu is shown clearly.

17. Vishnu Sahasranama states :

सत्ववान् सात्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत प्रीतिवर्धनः ॥

सत्यः स्वतन्त्रः independent. Sri Jayatirtha says so in Karma Nirnaya Teeka.

18. Taittireeya Upanishad तैत्तिरीयोपनिषत्—

'सत्यं, ज्ञानं, अनन्तं ब्रह्म'—This has been dealt with under the Sutra—

॥ ओं मान्त्रवर्णिकमेव च गीयते ओं ॥ १-१-१५ ॥

'ब्रह्मविद् आप्नोति परं' इति सूचयित्वा 'सत्यं ज्ञानं अनन्तं ब्रह्म' इति ।

There the definition-Lakshana of Para-Brahman is told as '**सत्यं**'. But there is no difference between Paramatma and His qualities. So on the basis of the nyaya adopted in the Sutra—

॥ ओं अभिध्योपदेशात् ओं ॥ १-४-२५ ॥

the sabda denotes Paramatma.

19. Mahabharatha Tatparya Nirnaya (1-66)—

प्रधान्यस्य महतो महानि
सत्यासत्यस्य करणानि वोचम ।

सत्यमेनमनु विश्वे मदन्ति
रातिं देवस्य गृणतो जनार्दनः ॥ ६६ ॥

This is a Rigvedic hymn. Here it is declared that the Supreme God is real, His deeds are real and the gods rejoiced His real deeds when He gave the mastership of the world to Devendra, subjugating Balichakravarthi in His Vamana Avatara.

20. Mahabharatha Tatparya Nirnaya (1-67)—

यच्चिकेत सत्यमित् तन्न मोघं
वसु स्पार्हमत जेतोत दाता ।
सत्यः सोऽस्य महिमा शवो गृणे
यज्ञेषु विप्रराज्ये ॥ ६७ ॥

The world created by the Supreme God Who won this coveted world from Bali and gave it to Devendra is a real world. This glory of the Supreme God is real. In the sacrifices, wherein the priests are important, we pray to this Supreme God for our happiness.

21. Mahabharatha Tatparya Nirnaya (1-68, 69)—

सत्या विष्णोर्गुणाः सर्वे सत्या जीवेशयोर्भिदा ।
सत्यो मिथो जीवभेदः सत्यं च जगदीदृशम ॥ ६८ ॥

असत्यः स्वगतो भेदः विष्णोः नान्यदसत्यकम् ।
जगत्प्रवाहः सत्योऽयं पंच भेद समन्वितः ॥ ६९ ॥

All the attributes of Lord Vishnu are real. The difference between God and Jeevas is real. The mutual differences among the Jeevas are real. The word as it is, is real.

In respect of Vishnu, the internal differences such as the difference between Himself and His attributes, among

His incarnations, His avayavas, His actions etc., are not true. Everything else is true. The flow of the world is real together with its five-fold difference.

22. Mahabharatha Tatparya Nirnaya (1–71)—

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।

वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥ ७१ ॥

Raising the arms thrice, I declare that it is true, true and true that there is no Scripture superior to the Veda and there is no God superior to Kesava. Vedas also mean Brahma Mimamsa sastra when taken from a superior point of view. **वेदनिर्णायक शास्त्रं – ब्रह्ममीमांसा शास्त्रं.** When meant as Vedas alone, it means from apourusheya angle, because all others than Vedas are pourusheya only.

23. Vishnu Tatwa Nirnaya—

सत्यमेनमनु विश्वे मदन्ति

रातिं देवस्य गृणतो मघोनः ।

सत्यः सोऽस्य महिमा गृणे

शवो यज्ञेषु विप्रराज्ये ॥

All beings are happy by the grace of the Supreme God, Who is praised by the God Indra. This position that the Supreme God is the support and others are dependent upon Him, is the true position.

सत्य आत्मा सत्यो जीवः सत्यं भिदा सत्यं भिदा सत्यं भिदा ।

The God is real, the Jeevas are real, their difference is real, their difference is real, their difference is real.

24. Gita Tatparya, under (2–24)—

Srimad Acharya quotes :

नास्ति नारायणसम न भूतं न भविष्यति ।

एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥

There is none equal to Narayana either in the past or in the future. By this truthful declaration, all are achieved and proved सत्यवाक्येन can also be understood as by the Vakya of Sri Satyanarayana Paramatma. This means the works of Narayana show that there is none equal to Sri Hari either in the past, present or future.

Gita Tatparya sloka (2–24)—

माहात्म्यसूचनार्थाय ह्युदाहरणमीरितम् ।
तत्समोऽह्यधिको वाऽपि नास्ति कश्चित् कदाचन ।
एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ॥

On a plain reading this may mean **एतेन सत्यवाक्येन,** by this true sentence. But deeply it means, **सत्यवाक्येन** by the words of Paramatma Satya Narayana. Because Sri Vedavyasa Who is the same Satya Narayana has told in Gita under : 11–45—

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥

is what is exactly told by Sri Vedavyasa in Gita. So **सत्यवाक्येन—वेदव्यासवाक्येन—सत्यनारायणवाक्येन इत्यर्थः ॥**

25. Gita Bhashya (2–72)—

न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसंभवा ।
न योगित्वात् ईश्वरत्वात **सत्य** रूपाच्युतो विभुः ॥

"Not because He is a Yogi but because of His intrinsic sovereignty, the Supreme One is known as Achyuta of flawless form composed of all attributes."

26. Mahabharatha Udyoga Parva 6th Adhyaya **12th** Verse :

संजय उवाच—Sanjaya tells the King Dhritharashtra as—श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम् ।
that he was very fortunate in hearing the reasons for the various names of Sri Krishna, like Narayana, Hrishikesa and so on.

While stating the name as 'सत्य' for Sri Krishna, he states :

सत्ये प्रतिष्ठितः कृष्णः
सत्यं अत्र प्रतिष्ठितम् ।
सत्यात्सत्यं तु गोविन्दः
तस्मात् सत्योऽपि नामतः ॥ १२ ॥

Krishna is always in Truth ;
and Truth is always in Him,
and Govinda is Truth's Truth.

27. On Satyanarayana Vratha day, this one adhikaranam in Brahmasutra—para vidya should be read fully. Then only Lord Satyanarayana would be pleased and would bestow on the devotees. When Moksha itself is attained, the worldly temporary comforts are not the phala at all for the pooja done.

That adhikaranam is called as 'Satyadhikaranam' which consists of one Sutra only 3–3–39, the 23rd Adhikaranam in the 3rd Adhyaya called 'Sadhanādhyaya', 3rd Pada called as 'Upasana Pada',

Srimad Acharya in his Bhashya states as :

कृतिः[1] निष्ठा[2] विज्ञानं[3] इत्यादीनां भेदात् बहवः उत्तमाः इति चेत् , न ।

Then an objection may be raised thus—not only Vishnu called 'Satya' is above Prana, there are many others too. Because after Satya, we see (1) Krithi, (2) Nishtā and (3) Vigyana and others are mentioned as different from one another. But this objection is not valid :

॥ ओं सैव हि सत्यादयः ओं ॥ ३-३-३९ ॥

Because the same deity spoken of as Akshara is described by the terms, Satya etc.

सत्यादि गुणाः तस्याः एव परदेवतायाः स्वरूपभूताः ।

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. **ब्रह्मतर्के च** । In Brahma Tarka also, it is said :

नामादि प्राणपर्यन्तात् यो हि सत्यादि रूपवान् ।
तस्मै नमो भगवते विष्णवे सर्वजिष्णवे ॥—इति

"To Him Who is different from and exalted over, the group series of which the first is 'Nāma' and the last is 'Prana' and whose essence consists of Satya etc. (truth etc., etc., Who is the true He), to Him, the glorious Vishnu, the Creator of all, obeisance is made.

सत्याद्या अहं आत्मान्ता यद् गुणाः समुदीरिताः ।
तस्मै नमो भगवते यस्मादेव विमुच्यते ॥ इति च अध्यात्मे ॥

Obeisance is made to that glorious Lord Whose qualities beginning with 'Satya' and ending with 'Ahankara' are described in the Sruti and from Whom alone the soul attains release.

सूत्राक्षरार्थस्तु अत्र प्राणात् विष्णोरेव उत्तमत्वं साध्यते ।

Here over and above Prana, the Supremacy of Vishnu alone is established.

(भगवदापरोक्ष्य साधन उपासनाधिकारिणः) हि=यस्मात्।

सत्यादयः=सत्याद्याः अहमात्मान्ताः पदार्थाः सर्व=ईश्वराख्य परदेवता एव। तस्मात् सत्यादीनां आत्मान्तानां भगवत् स्वरूपत्वेन भगवान् एव प्राणात् उत्तमः इत्युक्त उपपन्नं इति सिद्धम्।

All those stated as Satya, Krithi etc., are only Bhagava roopas. Therefore Paramatma only is the Supreme One, over and above Mukhya Prana.

अयमत्र प्रयोगः This Sutra can be reduced to an anumana, as under :

सत्यादयः प्राणाधिकाः बहवः इति, न युक्तं, सत्यादीनां एक भगवद्रूपत्वात्। यत्र एकरूपत्वं तत्र बहुत्वं न, यथा घटादौ। न असिद्धो हेतुः॥

Satya and others, over and above Prana, are many, is not correct and proper, because these Satya and others are all the Roopas of Bhagavan only. The hetu is found in the paksha, is shown by Srimad Acharya from the two authorities of Brahma Tarka and Adhyatma.

Paramatma designated as 'Satya' is the Greatest and has been dealt with in Chandogya Upanishad under 7th Adhyaya from 7–16–1 to 7–25–2, which is a must for Satyanarayana Vratha and Pooja. Satyanarayana will be pleased definitely by the reading of these portions of the Upanishad on that day during Pooja and Vratha.

Chandogya Upanishad

एष तु अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति॥

॥ ७-१६-१ ॥

Where it is said Mukhya Prana is Sarvottama, it is true and it should be the class of Upasakas (अधिकारिन् adhikarins). There is one more Who is far superior to Mukhyaprana Who has to be meditated upon. That person who has absolutely no iota of defect and Who accelerates all to work and thereby is called as 'Satyam' and that Satyam only is the Supreme and Highest Uttama when compared to all. He is only called as 'Athivadi', who understands Bhagavan the Supreme as Satya.

Narada says that he is called as Athivadi, and he himself states that 'Satya' roopa Paramatma is Sarvottama. You better meditate on that Suddha Satya Bhagavan—like that Narada said. Further, Narada said that he wanted to understand and know about 'Satya' Bhagavan.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥७-१७-१॥

Sanatkumara states that Bhagavan is called 'Satyam' because He has special knowledge. He states that there is nexus between special knowledge and speaking the truth.

When one has special knowledge, that person speaks the truth. One who does not have special knowledge speaks the lies. One who possesses special knowledge alone will speak the truth. About this special knowledge 'Vigyana' vichara should be made. Narada wanted to know about 'Vigyana'.

'Satyam' and 'Vigyana' are not different from each other. For that Satya roopa Bhagavan, this special knowledge 'Vigyana' is one of the attributes, is the meaning.

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ ७-१८-१ ॥

When one does Manana (repeatedly thinking and meditating upon), he gets special knowledge-Vigyana. Since Paramatma does manana of all, that Paramatma Who is referred to as Satya in 7–16–1; becomes 'Vigyana' as stated in 7–17–1. Please discuss and enquire about that 'Manana'. Then Narada said that he was interested to know about 'Manana'.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धात्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ ७-१९-१ ॥

When one gets श्रद्धा-interest such positive āstika buddhi (आस्तिक बुद्धि) then at that time, he does manana. One who has no श्रद्धा and आस्तिक बुद्धि will not do Manana. Therefore, do vichara/enquiry about श्रद्धा—sraddha (interest). Narada told Sanatkumaras that he was interested to know about श्रद्धा.

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठन् श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ ७-२०-१ ॥

When one is steady, then only श्रद्धा would be born. When one is not steady, श्रद्धा will not be generated. Therefore discuss and do Vichara about 'Nishta' roopa sraddha. Narada said that he was interested to know that Nishta.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥७-२१-१॥

Only when Karya is done, he can be steady. When once Karya is not performed, he cannot be steady. Therefore 'कर्तृत्वं, doing all, He (Bhagavan) is always steady.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ ७-२२-१ ॥

When happiness–sukha is determined, then karyas are done. When grief is attained, karyas are not performed. Karyas are done by enjoying sukha always. That sukha is the one which has to be enquired into. Narada said that he would enquire about sukha.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ ७-२३-१ ॥

That Person who has full and complete sukha is called by the name 'Bhooma'. In the Sutra—

॥ ओं भूमा संप्रसादात् अध्युपदेशात् ओं ॥ १-३-८ ॥

it is established that Paramatma is called by the sabda 'Bhooma'. One who possesses negligible and little qualities cannot be having full and complete sukha. One who has purna-guna will have purna sukha. Therefore Bhooma should be enquired into. I shall be doing that job, so said Narada.

यत्र नान्यत् पश्यति नान्यत् श्रृणोति नान्यत् विजानाति स भूमाऽथ यत्रान्यत् पश्यत्यन्यत् श्रृणोत्यन्यत् विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि वा न महिम्नीति ॥ ७-२४-१ ॥

That Person (Paramatma) when known, the others

cannot be seen as independent, others cannot be heard as independent, others cannot be known as independent.

Others (including Mahalakshmi) are all under His absolute control, then that vastu is called 'Bhooma'. Like this, the mahimas are only for Bhooma, but not for any-one else. That Person who has been seen, heard and known as independent and by that the others like Maha-lakshmi and others become dependent, they are not complete and perfect in all respects.

Narada then asks—

"Whoever is Gunapoorna, then that Person is Nitya-muktha (ever released). He has no death. Sanatkumara said that which is apoorna, will have death. (Maha-lakshmi is not poorna, even then she has no death at all. This is a very special case and exceptionally a distinct case. This shows that for Paramatma, she is the first and foremost Ekantha Bhaktha. She is most dear to the Lord and all else are next to Her only. Hence She is called as 'Samana'.

Narada asked Sanatkumara, that 'Bhooma' is under whose support? Sanatkumara replied that He is under His Mahimas, glories and reputations as the support. [This is not like the worldly example and this aspect is explained in the next Mantra 7–24–2.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्य दासभार्ये क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ ७-२४-२ ॥

In the world, when one person is told as having mahimas, then it is due to his owning cows, horses etc. Therefore he has the glories of having/owning so much cows and so much horses. Like this, the learned say.

Due to having elephants, gold, servants, wives, houses, fields, shelters etc., one gets mahimas in the world.

Paramatma is told as 'Bhooma' having full mahimas, is not told in this sense. Sri Bhagavan and the Mahimas of Sri Bhagavan are the same and are identical. Therefore there is no flaw in stating that He Is supported by His mahimas, in His case.

स एवाधस्तात् स उपरिष्टात्स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथोऽहंकारादेश एवाहमेवाधस्तादहं उपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥७-२५-१॥

Here that Mahima of God, is due to the fact that He is available in all places. By this quality, it is explained here that Bhooma alone (Vishnu) is available below. He is present above. He is also available behind. He is there in the front also. He is there towards our right, He is there also towards our left. He is there in all the worlds. The Roopas of Ahankara and Atma are His Roopas.

First, the Roopa of Ahankara is told. For the proper adhikarins, there is result/phala and so Paramatma Who is residing in Jeevas as 'Aniruddha' is termed by the name 'Ahankara'. That Aniruddha states that He is present below, above, to the left, to the right, in the back and in the front and thro'out the universe.

The other Roopa of Bhagavan which is all-pervasive and is called 'Atma' [आत्मा अयं आततत्त्वतः] is being described in this Mantra.

This Atma is found in the lower and in the upper portions, behind, as well as in the front. It is also found

on the left and on the right side also and is here thro'out the world.

Paramatma	*Where resides*
(1) Bhooma Roopa	(1) Narayana
(2) Ahankara Roopa	(2) remains in the Jeeva and is called as 'Aniruddha'
(3) Atma Roopa	(3) Vasudeva Who is all pervasive and is everywhere

The points that are arrived by that Sutra 3–3–39 and this Chandogya Upanishad—

(1) In this adhikaranam, it is settled that Paramatma Who is referred to by 'Satyam' and various other sabdas are denoting only Vihnu Who alone is Uttama than Mukhyaprana.

(2) The question raised in this adhikarana is whether 'Satyam'—Vishnu alone is superior to Mukhyaprana or whether there are others also, superior to Mukhyaprana, other than Satyam.

(3) The objector gets the objection that Satyam alone is not superior to Mukhyaprana but there are also others, who are referred to by the following sabdas are also superior to Mukhyaprana.

(1) Vigyana
(2) Mathi-Manana
(3) Sraddha (Āstika)
(4) Nishta (being steady)
(5) Kriti (doing)
(6) Sukham
(7) Bhooma (complete with all gunas)
(8) Ahankaram (Aniruddha available in Jeeva)
(9) Atma—Sri Vasudeva Who is all-pervasive)

These Nine persons are there, over Mukhyaprana. Therefore it cannot be asserted that Mukhyaprana above Sri Vishnu alone is there.

(4) The Sutra settles that Vishnu alone is superior to Mukhyaprana. This is because 'Satyam' and other nine persons सा एव=that पर देवता only. Here the Sutra should be as सः एव सत्यादयः but it is as 'सा एव' because 'मति' and other sabdas are of feminine gender. Following this, the Sutra proceeds सा. But all the feminine gender sabdas also denote Sri Hari has been established already in the Sutra—

॥ ओं प्रकृतिश्च प्रतिज्ञा दृष्टान्ताऽनुपरोधात् ओं ॥ १-४-२४ ॥

(5) In Chandogya Upanishad, earlier to this Seventh Adhyaya, the hierarchy of the deities was explained and it was concluded that Mukhyaprana was the highest among them. Here in this Seventh Adhyaya, it is stated that Supreme God, that is Vishnu, is higher to Mukhyaprana and the highest of all. Therefore one who speaks of the Supreme God as the highest, really speaks of the highest.

यः सत्येन निर्दोषत्वनियामकत्वहेतुभ्यां सत्यनामकेन हरिणा योऽतिवदति सत्याख्यं ब्रह्मैव सर्वातिशायीति वदति एष अतिवादी= अतिशायित वस्तुवादी ॥

(6) The question is "Is there anything greater than Mukhyaprana?" The answer is in the affirmative. This is indicated by the particle 'तु' in the Mantra.

(7) The various Attributes of the Supreme God are expiained here—

(१) मतिस्त्वेव=मननगुणत्वमेव (२) श्रद्धाम्=श्रद्धाहेतुगुणम्
(३) निष्ठाम्=निष्ठहेतुगुणम्

Satyatva etc., the seven attributes and पूर्णगुणत्व attribute of Paramatma are explained here.

सत्यत्वादि गुणसप्तकस्यापि भूमशब्दितपूर्णगुणस्य मूलहेतुत्वात् तस्य महिमानं पृच्छति ॥

This mantra 7–23–9 is fully discussed in the Sutra—

॥ ओं भूमा संप्रसादादध्युपदेशात् ओं ॥

(8) Srimad Acharya in the Upanishad Bhashya states.

यदधीनं विना नान्यत् किंचिदस्ति कुतश्चन ।
स भूमा इत्युक्तोऽस्ति पूर्णत्वात् अन्यत् अल्पं उदीर्यते ॥

Without the dependence of it, others cannot exist or do anything and that thing is termed as 'Bhooma'. So Bhooma means extra-ordinarily full and perfect.

Mahalakshmi is included under अल्प group here. But Mahalakshmi is also Amrita or Immortal. This is because She is dearest to God.

श्रीतत्वं अल्पं चेत् अपि हरिप्रियत्वबलात् अमृतेवेति विज्ञेयम् ॥ तदाह सूत्रे—

॥ ओं समना चासृत्युपक्रमादमृतत्वं चानुपोष्य ओं ॥ ४-२-७ ॥

अल्पापि हि अमृता देवी श्रीः पूर्णातिप्रियत्वतः ॥

(9) Srimad Acharya states here—

भूमा नारायणाख्यः स्यात् स एवाहंकृतिस्मृतः ।
जीवस्थस्त्वनिरुद्धो सः सोऽहंकार इतीरितः ॥
आत्मेति मुख्यतो विष्णुः तदन्ये तु उपचारतः ॥ इति ॥

Here Srimad Acharya states that 'Bhooma' is Narayana. He is also called as Ahankara and that Roopa is called as Aniruddha staying in the Jeeva. Atma is mainly denoting

Vishnu and in case others are called as Atma, it is only in the secondary sense.

To do Upasana of Sri Hari as 'Bhooma', the direct right is available only to Chaturmukha Brahma. By that vidya-strength, by Sri Maha Vishnu, he is enjoyed.

भूमोपासन योग्यस्तु साक्षात् ब्रह्मैव मुख्यतः ।
स तद्विद्याबलेनैव विष्णुना रतिं आप्नुयात् ॥
तेनैव क्रीडतं नित्यं स्त्रीरूपो मिथुनीभवेत् ।
तदानन्दः स एवास्य राजा भवति नापरः ॥ इति ॥

Like this, in this Upanishad, Paramatma designated as 'SATYA' is Greatest. This is a must to be read during Satyanarayana Vrata and Pooja.

ऐतरेयोपनिषत्—सत्यः=परमात्मा

This Aitareya Upanishad is the most covetable one because Srimad Acharya liked it very much. This could be seen from Sri Madhva Vijaya in several places.

तत् सत्यम्। सत् इति प्राणः। ति इति अन्नम। यं इति असौ आदित्यम्। तदेतत् त्रिवृत्। त्रिवृत् इव वै चक्षुः। शुक्लं कृष्णं कनीनिका इति। स यदि ह वा अपि मृषा वदति सत्य हैव अस्य उदितं भवति। य एवमेतत् सत्यस्य सत्यत्वं वेद ॥ ऐत. २-१-५ ॥

That Brahman-Vishnu is called as 'Satyam'. He is Sarvottama and hence He is called as '**सत्**'. **ति = तनु विस्तारे** —Vishnu is full and complete by desa, kala and gunas. He is perfectly full and complete and so called as '**ति**'. **यं=येति ज्ञानं समुद्दिष्टम्।** He is sarvagya. Vishnu is called as '**यं**' because He is sarvagya. All these three denote only one person **सत्, ति, यं ॥**

Further, these three also denote three different persons and this should also be known. Prana is called as 'सत्' because he is far superior to Sesha, Garuda, Rudra and others. Chaturmukha Brahma is denoted by 'ति'. Since he is the presiding deity for anna and also since he is extolled by the Vedas well, अति नु स्तूयते इति अन्नं and hence he is called as 'Annam'. ति इति and is called as 'ति' because he is poorna among the Jeevas.

असौ=This presiding deity for the eyes, namely Aditya=Surya, यं इति=by his prakasa, gives knowledge and instigates and propels यं यमनात् इति ।

These popular three Devatas namely (i) Sri Vayu (ii) Sri Chaturmukha Brahma and (iii) Surya are collectively called as 'Satyam'. All these three reside in the eyes. Because of this, the eyes have also (i) whiteness (ii) blackness (iii) eyeball or cornea, all combined in one.

Whoever understands and meditates on Satya as Vishnu and also that it denotes these three Devatas then that person, whatever he says, would become true. He will never get the defect of telling lies.

In the case of Sri Vishnu,

तद् ब्रह्म विष्णवाख्यं सत्यम् ,
सर्वोत्तमत्वात् → सत
पूर्णत्वात् → ति
सर्वज्ञत्वात् → यं इति ॥

In the case of Sri Vayu, Sri Chaturmukha Brahma and Aditya—

प्राणः वायुः शेषादि सर्वदेवोत्तमत्वात्→सत्, अन्नं अन्नाभिमानी अन्नशब्दवाच्यः ब्रह्मा जीवेषु पूर्णत्वात् 'ति' इति प्रोक्तः ।

असौ आदित्य. प्रकाशेन सर्वलोकयमनात् 'यं' इति उद्दिष्टः ।

तदेतत् देवता त्रयं त्रित्वेन वर्तते इति त्रिवृत् मिळितमेवेति यावत् त्रिवृत् देवताधिष्ठानत्वात् चक्षुरपि ।

(i) शुक्लं (ii) कृष्णं (iii) कनीनिकेति त्रिवृदिव ॥

स: एष: भगवान् विष्णु: सत्यमित्यभिधीयते ।

सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ।
(1) (2) (3)

देवतात्रयमन्यच्च पृथक् सत्यं इति ईर्यते ॥

Aitareya Upanishad

2–3–8(1)

यदक्षरं पञ्चविधं समेति
युजो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
तत्र देवा: सर्व एकं भवन्ति ॥ १ ॥

Paramatma Who is of Five forms as Narayana, Vasudeva, Sankarsana, Pradyumna and Aniruddha, Who is indestrucible of any kind and Who is Vishnu and Who is called as 'Brahman' joins with His own 'Ardha Nari Roopa' being half female and half male. **युजः युक्ताः यत् अभिसंवहन्ति**=Then the Devatas who are in Ardha Nari Roopas together with their wives as horses, draw the Chariot in which Narayana as Brahma is seated.

सत्यस्य=Mukhyaprana is called Satya since he has all the splendid auspicious qualities **सत्यं**=for him. Paramatma is the bestower of such qualities. Further, Paramatma is full and complete with all such auspicious Mangala attributes and so He is called as 'Satyam'. **यत्र अनुयुज्यते यत्र एकं भवति देवाः**=That Narayana Who is called

as 'Brahman' in the swaroopa or in the place, (in the le
and right as female and male), resides, in that place a
Devatas join together reside, which means they have th
same single mind of extolling Lord Narayana Who
called 'Satya' and Mukhyaprana who is called 'Satya'.

The next Mantra 2–3–8 (2) also again re-confirm
the same—

यदक्षरात् अक्षरमेति युक्तं
युञ्जो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
तत्र देवाः सर्व एकं भवन्ति ॥ २ ॥

So, on the 'Satyanarayana' Pooja day, the Paramatm
as 'Satya' stated above and along with Sri Vayu, as 'Saty
as stated above, should be meditated to bring the fu
desired results for the devotee which is actually Moksh
but not the worldly temporary pleasures.

(31) Under Aitareya Upanishad under 'Ardha Nar
Narayana Tantra' it is stated as—

तस्योपनिषत् सत्यस्य सत्यमिति ।
प्राणा वै सत्यम् । तेषामेव सत्यम् ॥ इति च श्रुतिः ॥

सर्वसाधुगुणत्वात्तु वायुः सत्य इतीर्यते ।
तस्यापि सत्यता दाता साधुपूर्णगुणो हरिः ।
सत्यस्य सत्य एतस्मात् ॥

Like this, Sri Vayu is called as 'Satya' because he h
sadhu gunas. For Sri Vayu also, such gunas are given b
Paramatma Who is called as 'Satya'.

(32) Under Chandogya Upanishad Bhashya it is seen :

सदित्यमृत धर्माणो मुक्ताः श्रीरपि चेरिताः ।
तीत्युक्ताः सत्यधर्माणः तेषां नियमनात् हरिः ॥
सत्यमित्युच्यते सद्भिः इति पर्यङ्कोपासनायाम् ॥

(33) Under Atharvana Upanishad :

सत्यो हि भगवान्विष्णुः सद्गुणत्वात्प्रकीर्तितः ।
असुरास्तद्विरुद्धत्वादनृताः परिकीर्तिताः ।
तस्य विष्णो निधानन्तु वैकुण्ठो लोक उत्तम ॥ इति च ॥

(34) Taittireeya Upanishad Bhashyam :

सत्यं ज्ञान अनन्तं आनन्दं ब्रह्म सर्वशक्त्येकम् ।
सर्वैर्देवैरीड्यं विष्ण्वाख्यं सर्वदेमि सुप्रेष्ठम ॥

Srimad Acharya in the Mangalacharana Sloka has called Paramatma, Brahman as 'सत्यं' which means :

(i) सत्यं = Paramatma is the Creator of the Jagat (as well as Protector, Destroyer, Instigator, Regulator etc.)

(ii) ज्ञानं = He is all-knowing.

(iii) अनन्तं = He has no limitation or boundary by space, time and qualities.

(iv) आनन्दं = He is ananda-swaroopi.

(v) सर्वशक्तिः = He has all sakthi, capacity, potency to do anything, not to do anything or alternatively to do all.

(vi) एकम् = There is no difference between Paramatma and His (a) Qualities, (b) Kriyas—activities (c) His avatars, (d) His avayavas. Hence He is called as 'ONE'— एकम् ॥

(vii) सर्वदेवैः ईड्यं = He is being praised by Mahalakshmi and Chaturmukha Brahma always and by other Devatas.

(viii) सुप्रेष्ठम् = Always dear to Sri Madhvacharya.

(ix) विष्णु आख्यं ब्रह्म = and He has the name as 'Vishnu' Who is Brahma.

(x) सर्वदा एमि = and in Him, I take refuge, I take my shelter in Him.

This is based on the Taittireeya Upanishad as 'सत्यं ज्ञानं अनन्तं ब्रह्म' and this name 'Satya' as elucidated by Srimad Acharya, as जगत् जन्मादिकर्ता should be meditated on Satyanarayana Pooja day in particular and always in the minds of the Devotees.

॥ श्रीः ॥

११०. समात्मा—ओं समात्मने नमः ओं ॥

१. समात्मा = मा = रमा, आत्मा = चतुर्मुखः = ताभ्यां सहितः तथा॥

Vishnu is called 'समात्मा' because He is always joined with Goddess Mahalakshmi and Chaturmuka Brahma. मायामात्मा यस्येति वा = समात्मा ॥

२. सारत्वात् = सः ॥

Vishnu is the essence of everything. His mind is towards His first devotee Mahalakshmi. So He is called 'समात्मा'.

३. मया = ज्ञानेन सहिताः समा ज्ञानिनः तेषां आत्मा = समात्मा ॥

Vishnu is the juice or essence and also He is the Master of knowledgeable persons. Hence He is called 'समात्मा'.

४. समा = एकप्रकारा मूर्तयः यस्य इति = समात्मा ॥

Vishnu is 'समात्मा' because in all avatars and roopas,

He is unique and the same in all auspicious qualities, capacity, knowledge, potency, power etc., etc.

"प्रादुर्भावादिरूपेषु मूलरूपेषु च सर्वशः ।
न विशेषोऽस्ति सामर्थ्ये गुणेष्वपि कदाचन" ॥

इति महावाराहे ॥

५. सम आत्मा मनो यस्येति=समात्मा ॥

Vishnu's mind is always the same—equal. There is no fluctuation as in other Jeevas.

समश्च असौ आत्मेति समात्मा ॥

The Sruti also states "**सम आत्मेति विद्यात्**".

6. In Bhagavat Gita this '**समात्मा**' of God's nature is dealt with in 5–18, 5–19, 6–9, 9–29, 13–28 and 13–29 and in brief it is given below—

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

Vishnu's roopas in Brahmin, cow, elephant, dog, dog-eater *ara all the same*. There is no distinction. He is called '**समः**'.

In Tatparya, Srimad Acharya states :

विषमेष्वपि जीवेषु **समो विष्णुः** सदैव तु ।
यत्तृणादिगतस्यापि गुणाः पूर्णा हरेः सदा ॥ इति

Vishnu is '**सम**' and the circumstance, or environments or the place of destiny or stay can have no influence or alteration in Him. This is established in the Sutra—

॥ ओं न स्थानतोऽपि परस्योभयलिंगं सर्वत्र हि ओं ॥ ३-२-११ ॥

सुहृन्मित्रार्युदासीन मध्यस्थ द्वेष्य बन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिः विशिष्यते ॥ ६-९ ॥

Having equal and same mind in the friends, enemies, in the helper etc., is opposed to sastras and dictum of Vedas. The inner meaning is—

(i) The roopas of Vishnu in all, is the same and there is no difference.

(ii) Being a friend or enemy is entirely at the discretion of the person. It depends upon the Bhagavat roopas present in them and is happening as per His desire.

(iii) How to behave with each and every person as depicted in sastras, is called 'सम', but not the same in a mechanical way.

(c) 9–29 समोऽहं सर्वभूतेषु—Lord Krishna says that He is 'समः', which means Vishnu has no partiality, cruelty or biased nature at all. He is 100% impartial and non-cruel and acts as per sastric mandates only and is 'समः' to all.

॥ श्रीः ॥

१११. संमितः—ओं संमिताय नमः ओं ॥

१. सं=सम्यक् मितः=प्रमाणैः इति=संमितः ॥

Vishnu is knowable well by authorities like Perception, Inference and Sadagamas.

२. सम्यङ् मितं जगत् त्रितयं येन इति=संमितः ॥

Vishnu has known well the entire three worlds. Vishnu has well measured the entire three worlds. Hence He is called 'संमितः'।

3. This can be split as 'असंमितः' also. In such case—

संयङ् मितो न भवति इति 'असंमितः' इत्याहुः ॥

Vishnu is not restricted by any manner in anything by any one at any place or time. Hence He is called 'असमितः'।

४. सम्यक् श्रुत्यादि प्रमाणैः मितः=संमितः ॥

Vishnu can be known by Vedas as per one's study of sastras. Hence He is called 'संमितः'.

५. सम्यक् साकल्येन प्रमाणैः अप्रमितः इति वा, अपरिच्छिन्नः इति वा न प्रमितः इति वा=असंमितः ॥

Vishnu cannot be known fully and completely by Vedic or any other authorities. Hence He is called 'असंमितः'.

6. The authorities which establish conclusively that Vishnu cannot be known completely by anyone, are summarised below—

(i) *Taittireeya Upanishad* --

यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह ।

The mind cannot fully comprehend Hari. Only a fraction can be known about Him.

(ii) *Sumadhvavijaya 7–46*—

न रमापि पदांगुलीसन् नखभूगाजवदन्तसद्गुणान् ।

(iii) *Gita 2–29*—

आश्चर्यवत पश्यति कश्चिदेनं
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

(iv) *Gita— 7–26*

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

(v) *Bhagavatha Tatparya Nirnaya*—

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ।

(vi) आदित्यपुराणे, प्रथमेऽध्याये श्लोकाः 48, 49, 50 and 51 describe the unique quality of Vishnu in a splendid manner. Goddess Mahalakshmi, Chaturmukha Brahma, Sesha and Indra and other leading gods plead utter inability to describe Him completely.

अनन्तान् सुविशेषांश्च पश्यन्ती श्रीर्निरन्तरम् ।
स्तोतुकामाऽक्षीणदीक्षा हर्षादाश्चर्यसागरे ॥ ४८ ॥

गहने गाहमानाऽभूत् अनन्तश्रुत्यगोचरे ।
त्वयोपदिष्टो यः पुत्रवात्सल्याच्चतुराननः ॥ ४९ ॥

त्वद्गुणानां च गणनात् आनन्दमतुलं भजन् ।
नाद्यापि विरामासौ गणनाद्देवराडपि ॥ ५० ॥

सहस्रवदनः शेषोऽशेषवेदार्थकोविदः ।
नाहं जाने इति ब्रूते यन्नखाग्राग्र्यवैभवम् ॥ ५१ ॥

॥ श्रीः ॥

११२. समः—ओं समाय नमः ओं ॥

१. मया=लक्ष्म्या सहितत्वात्=समः ॥

Vishnu is called '**सम**' because He is always with Goddess Mahalakshmi and doing anugraha to Her. To bless Her with the name '**समना**', He is always with Her.

२. माभिः=वेदैः प्रमाणैः सहितत्वात्=समः ॥

Vishnu is always known with authoritative Vedas. So He is called '**समः**'.

३. सर्वत्र सर्वरूपेषु समत्वात्=समः ॥

In all places and in Avatars and Roopa, He is equal in all respects, hence He is called '**समः**'.

४. तत्तद्योग्यफलदातृत्वात् समः ॥

Vishnu gives results/fruits as per their respective devotion/status/efforts. Hence He is '**समः**'.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्सु अविनश्यन्तं यः पश्यति स पश्यति ॥१३-२८॥

That devotee is really having proper and correct knowledge who sees Vishnu placed in various gradational types of Jeevas, as the same with all auspicious qualities.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्ति आत्मनाऽऽत्मानं ततो याति परां गतिम् ॥१३-२९॥

Similarly, a person who sees Vishnu with all auspicious qualities and with glorious capacities and the same one, in all places, does not get himself destroyed.

५. अधिष्ठानवैचित्र्येऽपि स्वस्य सर्वत्रैकरूप्यात्=समः ॥

Even tho' there is difference and distinction in the foundation or the base, still there is no iota of difference in God Vishnu residing therein and so He is '**समः**'.

६. पक्षवर्जितत्वात् समः ॥

Vishnu is called **समः** because He does not assume to anyone particular side. He is totally unbiased.

Gita Tatparya in 9-29—

नास्य भक्तोऽपि यो द्वेष्यो नचाभक्तोऽपि यः प्रियः ।
किन्तु भक्त्यनुसारेण फलदोऽतः **समो** हरिः इति **पाद्मे** ॥

Vishnu has absolutely no prejudice or biased nature at all. He has no pre-concluded view. He acts equally

taking into account the real and bona fide aspect of devotion only. Hence He is called 'समः' ।

7. Skanda Purana states—

देशकालौ गुणांश्चैव भक्त्यादीनप्यपेक्ष्य तु ।
योग्यतां च तथा कर्म फलदानात् समः स्मृतः ॥

Vishnu gives results for all taking into account equally the question of place, time, qualities, devotion, status and the activities done. There is no discrimination at all made by Him. Hence He is 'समः' ।

8. Paingi Sruti states—

विषमेष्वपि जीवेषु समो विष्णुः सदैव तु ।
यत् तृणादिगतस्यापि पूर्णा हरेः सदा इति ॥

Even tho' Vishnu resides in various types of Jeevas like grass and simple entities, still as far as He is concerned, He is a "Complete Entity" only, always, wherever He resides.

Adwaita School has misunderstood this simple doctrine of 'सम' and has interpreted as tho' supporting 'ऐक्य'। There is no connection or nexus at all.

Under Gita 5–18—

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

They have interpreted and understood this Verse as Brahmins who have read Vedas, cow, elephant, dog and dog-eater are all equal-**सम** । Further they say to this, that they are all '**सम**', because they are all false and only '**निर्गुण ब्रह्म**' is Satya. This is something far fetched and highly irrelevant. The truth is that Vishnu in them is **सम** । There is no iota of difference in Bhagavan

residing in them. For this only, Srimad Acharya, has cited the Paingi Sruti stated earlier as authority in his Gita commentary.

9. Srimad Acharya states in न्यायविवरण as—

"समोऽपि भगवान् सर्वरूपेषु स्वबिंबदर्शनादेव एवं मोचयति"।

Tho' Sri Vishnu is the same **'सम'** in all roopas, still by His Bimbaroopa only, He releases the satwic souls from Samsara.

॥ श्रीः ॥

११३. अमोघः—ओं अमोघाय नमः ओं ॥

१. न विद्यते मोघं जगत् सर्जनादिकं यस्य इति=अमोघः ॥

Vishnu is not having any activity like creation etc., which are useless. All His activities are hundred percent useful only.

Sruti states—"यच्चिकेत सत्यमित्तं न मोघं इति" ॥

२. अमोघः=सत्यसंकल्पः ॥

Vishnu is called **'अमोघः'** since His declaration or word is always fully carried out.

३. सफलश्रवणादिविषयत्वात्=अमोघः ॥

Vishnu is the giver of all fortunes to these who take shelter in His lotus feet.

4. Vishnu is अमोघः since He never does any sankalpa which goes useless.

5. On this, there may be a doubt with regard to the declaration made by Krishna in Bhagavad Gita. He did sankalpa as under—

Gita 4–7—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Lord proclaims that whenever dharma declines to the lowest level and adharma takes prominent position, Krishna states that He would take His avatar.

Admittedly in Kaliyuga, adharma is at the zenith, but no avatar of Krishna is found. So the possible allegation or objection is that the *Lord is not acting as per His words.*

The solution to the objection lies in the interpretation of the words "तदा आत्मानं सृजामि अहम्" which means तदा आत्मानं=श्री वायुदेवं, अहं सृजामि=आज्ञापयामि इत्यर्थः ॥

At that time, "I shall order Sri Vayudeva to take avatar and do the needful" is the meaning. In the light of the interpretation, there is absolutely nothing wrong in the Verse of the Gita and the statement by Krishna are the actuals and factuals. As a matter of fact, Sri Vayudeva took avatar as 'Sri Madhvacharya' and saw all the adharmic activities destroyed by his unique and excellent 37 unique works.

A few authorities are given below—

(i) स्कान्दपुराणे श्रीमुष्णमाहात्म्ये नवमे अध्याये :

वायुस्तु यतिरूपेण जनिष्यति कलौ युगे ।
स दशप्रमतिर्भूत्वा कलौ धर्मान् वहिष्यति ॥

(ii) कूर्मपुराणे श्रीमुष्णमाहात्म्ये पञ्चमेऽध्याये :

इत्याज्ञप्तो भगवता कलौ वायुः भविष्यति ।
मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति ॥

६. अमोघः स्वाहायाः पुत्रः—तस्य संपूर्ण नियामकः अमोघः ॥

Vishnu is called अमोघः since He is total controller of अमोघः who is the son of स्वाहा wife of Agni.

७. अमोघः इति प्रसिद्ध यक्षः—तस्य संपूर्ण नियामकः अमोघः ॥

Vishnu is called अमोघः because He is the total controller of अमोघः a Yaksha.

८. अवाप्तसकलकामत्वात् अमोघः ॥

Vishnu is having all desires fulfilled completely and hence He is called 'अमोघः'।

९. अः=रुद्रः अपिरणे यस्मात् मोघः व्यर्थः जातः सः इति= अमोघः ॥

Vishnu is called अमोघः because in the war between Rudra and Vishnu earlier, that Rudra became useless and was defeated totally and easily.

महाभारततात्पर्यनिर्णयः 4–57 and 48

शशाक नैवाथ यदाभिवीक्षितुं
प्रस्पंदितुं वा कुत एव योध्दुम् ।
शिवस्तदा देवगणाः समस्तशः
शशंसुरुच्चैर्जगतो हरेर्बलम् ॥ ४७ ॥

When Siva became unable to move or even to see, how could he fight? Then the assemblage of all the Devas praised aloud the supreme power of Hari in the whole universe (or to the whole world).

यदीरणेनैव विनैष शंकरः
शशाक न प्रश्वसितुं च केवलम् ।
किमत्र वक्तव्यमतो हरेर्बलं
हरात्परं सर्वत एव चेति ॥ ४८ ॥

The devatas also praised that inasmuch as without Hari's inspiration this Sankara was unable even to breathe, what is there to say from this that Hari's strength excels that of Hara and in fact of all else ?

१०. जगत् प्रवाह सहितः=अमोघः ॥

Vishnu is called अमोघः because He is always with the flood of the world's creation etc.

११. अत्यन्तपापदूरः इति=अमोघः

Vishnu is called अमोघः since He is too too far away from sins.

॥ श्रीः ॥

११४. पुण्डरीकाक्षः—ओं पुण्डरीकाक्षाय नमः ओं ॥

१. पुण्डरीके इव अक्षिणी यस्य सः=पुण्डरीकाक्षः ॥

Vishnu is having eyes like lotuses. Hence He is called 'पुण्डरीकाक्षः'।

२. पुण्डरीकः अग्निः स एव अक्षि तृतीयं यस्य नृसिंहस्य सः इति=पुण्डरीकाक्षः ॥

Vishnu is having 'Fire' as the third eye in the roopa of Narasimha.

३ पुण्डरीकनामकमग्नौ अक्षि कृपादृष्टिः यस्य इति=पुण्डरीकाक्षः ॥

Vishnu is having merciful look at the sage 'Pundareeka Muni'. Therefore He is 'Pundareekaksha'.

४. हृदयस्थं पुण्डरीकमश्नुते व्याप्नोति तत्रोपलभ्यते इति=पुण्डरीकाक्षः ॥

Vishnu is reaching the lotus middle of the heart and hence He is called 'पुण्डरीकाक्षः'।

5. Sruti states—

"यत् पुण्डरीकं पुरमध्यसंस्थम्" इति श्रुतिः ॥

Further 'Mahasamhita' also states—

पुण्डरीकं परंधाम नित्यमक्षयमव्ययम् ।

तेनैव पुण्डरीकाक्षः उच्यते पुरुषोत्तमः ॥ इति ॥

6. In Mahabharatha Udyoga Parva 64th Adhyaya 6th Verse—

पुण्डरीकं परंधाम नित्यमक्षयमव्ययम् ।

तद्भावात्पुण्डरीकाक्षो दस्युत्रासाज्जनार्दनः ॥ ६४ ॥

Tho' Janardhana is residing in the heart lotus and when that gets smashed, He never gets affected. He is called **पुण्डरीकाक्षः** ।

7. पुण्डरीकं=वैकुण्ठम् । तत्र विद्यमानमुक्ताः पश्यन्ते इति= पुण्डरीकाक्षः ॥

Vishnu sees and looks after the welfare of the released souls in Vaikuntha. Hence He is called **पुण्डरीकाक्षः** ।

8. In the श्री विष्णोरष्टाविंशतिस्तोत्रम्, श्री भगवान् Himself states to Arjuna—

Arjuna asks—

किं नु नाम सहस्राणि जपते च पुनःपुनः ।

यानि नामानि दिव्यानि तानि च आचक्ष्व केशव ॥

For this, Sri Krishna replies—

मात्स्यं कूर्मवाराहं च वामनं च जनार्दनम् ।

गोविन्दं पुण्डरीकाक्षं माधवं मधुसूदनम् ॥ २ ॥

9. Chaturmukha Brahma states in जितंतेस्तोत्रम्—

ब्रह्मोवाच –

जितं ते पुण्डरीकाक्ष पूर्णषाड्गुण्यविग्रह ।
परानन्द परब्रह्मन् नमस्ते चतुरात्मने ॥

10. In श्रीकृष्णामृतमहार्णवः Srimad Acharya states in 184 as-

आसीनस्य शयानस्य तिष्ठतो व्रजतोऽपि वा ।
रमस्व पुण्डरीकाक्ष हृदये मम सर्वदा ॥ १८४ ॥

While sitting, sleeping, standing or running, let Pundareekaksha Vishnu play in my heart always.

Vishnu has eyes like lotus flowers and so He is ealled पुण्डरीकाक्षः ॥

11. Again in the next Verse 185, Srimad Acharya states—

सर्वगश्चैव सर्वात्मा सर्वावस्थासु चाच्युत ।
रमस्व पुण्डरीकाक्ष नृसिंह हृदये मम ॥ १८५ ॥

Achyuta, Who is always devoid of the four types of destruction, Who is Pundareekaksha, Narasimha, let Hari always remain in my heart, in all circumstances not only in the awakening state but also in other states.

॥ श्रीः ॥

११५. वृषकर्मा—ओं वृषकर्मणे नमः ओं ॥

1. पुण्यश्रेयसी सुकृतं वृष इत्युक्तेः वृषकर्मा=पुण्यकर्मा ॥

तदुक्तं भागवते—

बद्ध्वा तान्दामभिः शौरिर्भग्नदर्पान्हतौजसः ।
अकर्षल्लीलया बद्धान् बालो दारुमयान्यथा ॥ इति ॥

Vishnu is having virtuous deeds and so He is called 'वृषकर्मा'।

२. वृषाणां नासावेधादिकर्म यस्य सः इति=वृषकर्मा ॥

Vishnu at the time of avatar of Krishna did the punching of noses of the cattle. **वृषस्य शुष्मिण इव कर्मणि यस्य सः ॥**

३. Vishnu is called वृषकर्मा because of—

(i) Having activities connected to Dharma. **धर्मलक्षणं कर्म यस्य सः—वृषकर्मा ॥**

(ii) Having actions which are cool and comfortable to all.

४. In Bhagavatha in 10th Skandha, under the 58th Adhyaya—The story of 'Nagnajit' King occurs. Krishna tied up all the seven most wicked and fierce bulls belonging to the King. **वृषभाः**—They were tied up like toys by Lord Krishna. Hence Vishnu is called '**वृषकर्मा**' ॥

५. वृषं=भक्ताभीष्टवर्षकं कर्म यस्य इति=वृषकर्मा ॥

Vishnu does activities which are pleasing and desired by devotees. Hence is known as **वृषकर्मा ॥ सर्वाभीष्टप्रद व्यापारवान् इत्यर्थः ॥**

६. Vishnu does all virtuous deeds and stands as an example to the world; there is no need for Him to do. Following the famous mandate of Gita that **वृषकर्मा** does like this.

यद्यत् आचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

He is the First and Foremost 'Sresta' and He is called as 'Vrushakapi'.

॥ श्रीः ॥

११६. वृषाकृतिः—ओं वृषाकृतये नमः ओं ॥

१. वृषवत् पुष्टा आकृतिः यस्य सः=वृषाकृतिः ॥

Vishnu is having healthy and stout body like a bull and so He is called 'वृषाकृतिः'।

२. वृषाय=धर्माय आकृतिः यस्य सः वृषाकृतिः ॥

Vishnu is having body like Dharmamurthy. His body is meant only 'Dharma'.

३. शुष्मिण इव हृष्टपुष्टा आकृतिः यस्य इति=वृषाकृतिः ॥

४. धर्मो रक्षति रक्षितः—Dharma saves when it is saved by all. Sri Vishnu has taken avatar to save the dharmas. Hence Vishnu is called as वृष·आकृतिः—which means He takes avatar as 'Dharmamurthy' to protect dharmas.

Gita states—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहम् ॥

Hence He is called as 'वृषाकृतिः'।

५. As stated earlier, Vishnu is called as वृषाकृतिः because He is the very आकार of dharmas. Kataka Upanishad states 1–1–20—

देवैरत्रापि विचिकित्सितं पुरा नहि सुज्ञेयोऽणुरेष धर्मः ॥

Oh ! Earlier, in this Bhagavat vishaya, even devatas who have special jnanam about Him doubted. This is because दुर्धः अग्रः । This Vishnu Who saves and lifts those who fall in the hells, cannot be known by easy methods.

६. Vrushabha means bull which is the vahana for Lord Siva. वृषाकृतिः Maha Vishnu took the Form as Bull to become vahana for Lord Siva has been explained by some. This is wholly unauthoritative and is cent per cent against Vedas Lord Vishnu is far superior to Siva. Siva is His Grandson. But for the Vishnu present in the bull of vahana of Siva as 'Antaryami', Siva cannot sit on it at all or can use it as his vahana.

|| श्रीः ||

११७. रुद्रः—ओं रुद्राय नमः ओं ॥

१. रुजद्रावकत्वात्=रुद्रः ॥

Vishnu is called 'रुद्रः' since He drives away samsara and its diseases. [Mainly the eternal connection with matter—अनादि प्रकृति संबन्ध ।]

Under Sutra Bhashya in Sutra—

|| ओं नानुमानमतच्छब्दात् ओं || १-३-३ ||

"रुजं द्रावयते यस्मात् रुद्रस्तस्मात् जनार्दनः ॥"

Janardhana is called 'Rudra' since He can destroy the samsaric fever.

२. रोदयतीति रुद्रः—प्रलयकाले प्रजा रोदयतीति ॥

Vishnu, since He destroys all at the time of pralaya, He makes all to weep.

३. रुदं=शब्दं भेर्यादीनां राति=ददाति इति रुद्रः ॥

Vishnu is the giver of sounds from drums and others. So He is called 'रुद्रः' ।

४. रुदा=भक्तकृतस्तुतिशब्देन रमते इति रुद्रः ॥

Vishnu is called रुद्रः because He is pleased by the sounds created by the devotee.

५. रुजं=दुःखं राति=ददाति इति रुद्रः ॥

Since Vishnu is the giver of grief or unhappiness, He is called रुद्रः ।

६. Under the aphorism—

॥ ओं नानुमानमतच्छब्दात् ओं ॥

we find in Bhashya : नानुमानस्य आगमपरिकल्पित रुद्रः अ वाच्यः । भस्मधरोग्रत्वादि तच्छब्दाभावात् ॥ Not (that is th abode of heaven etc., cannot be) that which is inferre (i.e., the Pradhana or Rudra) on account of the absenc of terms denoting it.

Here, in the present text, Rudra is not spoken of a the Creator on the authority of the Agama which depend for its authoritativeness upon mere reasoning/supposition for the special terms such as, "the weaver of ashes", "th fierce" denoting Rudra only, are not found (here).

"सोऽन्तकः स रुद्रः स प्राणभृत्स प्राणनामकः स ईशो य हरिः यः अनन्तः यः विष्णुः यः परः परोवरीयान्" इत्यादि प्राणग्रन्थिरुद्रत्वादेः विष्णोरेव उक्तत्वात् ॥

On the other hand, the attributes of being the sta of the vital airs of being fierce and the like are affirmed only of Vishnu, as seen in the following passages :

ब्रह्माण्डे च—

'रुजं द्रावयते यस्माद्रुद्रस्तस्माज्जनार्दनः ।'

He is Hari Who is the destroyer ;

He is Hari Who is called Rudra (the fierce).

Janardhana (the redeemer Vishnu) is called **Rudra** for He cures the diseases of life.

भक्तानां रुजं संसाररोगं द्रावयति इति=रुद्रः ॥

७. **In Mahabharata अनुशासनपर्व**—13th Parva, under 48th Adhyaya, from Verses 31 to 153 one can find **शिव-सहस्र नाम स्तोत्रम्** । But all those names in the prime sense denote only Vishnu and in an unimportant way denote Rudra.

स्थिरः स्थाणुः प्रभुर्भानुः प्रवरो वरदो वरः ।
सर्वात्मा सर्वविख्यातः सर्वः सर्वकरो भवः ॥ ३१ ॥

व्रताधिपः परं ब्रह्म भक्तानां परमा गतिः ।
विमुक्तो मुक्ततेजाश्च श्रीमान् श्री वर्धनो जगत् ॥ १५३ ॥

This is because of the fact, that all names and sabdas belong to Vishnu only. But still due to His mercy, He gives away certain names to others, so that the world can get on in a practical and reasonable way. This dictum we find in 1–4–16—

सर्वशब्दानां परमात्मवाचकत्वे कथं अन्यत्र व्यवहार इत्यतः ब्रवीति ॥

॥ ओं समाकर्षात् ओं ॥

परमात्मवाचिन शब्दाः अन्यत्र समाकृष्य व्यवह्रियन्ते ॥

All sabdas denote only Paramatma Vishnu. But still they are drawn upon to others just to converse and proceed in the world.

८. विष्णुपुराणे १-२-६३—

कल्पान्ते रुद्ररूपी जनार्दनः ॥

९. बृहदारण्यकोपनिषत् २-२-२—

इमा अक्षन् लोहिन्यः ताभिः एनं रुद्रः अन्वायत्तः ॥

Lord stays as रुद्र in the minute red nerves in the eyes.

१०. काठकोपनिषत् २-२८—

'रुद्र पशूनां पते ।'

११. षट्प्रश्नोपनिषत् २-९—

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ॥

१२. छान्दोग्योपनिषत् ३-१६—

प्राणा वाव रुद्रा एते हीदं सर्वं रोदयन्ति ॥

All these Srutis state that Rudra is Vishnu only.

१३. Sri Vishnu is called रुद्र because He alone is responsible for the insentient objects also to act. It is not nature. Drums etc., give rise to sounds only because of विष्णुः, for otherwise even if beaten they would be silent.

रुदं=शब्दं भेर्यादीनां राति=ददाति इति रुद्रः ॥

as stated already.

॥ श्रीः ॥

११८. बहुशिराः—ओं बहुशिरसे नमः ओं ॥

१. बहूनि शिरांसि यस्य इति=बहुशिराः ॥

Vishnu is called 'बहुशिराः' since He has many heads.

Sruti states—

" सहस्रशीर्षं देवं विश्वाक्षं विश्वसंभुवम् ॥ "

2. बहवः शिरा नाड्य आवासस्थानत्वेन यस्य सः=बहुशिराः ॥

Vishnu is called 'बहुशिराः' because He is pervading in many nadis.

3. In Purusha Sūkta, the First Mantra runs thus—

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

That Purusha roopi Paramatma is having infinite heads, (सहस्र does not mean 1000 exactly. **सहस्र शब्दः अनन्तवाची**), infinite eyes, infinite feet and He is surrounding the entire Earth and that Paramatma has surpassed Prakriti.

4. Lord Vishnu is having many, many heads is also supported by the Sutra—

॥ ओं विकरणत्वान्नेति चेत्तदुक्तम् ओं ॥ २-१-३२ ॥

If it be said that the Lord cannot be the Creator, on account of the absence of organs, we reply that this is explained (in the text).

न च करणाभावादनुपपत्तिरिति युक्तम् ॥

It is not right to suppose that it is impossible for the Lord to be the Creator of the world, owing to the absence of organs such as the eyes, ear, etc.

This Sutra states that Vishnu is having many many organs of aprakruta nature.

5. Bhagavad Gita 11–23—

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

Arjuna submitted by seeing the infinite hands, mouths, eyes, shoulders, thighs, legs, stomachs and fierce teeth of Lord Krishna and told that all the persons in the three worlds are trembling out of fear. I also fear like that. (I=Arjuna).

6. Bhagavad Gita 11–16—

अनेक बाहूदर वक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्त न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

Arjuna submitted to Krishna, that Krishna had infinite shoulders, arms, stomachs, faces, eyes and pervaded in all places with infinite roopas.

All these support the truth that Vishnu is having infinite heads.

॥ श्रीः ॥

११९. बभ्रुः—ओं बभ्रवे नमः ओं ॥

1. बिभर्ति जगदिति बभ्रुः । लोकान् बिभर्ति इति बभ्रुः ॥

Vishnu is called 'बभ्रुः' because He nourishes the world.

Vishnu is the support of the worlds. Hence He is बभ्रुः. In the Brihadaranyaka Upanishad, in the Bhashya Srimad Acharya states—

" बिभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् " इति ॥

Paramatma Vishnu, in the form of divine tortoise, supports the whole Brahmanda. Above Him, Vayu in the form of tortoise supports serpent Sesha and the universe is on on

of his heads as a small atom. Such is the power of Lord Vishnu.

Further, Vishnu is called बभ्रुः because He nourishes or protects the world. This aspect is separately dealt with in one separate Sutra under Bhakthi Pada

॥ ओं प्रकृतैतावत्वं हि प्रतिषेधतितोत
ब्रवीति च भूयः ओं ॥ ३-२-२२ ॥

also because the same text denies Brahman the limitation of power to the extent spoken of at first and declares of Him something more than that.

" सृष्टिं च पालनं चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ " –ब्रह्माण्डे ।

The creation, *protection* and destruction and order of the whole world are the works of the one Lord Hari only, for He is Almighty.

2. Gita states in the 15th Adhyaya as (15-16)—

यो लोकत्रयं आविश्य बिभर्ति अव्यय ईश्वरः ॥

That Vishnu enters in all the three worlds and nourishes them. By His entry the Jagat becomes dynamic. Paramatma, though He is the Jagat, is not affected at all when the Jagat is destroyed during pralaya and so He is called as 'Avyaya'.

Then how can it be possible to remain intact, when the entity in which He remains, when that entity is lost ? This is possible for Him because He is ईश्वरः that is, He has "Achintya Isvarya Sakthi" in Him, which no one has like Him.

|| श्रीः ||

१२०. विश्वयोनिः—ओं विश्वयोनये नमः ओं ॥

1. विश्वस्य योनिः कारणं इति=विश्वयोनिः ॥

Vishnu is the main cause—Efficient cause for the world and so He is called 'विश्वयोनिः'.

2. विश्वस्य वायोः कारणमिति=विश्वयोनिः ॥

Vishnu is the cause/reason for Vayu. So He is called 'विश्वयोनिः'.

The Taittireeya Upanishad states—

'यतो वा इमानि भूतानि जायन्ते,
येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति
तद्विजिज्ञासस्व तद्ब्रह्मे'ति ॥

That of whom these beings are born, by whom when born, they live, into whom they retire for rest and live again (when released) that do thou enquire into, that is Brahman. This is the Upanishad which supports the cause for universe is only Brahma–Vishnu.

The Second Sutra, the celebrated adhikaranam called 'Janmadhikaranam' states—

|| ओं जन्माद्यस्य यतः ओं || १-१-२ ||

that Vishnu is the Creator. He is the origin for all subsistence, dissolution, order, enlightenment, nescience, bondage and absolution all proceed from Him only.

Skanda Purana clearly states that Vishnu (Hari) is the sole independent cause for the world—

" उत्पत्तिस्थिति संहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट् ॥ "

—इति स्कान्दे ।

Again that Vishnu is the sole independent cause for the world *but not anyone* else is emphasised in the Sutras :—

॥ ओं तदनन्यत्वं आरम्भणशब्दादिभ्यः ओं ॥ २-१-१५ ॥

॥ ओं भावे च उपलब्धेः ओं ॥ २-१-१६ ॥

स्वतन्त्र साधन-भावे प्रमाणैः उपलभ्येत ॥

If there is any other independent cause for the world, then such thing should have been found with authorities. But no such authority is found. Hence Vishnu is the sole independent cause. He is विश्वयोनिः ॥

3. ओं शास्त्रयोनित्वात् ओं १-१-३ ॥

The Sastras are the reasons to support the जगत्जन्मादि-कर्तृत्व to Vishnu, but not inference or other Agamas which do not come under the catalogue of sastras. By this शास्त्र-योनि we arrive at विश्वयोनि as Vishnu only.

4. विश्वयोनिः=विश्वस्य परमात्मनः योनिः भार्या, श्रीवायुः इत्यर्थः ॥

In Chandogya and Brihadaranyaka Upanishad, it is clearly found that Sri Vayu becomes the wife of Sri Vishnu and has special presence of Mahalakshmi at that time.

॥ श्रीः ॥

१२१. शुचिश्रवाः—ओं शुचिश्रवसे नमः ओं ॥

1. शुद्धकीर्तिः शुचिश्रवाः ॥

Vishnu is having unblemished reputation; so He is called 'शुचिश्रवाः'.

2. पविकर विद्यो वा=शुचिश्रवाः ॥

Vishnu is having clean and unblemished names.

3. Vishnu is hearing the clean words of the devotees. He is having vidyas which would make anyone clean. What all the things to be heard, He hears them.

In Moksha Dharma, it is found :—

शुचीनि श्रवणीयानि शृणोमीह धनंजय ।
न च पापानि गृह्णामि ततोऽहं वै शुचिश्रवाः ॥

इति मोक्षधर्मोक्तेः ।

श्रवणीय श्रवणकर्ता वा ॥

4. In Mahabharatha Lord Krishna tells Arjuna about the reasons for His names. In Santhi Parva, Adhyaya 352, Verse 26, [12-352-26], which is the same verse quoted above:

"शुचीनि श्रवणीयानि शृणोमीह धनंजय ।
न च पापानि गृह्णामि ततोऽहं वै **शुचिश्रवाः** ॥"

Oh! Dhananjaya (Arjuna) I hear pure and good things and make others to hear so. I never attract sinful acts and so I am called 'शुचिश्रवाः' ॥

5. In Bhagavatham 1-6-13—

अतो महाभाग, भवानमोघदृक्
शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये
समाधिनाऽनुस्मर यद्विचेष्टितम् ॥

Endowed with an unfailing eye=**भवानमोघदृक्** and *possessed of sacred renouned* **शुचिश्रवाः अतो महाभाग** Oh! highly

blessed Vyasa, सत्यव्रत=You are devoted to truth and धृतव्रतः steadfast of resolve.

Srimad Acharya states in Tatparya Nirnaya as 'शुचिश्रवाः =विष्णुः ॥

॥ श्रीः ॥

१२२. अमृतः—ओं अमृताय नमः ओं ॥

1. अमृतः=नित्यः ॥

Vishnu is called 'Amrutha' because He is eternal.

अमृतं अनन्तासनं आधारत्वेन यस्य सोऽहृतः ।
ब्रह्मपूर्णगुणत्वाच्च नित्यत्वात् अमृतं तथा ॥

इति ऐतरेयभाष्योक्तेः ॥

2. अय=अपरिमितं, ऋतं=शास्त्रं यस्मिन् सः=अमृतः ॥

Vishnu on whom uncountable and limitless sastras are there and hence He is called 'Amrutha'.

3. न विद्यते मृतं=मरणं अस्य इति=अमृतः ॥

Vishnu for whom there is no death at all of any kind, is called 'Amrutha'.

4. Under ईशावास्य Upanishad, the 18th Mantra, runs thus—

वायुः अनिलं अमृतं अथेदं भस्मातं शरीरम् ॥ १८ ॥

Here Vayu is also called as 'अमृत' because there is no distraction or degradation of his knowledge, even at the time of pralaya. In respect of Vishnu, more so, in further important manner, He is called 'Amrutha'.

अतिरोहितविज्ञानात्
वायुः अपि अमृतः स्मृतः ।

मुख्य अमृतः स्वयं रामः
परमात्मा सनातनः ॥ इति रामसंहितायाम् ॥

There is no decrease in the knowledge of Sri Vayu. There is no vibration at all at any time. Hence He is called 'Amrutha'. But the sabda Amrutha in the most important sense denotes only Paramatma. Others in lesser sense only. This is explained in the authority 'Ramasamhita'.

5. गीता states in 2-15—

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Arjuna, whoever leaves off this worldly attachment as explained in the earlier sloka, will attain Moksha. It paves way to Moksha is the meaning. **अमृतत्वाय=मोक्षाय।**

Another meaning—whoever leaves so, he does and will obtain **अमृतत्वाय** to reach the lotus feet of the Lord Krishna, **कल्पते** becomes eligible.

6. In आथर्वणोपनिषत् in चतुर्थः खण्डः मन्त्र ९ states—

पुरुष एवेदं विश्वं कर्म तपोब्रह्म **परामृतम् ॥**

which means all the attributes of Purusha, namely creation etc. activities, knowledge etc. are not different from Him. He is Brahman. He is immortal in the highest sense.

7. In काठकोपनिषत् 2-3-1, wherein the world is described as a Ashwattha tree and in that Mantra, Srimad Acharya in his Bhashya states—

प्रवाहतोऽनादिश्च मुख्यतः अमृतः हरिः ।
मुख्य अमृतः स एवैको जगन्नित्यप्रवाहतः ॥

Hari is Amrutha in the most important manner is explained in this Mantra.

Kataka Upanishad 2-3-1 states—

ऊर्ध्वमूलोऽवाक् शाखो एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
एतद्वैतत् ।

तत् एव अमृतं उच्यते=That Paramatma Who is like the Roots on the top has no miseries. He is Gunaparipoorna. He is Nityamukta and called as 'Amrutha'.

॥ श्रीः ॥

१२३. शाश्वतः—ओं शाश्वताय नमः ओं ॥

1. **शाश्वतः=नित्यः ॥**

Vishnu is called '**शाश्वतः**' because He is eternal and permanent in every sense of the word.

2. **शश शब्दः सुखवाची । द्विर्वचनं अतिशयार्थे । शशमधिकं सुखमेषां अस्तीति=शश्वन्तः ॥**

शश्वन्तः=मुक्ताः, तेषां अयं स्वामी=शाश्वतः इति ॥

Vishnu is called '**शाश्वतः**' because He is also the Master of the released souls, who are having happiness in abundance.

3. **गीता states in 2-20—**

न जायते म्रियते वा कदाचित्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः **शाश्वतः** अयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

This verse can be interpreted as applicable to Jeeva as well as to Paramatma. In the case of Vishnu,

अजः=Has no birth at all like us. **नित्यः**=He is eternal both in body and in spirit. **शाश्वतः**=Always having the quality of independence.

4. The above verse is only a mantra in Kataka Upanishad. Only a few words are changed. Incidentally, this proves one prameya, that women can have access to Gita but not to Upanishads. Hence only few sabdas are altered, for otherwise this verse 2-20 will totally overlap with the Kataka mantra 18 of the Second Valli.

न जायते म्रियते वा विपश्चित्
नायं कुतश्चित् न बभूव कश्चित् ।
अजो नित्यः शाश्वतः अयं पुराणो
न हन्यते हन्यमानेपि देहे ॥ १८ ॥

शाश्वतः=अविकारः इति मन्त्रालय प्रभुभिः ॥

Sri Raghavendra Swamiji states that Vishnu is '**शाश्वतः**' by the name, because He has no Vikara or transformation at all.

5. Aditya Purana Adhyaya 2-77—

The devotee Deva Sharma by name of Sri Vayu, praises the Lord Sri Venkatesha [Sri Vishnu] as—

सर्वशक्तोऽज्ञेयचर्यो व्यक्तोऽव्यक्तः सनातनः ।
शेषोऽशेषश्च निर्लिप्तो ब्रह्मण्यः **शाश्वतः** शुभः ॥ ७७ ॥

Vishnu is '**शश्वदेक प्रकारः**' He is always as it is, without any transformation or **विकारः** of any type.

॥ श्रीः ॥

१२४. स्थाणुः—ओं स्थाणवे नमः ओं ॥

1. तिष्ठति अस्मिन् इति=स्थाणुः ॥

Always residing in the world and so Vishnu is called **'स्थाणुः'**.

2. शाश्वतश्चासौ स्थाणुश्चेति=शाश्वतस्थाणुः ॥

Vishnu is the same and with steadiness, wherever He is. Hence He is called **'शाश्वतस्थाणुः'**.

3. **गीता states in 2–24**—

अच्छेद्योऽयं अदाह्योऽय अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः **स्थाणुः** अचलोऽयं सनातनः ॥ २४ ॥

This Verse is applicable to Jeeva as he is bound by the Lord.

This verse is applicable to Paramatma.

He is eternal. He is all-pervasive. *He is without change.* He is static. He is ancient. Further, the beauty of this verse, by splitting the sabdas **'सर्वगतः स्थाणुः'** as **सर्वगतस्थः अणुः** which means Lord Vishnu is everywhere residing and He is atomic and none can be more subtler than Him.

4. Paramatma is called as 'स्थाणुः'—

because He is responsible for the creation of trees, creepers etc. which are referred to as **'स्थाणुः'** Kataka Upanishad 2–2–7 states—

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनु संयन्ति यथा कर्म यथा श्रुतम् ॥ ७ ॥

When the Jeevas leave the bodies, and take the other births, they do so, on the basis of Karmas performed by them as well as the knowledge acquired by them. **यथा कर्म तथा श्रुतं ॥**

Others take their birth, like that of trees, creepers etc., following their Karmas.

So, if a devotee meditates on Sri Hari as **स्थाणु**, then the Jeeva will never get the birth of a स्थाणु and will be born in a better kula and finally pave the way to Moksha.

|| श्रीः ||

१२५. वरारोहः—ओं वरारोहाय नमः ओं ॥

1. वरः आरोहः वाहनमङ्कं वा यस्येति=वरारोहः ॥

Vishnu is having splendid Vahana or Vehicle for Him. So He is called 'वरारोहः'.

2. वराणि अगाणि येषां ते वराराः । तेभ्यः अपि उत्कृष्टाः वरारोहा [परो वरीयानित्यत्र परो शब्दवत् तान् हन्तीति वरारोहः ॥]

Vishnu is the destroyer of the worst sinners.

3. Vishnu is called 'वरारोहः' because—

(i) He has splendid and wonderful hairs

(ii) He is the Master of the great Mukthas in Vaikunta.

(iii) He has splendid marks which are unique.

4. The splendid vahana for Him—(Vishnu) is Sri Vayu

That is why He is called as 'Vayu Vahana' In Mahabharatha Tatparya Nirnaya 6–1 states—

उत्थाप्य चैनमरविंददलायताक्ष-
श्चक्रांकितेन वरदेन करांबुजेन ।
कृत्वा च संविदमनेननुतोऽस्य चांसं
प्रीत्या रुरोह स हसन्त्सह लक्ष्मणेन ॥ १ ॥

Sri Rama lifted Sri Hanuman who fell flat on the ground at His Lotus Feet due to great Bhakthi. Then Sri

Rama and Sri Hanuman spoke about the divine mission. Then Sri Rama, along with Lakshmana, got upon his shoulders, smiling with love.

So वायुवाहनः and वायु is the best and so called as वरः and is the best Vahana.

॥ श्रीः ॥

१२६. महातपाः—ओं महातपसे नमः ओं ॥

1. महत् तपः ज्ञानं यस्य सः=महातपाः ॥ यस्य ज्ञानमयं तपः इत्युक्तेः ॥

कपिलादिरूपेण तपस्वी विष्णुः ॥

Vishnu is called 'महातपाः' since He has great and wonderful knowledge.

In the avatar as Kapila and others did great tapas and stood an example for austerity.

2. महत्=परिपूर्णं तपः ज्ञानं ऐश्वर्यं प्रतापः वा यस्येति=महातपाः ॥

Vishnu is called महातपाः since he has full and complete austerity, knowledge, wealth, fame in Him.

लोकहितार्थं नारायणादिरूपेण अनुष्ठितं महत् कृच्छ्रादिकं तपः यस्य इति=महातपाः ॥

For the welfare of the Universe, Vishnu, in the avatar as Narayana and others, did great austerities like Krichra, Chandrayana, etc. Narayana took avatar as brother of Nara.

3. महत् तपः आलोचनं यस्येति=महातपाः ॥

Vishnu is called 'महातपाः' because He has great and unique thinking, which none has.

4. महातपाः because Vishnu has great and wonderful knowledge which nobody else can have. This is because He is independent, स्वतन्त्रं and as a principle it is always true and clear.

नियमेन यथार्थं and it is निरतिशाय स्पष्टं च तस्मात् विष्णुः महातपाः ॥

॥ श्रीः ॥

१२७. सर्वगः—ओं सर्वगाय नमः ओं ॥

1. सर्वत्र गच्छति इति=सर्वगः ॥

Vishnu is called 'सर्वगः' because He goes everywhere.

2. सर्वं जानाति इति=सर्वगः ॥

Vishnu is called 'सर्वगः' because He knows everything and all.

3. Vishnu is called 'सर्वगः' because—

(i) He is everywhere.

(ii) He gets everywhere and protects all in every respect.

4. Under Anuvyakhyana, in the Sloka 258, under the Sutra 1-2-1—

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥ १-२-१ ॥

it is stated—

चिन्त्यते **सर्वगत्वं** तु प्रथमं प्रविचार्यते ।

तत्र तत्र स्थितो **विष्णुः** तत्तच्छक्तिप्रबोधकः ॥ २५८ ॥

सर्वगत्वं तु=एतं अस्यां, एतं दिवि, इत्यादि वाक्योक्तं सर्वगतत्वमेव, what has been told in the Sruti as stated above, the all-pervasiveness is first discussed in this Pada. But

not what is told by Mayavadin relating to upasana. That '**सर्वगः**' is 'Vishnu' is very clear from the second half.

Hence सर्वगः is Vishnu and Vishnu is called as '**सर्वगः**'.

5. Srimad Acharya in Bhagavatha Tatparya Nirnaya states under 2–2–21 as :

" सर्वत्रैव समानस्तु समं चरति **सर्वगः** " इति भारते ॥

a quotation from Mahabharatha. Vishnu is called **सर्वगः** because He travels equally without any discrimination in all places. So Vishnu is called सर्वगः. The variation is only due to our swaroopa, but not due to His being partial at all. He is always the same kindest Lord.

6. While explaining that Vishnu is everywhere and resides in all and does the activities, Srimad Acharya quotes an authority from Skanda Purana under Bhagavatham 2–7–34 and 35 as that all names like Rama (Balarama), Bheema, Arjuna and others, are only the names of Vishnu. For others, it is only secondary and unimportant. Only out of delusion, ignorant think that they are their primary names.

" रामभीमार्जुनादीनि विष्णोः नामानि सर्वशः ।
रमणाभयवर्णाद्याः शब्दवृत्तेः हि हेतवः ॥
हरिः हि तत्रतत्रस्थो रमणादीन् करोत्यजः ।
अतः तस्यैव नामानि व्याजादन्यगतानि तु ।
व्यवहारप्रवृत्यर्थं दुष्टानां मोहनाय च ॥ "

इति स्कान्दे ।

7. Under Isavasya Upanishad मन्त्रः ४, Srimad Acharya states in Bhashya as---

अचिन्त्यशक्तितश्चैव **सर्वगत्वाच्च** तत परम् ॥

Vishnu is everywhere and His overtaking others, does not imply the unreality of others. He is with extra-ordinary powers and capacity. He goes everywhere and He is present everywhere.

8. **Srimad Acharya under Isavasya Upanishad Bhashya** states under the Mantra 6, as under from सौकरायण श्रुतिः

सर्वगं परमात्मानं सर्वं च परमात्मनि ।
यः पश्येत् सः भयाभावात् न आत्मानं गोप्तुं इच्छति ॥

Whoever sees the Lord going everywhere, and present everywhere, has no fear at all, and never tries to protect himself.

9. **Srimad Acharya in his Gita Tatparya under 7-11**, states —

न धर्महानिकृत् किन्तु कामितो धर्मवृद्धिकृत् ।
धर्माविरुद्धकामोऽतो विष्णुः भूतेषु संस्थितः ॥
एवं स सर्वतः च अन्यः स्वतन्त्रश्चैव **सर्वगः** ।
व्यवस्थयैव सर्वेषां सर्वदा सर्वदः प्रभुः ॥

Vishnu is different from all, He is independent, He goes everywhere, He does the necessary things to all, always and gives to all, all that are needed and He is the Master.

॥ श्रीः ॥

१२८. सर्ववित्—ओं सर्वविदे नमः ओं ॥

1. सर्वं वेत्ति इति सर्ववित् ॥

Vishnu is called '**सर्ववित्**' because He knows everything.

2. सर्वं विन्दते=विचारयति इति सर्ववित् ॥

Vishnu is called 'सर्ववित्' because He discusses everything or goes everywhere.

3. **Vishnu is called** 'सर्ववित्' because—

(i) He creates all and everything.

(ii) He obtains all and everything.

(iii) He has obtained all.

4. **Sruti states**—

आत्मा हि परमस्वतन्त्रः **सर्ववित्** सर्वशक्तिः परमसुखः परमो, जीवस्तु तद्वशः अल्पज्ञः अल्पशक्तिः आर्तः अल्पकः इत्यादि श्रुतिभ्यः ॥

Sri Hari is absolutely independent, *all-knowing*, all-powerful, Supreme, blissful and ultimate. But the individual Jeeva is dependent on Him, knows little, has limited power, is miserable and finite.

5. **Under तलवकारोपनिषत् मन्त्रः**—

Srimad Acharya states in the Bhashya:

प्राणादीनां प्रणेता च **सर्ववेत्ता** च सर्वशः ।

सर्वोत्तमश्च सर्वत्र स विष्णुः इति धार्यताम् ॥ १॥

Vishnu is the Director of Pranas and all devatas. He is all-knowing.

He is everything. He is Sarvottama. He is everywhere

6. **In Gita, Lord Krishna says** [7–26]—

वेदाऽहं समतीतानि वर्तमानानि च अर्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

Krishna says that He is fully aware of all about the past, present and future. But nobody can know fully well of Him. Hence Paramatma is called as '**सर्ववित्**'.

7. Sattatva Ratnamala brings a very subtle point in respect of His Jnanam. The definition for Riju Yogi Jnanam has been said as—

ईश्वरात् अन्यत्र आलोचने सर्वविषयकं ज्ञानं ऋजुयोगिज्ञानम्

(For Mahalakshmi it is अनालोचने)

The question is, **सर्वविषयकं** how to understand. It is not connected to the actions that God would do vis-a-vis the object and all these are known to Riju Yogins. In that also pertaining to the activities of God—vis-a-vis the entity, there is very little ignorance pertaining to the object. This is because all entities have connection with God. If all activities pertaining to God vis-a-vis the entity is known, then, it would amount to knowing God's activity itself in full. But certainly Riju Yogins know all activities pertaining to entities in respect of Rudra and others.

Hence God alone is **सर्ववित्** in the strict sense.

|| श्रीः ||

१२९. भानुः—ओं भानवे नमः ओं ॥

1. भातीति=भानुः॥

Vishnu is called 'भानुः' since He shines well.

2. Kataka Upanishad 2-2-15—

न तत्र सूर्यो भाति न चन्द्रतारकं

नेमा विद्युतो भांति कुतोऽयमग्निः ।

तमेव भांतं अनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

This Bhagavat Roopa does not become bright because of Surya. Not the lightning. Agni also does not do this. Paramatma is having by His inherent swabhava shining and brightness. Following this and due to His anugraha only, after Him and following Him, all the so called shining objects in the Jagat get their brightness. say, the Sun, the Moon, the Stars, Lightning, Agni, etc.

3. The Sutras 1–3–22 and 1–3–23 explain this—

॥ ओं अनुकृतेः तस्य च ओं ॥

अनुकृतिपदेन अनुमानं उच्यते । कथं नु तद्विजानीयां किमु भाति, न भाति वा इत्युक्तम् ॥

Under the Sutra 1–3–23, the two famous slokas in Bhagavad Gita are quoted.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम ॥ इति ।

न तद्भासयते सूर्यो न शशांको न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

Surya, Chandra, Agni all of them get their brightness only due to the grace of Vishnu. They have no shining of their own accord. It is due to **भानुः=विष्णुः** So, **भानु** in the strict sense is Vishnu only.

Brahma Samhita states—

यच्चक्षुरेष सविता सकलग्रहाणां
राजा समस्तसुरमूर्तिः अशेष तेजाः ।
यस्य आज्ञया भ्रमति संभृत कालचक्रो
गोविन्दं आदिपुरुषं तमहं भजामि ॥

The SUN who is the King of all the planets, full of infinite effulgence, the image of the good soul, is as the

world. I adore the primeval Lord Govinda in pursuance of whose order the SUN performs his journey mounting the wheel of time.

|| श्रीः ||

१३०. विष्वक्सेनः—ओं विष्वक्सेनाय नमः ओं ॥

1. विषूची सेना यस्य सः=विष्वक्सेनः ॥

Vishnu is called 'विष्वक्सेनः' since He has armies on all the four sides of Him.

2. विष्वक् प्रसृता [सर्वत्र रक्षणार्थं भक्तानां] सेना यस्येति=विष्वक्सेनः ॥

Vishnu is called 'विष्वक्सेनः' since He made the armies of the daityas to shatter and run away on all the four sides.

Vishnu also protects the devotees and makes them to live safely.

3. In the system of Visistadwaita, the Devata Vishwaksena is grouped as 'Nityasuri' along with Garuda and Sesha. This is not at all supported by Pramanas. As per them, Paramatma has connection with Prakriti because He has been treated as 'अभिन्ननिमित्तोपादानकारण'. This category of Nityasuris who have no prakriti sambandha at all at any time, should therefore be superior to Him. So, in their system Vishnu Sarvottama is defeated.

This Vishwaksena devata is coming under the category of Karmaja Devatas like Vighneswara is the truth.

॥ श्रीः ॥

१३१. जनार्दनः—ओं जनार्दनाय नमः ओं ॥

1. जनान्=दुर्जनान्, अर्दयति=हिनस्ति, नरकात् वा गमयति, सज्जनैः वा मोक्षाद्यर्थं याच्यते इति=जनार्दनः ॥

Vishnu is called 'Janardhana' because He destroys the wicked daityas. He takes them to the hell. For the devotees and satwic souls, He bestows Moksha and other covetable regions.

2. जनो जननं, तं अर्दयति इति जनार्दनः ॥

Vishnu is called Janardhana since He destroys the births of devotees. [This means He gives Moksha to them and makes them birthless.]

3. जनाः=समुद्रस्थाः दैत्यविशेषाः, तेषां अर्दनः । अर्द हिंसायां इति ॥

Vishnu is called Janardhana since He destroys and gives troubles to the daityas who are inside the sea.

4. न जायते जनः अर्दयति संसारं इति अर्दनः ॥ जनश्चासावर्दनश्च जनार्दनः ॥

Vishnu is known as 'Janardhana' since He destroys samsara and makes the devotees without births.

5. जनैः अद्यते याच्यते गम्यते इति=जनार्दनः ॥

Vishnu is the person who is prayed for by devotees and so He is called 'Janardhana'. He is the great person to be reached for and so Hari is called Janardhana, which He is the गम्य—the destiny to be attained.

6. The authority वाभ्रव्यशाखा states—

"स भूतः स जनार्दनः इति स ह्यासीत्। स नाऽसीत् सोऽर्दयति" इति ॥

and gives the summarised meaning of Janardhana's name.

7. In the universal Magna Carta, Vishnu is addressed by several names by Arjuna and each and everyone has a special significance to the context in question. For example a few of them are—

1. हृषीकेशः 2. मधुसूदनः 3. कृष्णः 4. माधवः 5. केशवः 6. अच्युतः 7. गोविन्दः 8. जनार्दनः 9. अरिसूदनः 10. वार्ष्णेयः 11 पुरुषोत्तमः 12. प्रभुः 13. कमलपत्राक्षः 14 परमेश्वरः 15. देवाः 16. महायोगीश्वरः 17. विश्वेश्वरः 18. विश्वरूपः 19. अक्षरः 20. विष्णुः 21. जगन्निवासः 22. कालः 23. पुरुषः 24. पुराणः 25. यादवः 26. सखा 27. वासुदेव. etc. etc.

An example is given in Gita 1–36—

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन।

जनार्दन! धार्तराष्ट्रान् निहत्य नः का प्रीति स्यात्?

Janardhana! by killing the sons of paternal uncle Dhrutharashtra, for us, what happiness in this world is achieved?

Here Janardhana is used by Arjuna, indicating that Krishna is responsible for birth, death etc. All are in His hands. He has no destruction at all. Why should He suggest now destruction of them is the indirect or implied frame of mind of Arjuna by calling as Janardhana.

8. In Bhagawatham 1–2–24 runs thus—

सत्वं रजस्तम इति प्रकृतेः गुणाः

तैः युक्तः परः पुरुषः एक इहास्य धत्ते।

स्थित्यादये हरिविरिञ्चहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्वतनौ नृणां स्युः ॥ २४ ॥

The three attributes of Matter—प्रकृति are the (i) Satwic (ii) Rajasic and (iii) Tamasic qualities. All these are given by Sri Hari. Sri Hari, sitting in Himself, and in Chaturmukha Brahma and in Lord Hara (Rudra) controls all these qualities in the people.

Srimad Acharya quotes from Varaha Purana in Tatparya—

ब्रह्मविष्ण्वीशरूपाणि त्रीणि विष्णोर्महात्मनः ।
ब्रह्मणि ब्रह्मरूपोऽसौ शिवरूपी शिवे स्थितः ।
पृथगेव स्थितो देवो विष्णुरूपी जनार्दनः ॥

Vishnu has three roopas by name Chaturmukha Brahma, Vishnu and Esa. He, in the roopa of Brahma, resides in Chaturmukha Brahma. He, in the roopa of Siva, resides in Siva. He, in the roopa of Vishnu, resides in Janardhana. त्रयोऽपि गुणाः विष्णुआश्रयाः ॥

Hence Vishnu is Janardhana.

9. In Bhagavata Tatparya Nirnaya—

Srimad Acharya quotes from Tantra Bhagavatham 1-3-1 —

अहेयमनुपादेयं यद्रूपं नित्यमव्ययम् ।
स एवापेक्ष्य रूपाणां व्यक्तिमेव जनार्दनः ॥

Vishnu's roopa cannot be neglected or discarded by anyone and it is to be coveted for always. His roopa is eternal and has no destruction. Janardhana, as per His discretion, shows and exhibits His roopa out of mercy to others.

10. Srimad Acharya in his Bhagavata Tatparya Nirnaya under 1–4–49, states from 'Mahasamhita' as under—

तस्य सर्वावतारेषु न विशेषोऽस्ति कश्चन ।
देहदेहिविभेदश्च न परे विद्यते क्वचित् ।
सर्वे अवताराः व्याप्ताश्च सर्वे सूक्ष्माश्च तत्वतः ।
ऐश्वर्ययोगात् भगवान् क्रीडत्येवं **जनार्दनः** ॥

इति महासंहितायाम् ।

Vishnu is the same in all avatars and there is no speciality in between them. There is no iota of difference between His body and His soul and they are identical. All avatars are all-pervasive. All avatars are subtle in nature. By the extra-ordinary power of Him, this is possible and plays so effortlessly without strain. This is the glory of Janardhana who is Vishnu.

11. Again in **Bhagavatha Tatparya Nirnaya under** 1–4–30, Srimad Acharya states from Skanda Purana as—

यथा तु भारते देवो न तथा अन्येषु केषुचित् ।
उच्यते न तथापि ईशं जानन्त्यज्ञा **जनार्दनम्** ॥

The glories that are told in Mahabharatha are not found elsewhere. Even then, nobody can know Him completely. This is the spectacular glory of Janardhana Who is Vishnu.

12. In कृष्णामृतमहार्णवः, it is told by Srimad Acharya in the third Verse as—

ते नराः पशवो लोके किं तेषां जीवने फलम् ।
यैर्नलब्धा हरेर्दीक्षानार्चितो वा **जनार्दनः** ॥ ३ ॥

Those men are verily animals in the world; of what

use is their lives? By whom the devotion of Lord Hari has not been attained nor has Sri Janardhana been worshipped.

13. In कृष्णामृतमहार्णव sage Atri states in the Verse 24 as

परः पराणां पुरुषः तुष्टो यस्य जनार्दनः ।
स चाप्नोत्यक्षयं स्थानमेतत्सत्यं मयोदितम् ॥ २४ ॥

That person who worships the Supreme Lord Janardhana attains liberation, and there is no doubt at all. That Janardhana is Purusha and Suprememost of the Supreme.

14. Markandeya Maharishi in the 20th Verse of the same work says—

सकृदभ्यर्चितो येन देवदेवो जनार्दनः ।
यत्कृतं तत्कृतं तेन संप्राप्तं परमं पदम् ॥ २० ॥

If a devotee but once surrenders to the Supreme Lord Janardhana, then he is the person of accomplished purpose in life. He has the Supreme Moksha in his reach and sure to attain the same.

15. Again in कृष्णामृतमहार्णवः Srimad Acharya says in the voice of **आत्रेयः** in the Verse 32 as—

यो यानिच्छेन्नरः कामान् नारी वा वरवर्णिनी ।
तान्समाप्नोति विपुलान् समाराध्य जनार्दनम् ॥ ३२ ॥

Atri says—

Anyone who worships Lord Sri Janardhana, be he a man or a woman secures his or her desire. The Lord bestows bliss out of consideration of devotion but not due to sex.

16. In Ishavashya Upanishad Bhashya, Srimad Acharya states in the 14th mantra, from Koorma Purana as under—

सर्वदोषविनिर्मुक्तं गुणरूपं जनार्दनम् ।
न मुक्तानां अपि हरेः साम्यं विष्णोः अभिन्नताम् ॥

Vishnu is called Janardhana, because He is without any iota of defect and He is full with infinite auspicious qualities. There is no identity between released souls and Vishnu and they are always different in swaroopa.

॥ श्रीः ॥

१३२. वेदः—ओं वेदाय नमः ओं ॥

1. वेदयति इति वेदः ॥

Vishnu makes known all. Hence He is called 'वेदः'.

2. वेद प्रवक्तृत्वात् वेदः ॥

Vishnu is called Veda, because, in the avatar of Vedavyasa, He classified properly the infinite Vedas and made the satvic souls to understand. First Vedas were recited only by Him Hence He is called 'वेदः'.

Further, Vedas are always recited by Him. So He is called वेदः.

वेदानां प्रथमो वक्ता हरिरेव यतो विभुः ।
अतो विष्ण्वात्मका वेदाः इत्याहु वेदवादिनः ॥

इति शब्दनिर्णये ।

3. सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभ भासकं ।
वैकुण्ठस्याखिला वेदा उद्गीर्यन्ते अनिशं यतः ॥ ७ ॥

[द्वादशस्तोत्रं १–७]

अखिलाः वेदाः उद्गीर्यन्ते ।

All Vedas are recited by Vishnu always and such glorious neck of the Lord is to be meditated upon.

4. **Paramatma in the Roopa of Hayavadana** first taught the Vedas to Chaturmukha Brahma. Then from him, it came to others by order.

5. Srimad Acharya in Yamaka Bharatha states, that the name Vasudeva is applicable to Paramatma, because, He only imparted knowledge to Chaturmukha Brahma and others. Hence He is called as **वासुदेवः** and also as '**वेदः**'.

वं=ज्ञानं सु=समीचीनं पूर्णं यस्य तत् वसु, ज्ञानेन पूर्णं मनः तेन वेदः वेदनं स्तुत्यादि येषां ते वसुदेवाः। वसुधनं=ज्ञानधनं तेन देवाः प्रकाशमानाः वा ब्रह्मादयः तेषां अयं संबन्धी वासुदेवः ॥ संबन्धश्च तज्ज्ञातदातृत्व रूप इति ॥

6. **All Vedas, every letter, word, sentence speak** only about the glories of Sri Vishnu. **मुख्यं सर्वे वेदानां तात्पर्यं श्रीपतेः परं।** Hence Vishnu is called as 'Vedas', because there is no other important entity in them.

7. **Paramatma Sankarshana is called** as 'Veda' because He is the propounder of the Vedas.

पुनः संकर्षणस्य शास्त्रप्रदत्वम् उच्यते वेदः इति ॥

8. **As stated above, Paramatma taught** Vedas to Chaturmukha Brahma to start with. Hence Paramatma Sankarshana is known by the names—Means, Agamas, Path, Leader and Acharya.

"यो वै वेदांश्च प्रहिणोति तस्मै।" अतः अभ्युपायः **आगमः**, पन्थाः नेता, ब्राह्मणः आचार्यः इति संकर्षण अभिज्ञाः ॥

॥ श्रीः ॥

१३३. वेदवित्—ओं वेदविदे नमः ओं ॥

1. वेदं वेत्तीति वेदवित् ॥

Vishnu is called वेदवित् since He knows the Vedas in entirety.

2. यथावद् वेदार्थं वेत्तीति वेदवित् ॥

Vishnu is called वेदवित् since He knows the Vedas as to be understood.

All Vedas speak only about Him. Hence He is called वेदवित्.

Under the fourth Sutra—

॥ ओं तत्तु समन्वयात् ओं ॥

a verse from Bhagavatham is cited, in the Sutra Bhashya,

मां विधत्ते अभिधत्ते मां
विकल्पः अपोह्य इत्यहम् ।
इत्यस्या हृदयं साक्षात्
नान्यो मत् वेद कश्चन ॥

Even the portion of Vedas which stipulates on Karmas and prohibits certain acts, all speak only about Vishnu. For this, the above authority of Lord Krishna's words in the 11th Skandha towards the humble devotee Uddhava is narrated.

तथा च 'वसन्ते वसन्ते....' इत्यादि कर्मविधायी श्रुतिः 'मां' उद्दिश्यैव मत्पूजात्वेन कर्म विधत्ते ॥

All these sentences pertaining to Karmas also have their aim only as pooja to Krishna.

अतः विष्णोः सर्वोत्तमत्वमेव तात्पर्यं सर्व आगमानाम ॥

3. In Bhagavad Gita 15-1, it is said—

ऊर्ध्वमूलं अधः शाखं अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स **वेदवित्** ॥

The world which consists of the seven kinds of changes and twenty-five tatwas available in them as a tree having the roots at the top. That tree has branches down. That tree is the Aswattha Tree. This never decays.

यस्य छन्दांसि पर्णानि=That tree has leaves which are represented by the Veda Vakyas with their presiding deities.

प्राहुः=whoever understands like this, **तं यः सः वेदवित्**= whoever understands the Jagat-Tree, is the person who has understood the Vedas.

Paramatma is the Person who has understood Vedas fully and completely in all respects in the strict sense, *hence He is called 'Vedavit'*.

॥ श्रीः ॥

१३४. अव्यङ्गः—ओं अव्यङ्गाय नमः ओं ॥

1. अविः=सूर्यः, अंगे=चक्षुषि, यस्य असौ अव्यङ्गः ॥

Vishnu is called '**अव्यङ्गः**' because Surya resides in His eyes.

Purushasooktha states—

'**चक्षोः सूर्योऽजायत**'—From the eyes of the Lord, Surya was born.

2. In the Sutra 4-1-6—

॥ ओं आदित्यादिमतयश्चांग उपपत्तेः ओं ॥

"And the Gods should contemplate the limbs of Vishnu as their abode for it is reasonable.

चक्षोः सूर्यो अजायत इत्यादि उपासनं च देवानां कार्यमेव ॥

The contemplation on the part of the gods of the members of the Lord as their source and abode is necessary to be made as declared in the Scripture : From the eye the SUN was born".

3. Again in the Sutra 3-3-63—

॥ ओं अंगेषु यथाऽऽश्रयभावः ओं ॥

it is categorically established that demigods should also be meditated upon, but as residing in the respective parts of Vishnu's body and wholly dependent upon Him.

अंगदेवानां यथा यथा परमेश्वर अंग आश्रयत्वं "चक्षोः सूर्यो अजायत" इत्यादि तथा भावना कर्तव्या ॥

Tattwaprakasika beautifully states—

सूर्यादि देवानां 'चक्षोः सूर्यो अजायत' इत्यादिना यथा भगवद् अंगाश्रयत्वं उक्तं, तथा उपासनं कार्यमेव। अन्यथा तदुक्ति वैयर्थ्य प्रसंगात् इति भावः ॥

Surya and devatas are to be meditated upon as residing in the limbs of Vishnu. For, otherwise, that telling in the Vedas would be redundant.

4. विकलाङ्गो न भवतीति=अव्यङ्गः ॥

Vishnu is called 'अव्यङ्गः' because there is absolutely no shortcomings at all in any of His limbs.

5. अविरङ्गं यज्ञाङ्गं यस्मात् इति=अव्यङ्गः ॥

Vishnu is the part or portion of all yagya. Hence He is called अव्यङ्गः.

Gita states in 9-23, 5-29, 13-23—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥ ९-२३ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥ ५-२९ ॥

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ॥ १३-२३ ॥

6. **विः=गरुडः, तद्विरुद्धा अविः=शेषः तांसन्नङ्गं यस्य, सः= अव्यङ्गः ॥**

Vishnu is having abode in Sesha who is the enemy of Garuda.

7. **Vishnu is called अव्यङ्गः, because—**
   - (i) He is not knowable fully.
   - (ii) He is full with knowledge and auspicious qualities.

॥ श्रीः ॥

१३५. वेदाङ्गः—ओं वेदाङ्गाय नमः ओं ॥

1. **वेदाः अंगभूता यस्य सः वेदांगः ॥**

Vishnu is called 'वेदांगः' because He has Vedas in His angas (limbs)—

" तस्य यजुरेव शिरः " इत्यादि श्रुतेः ॥

2. **वेदाः वेदाभिमानि देवाः । अंगे यस्य इति वेदांगः ॥**

Vishnu created the presiding deities of Vedas and kept them in His angas.

3. **वेदाः तन्नाम्नी रमा । अंगे यस्य=वेदांगः ॥**

Vishnu is called 'वेदांगः' since He has Mahalakshmi in His chest.

स्मरणीयमुरो विष्णोरिन्दिरावासमीशितुः ।
अनन्तमन्तवदिव भुजयोः अन्तरं गतम् ॥
ईशितुः विष्णोः इन्दिरावासं उरः स्मरणीयम् ॥

Vishnu who is the Swami and whose chest is to be meditated upon which is the residence of Mahalakshmi.

4. वेदस्य अंगं भारतादिकम् । यस्मात्—वेदांगः ॥

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
इत्यादेः वेदस्य अंगं भारतादिकम् ॥

Mahabharatha and other Puranas are parts or limbs of Vedas. Vishnu is called 'वेदांगः' since He composed Bharatha and others in the avatar of Sri Vedavyasa. The authority 'Narayana Ashtaksharakalpa' states—

वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम् ।
भारतं पञ्चरात्रं च मूलरामायणं तथा ।
पुराणं भागवतं चेति संभिन्नशास्त्रपुंगवः ॥

Skanda Purana states—

भारतं चापि कृतवान् पञ्चमं वेदमुत्तमम् ।
दशावरार्थं सर्वत्र केवलं विष्णुबोधकम् ।
परोक्षार्थं तु सर्वत्र वेदादपि उत्तमं तु यत् ॥

Naradeeya Purana states—

ब्रह्माद्यैः प्रार्थितः विष्णुः भारतं संचकार ह ।
यस्मिन् दशार्थाः सर्वत्र न ज्ञेयाः सर्वजन्तुभिः ॥
सद्ब्रह्मसूत्र वरभारत तन्त्रपूर्व-
निर्माण निर्मलमते अखिलदोषदूर ॥

In the avatar of Sri Vedavyasa, Vishnu did Brahma-sutras, Supreme Mahabharatha and classified Vedas with supreme arrangement and order.

|| श्रीः ||

१३६. वेदवित्—ओं वेदविदे नमः ओं ॥

1. वेदं विन्दयति=प्रापयति मत्स्यादिरूपेण ब्रह्मादीन् प्रति इति=
 ' वेदवित् ' ॥

Vishnu is called as 'वेदवित्' because He, in the avatars of 'Matsya' and 'Hayagreeva', made available Vedas to Chaturmukha Brahma and to other Supreme deities.

मत्स्यस्वरूप लयोदविहारिन्
वेदविनेतृचतुर्मुखवन्द्य ॥

In the avatar of Divine Fish in the pralaya water, He was sporting and made known Vedas to Chaturmukha Brahma and then He was prostrated and worshipped by him.

In the avatar of 'हयग्रीव', Lord Vishnu again protected the Vedas and taught to Chaturmukha Brahma.

यज्ञैतरेयकपिलर्षभदत्तधन्वं
तर्यश्वसन्मुख कुमारसुयोषिदात्मन् ॥

अश्वसन्मुखः — अश्ववत् सन्मुखं समीचीनमुखं यस्य सः हयग्रीवः ॥

"यदा नारायणः स्व नाभिकमलाद्ब्रह्माणं ससर्ज, तदा नारायणानुज्ञया द्रुहिणः तपः कृत्वा वेदान् प्राप ॥

When Vishnu–Narayana created Chaturmukha Brahma out of His lotus navel, then that Chaturmukha Brahma did penance of high order and received Vedas from Him.

तदा हरेः कर्णाभ्यां मधुकैटभनामानौ दैत्यौ जातौ ।

At that time, from the Ears of Hari, the daityas by name Madhu and Kaitabha, were born.

कमले स्थितं ब्रह्माणं दृष्ट्वा, तद्वेदापहारं कृत्वा, रसातलं गतौ ।

They saw Chaturmukha Brahma seated in the lotus navel and they snatched away the Vedas and proceeded to the underground world Rasathala loka. [Chaturmukha Brahma knowing the desire of Vishnu left them to do so.]

तदा हंसवाहनप्रार्थितः सन्, नारायणः, तौ वंचयितुं वेदस्वरं चक्रे। तदा तौ वेदशब्दं श्रुत्वा, वेदान् रसातले संस्थाप्य, नारायणाद्वेदापहारकर्तुं आगतौ। तस्मिन् काले हरिः हयग्रीवः भूत्वा, रसातलस्थान् वेदान् आदाय, ब्रह्मणे दत्वा, दृष्टिविषयरहितः भूत्वा पद्मनाभः सन् सुष्वाप ॥

At that time special prayers were made by Chaturmukha Brahma. Then Narayana created the sounds of Vedas. Then those daityas placed the Vedas under the Rasathala and came for fight. Sri Hari took the Vedas and gave them to Chaturmukha Brahma. Later they came to fight with him and as per his words they went to fight with Sri Hari and were killed.

तत्काले पद्मनाभसमीपं गत्वा, तेन साकं युद्धं कृत्वा, तेन हरिणा हतौ ॥

॥ श्रीः ॥

१३७. कविः—ओं कवये नमः ओं ॥

1. कविः = सर्वज्ञः ॥

Vishnu is called 'कविः' because He knows all and everything.

Sruti states—

(i) 'कविः मनीषी' इति।

Smriti states—

(ii) 'त्वं कविः सर्ववेदनात्' इति ब्राह्मे।

Gita states 8–9—

कविं पुराणं अनुशासितारं
अणोरणीयांसं अनुस्मरेद्यः ।

Bhashya states—

कविं सर्वज्ञं 'यः सर्वज्ञः' इति श्रुतेः ॥

2. 'कु' शब्दे अच इरिति इः ॥ स्तुत्यः इति ॥

Vishnu is called 'कविः' since He is being worshipped by all.

3. ईशावास्य उपनिषत् (मन्त्रः ८)—कविः मनीषी परिभूः स्वयम्भूः ॥

Srimad Acharya in his Bhashya quotes from Varaha Purana—

एवं भूतोऽपि सार्वज्ञात् कविः इत्येव शब्द्यते ॥

Vishnu is called कविः because He is all-knowing and is सर्वज्ञः ।

4. Under ईशावास्य the same Eighth Mantra, Srimad Acharya quotes in his Bhashya from Varaha Purana as—

एवं भूतोऽपि सार्वज्ञात् 'कविः' इत्येव शब्द्यते ॥

Vishnu is called कविः because He is Omniscient and All-knowing and Master of all knowledge.

5. कविः because He sees beyond. He is Kavi because He cognises all that is beyond ordinary perception.

स एव क्रान्तदर्शित्वात् कविः इति उच्यते बुधैः ॥

॥ श्रीः ॥

१३८. लोकाध्यक्षः—ओं लोकाध्यक्षाय नमः ओं ॥

1. लोकानां अध्यक्षः=अधिपतिः=लोकाध्यक्षः ॥

Vishnu is called 'लोकाध्यक्षः' because He is the Master of the worlds.

"अध्यक्षः अधिपतिः प्रोक्तः यदक्षाण्यस्य चोपरि ।"

इति शब्दनिर्णये ।

2. प्रकाशरूपत्वात् लोकः अध्यक्षः अधिपतिः । स च असौ अध्यक्षश्चेति=लोकाध्यक्षः ॥

Vishnu is called 'लोकाध्यक्षः' because He is brightest and is glittering. He is also the Master of the Universe.

3. लोकानां अधि=लोकाधि, न विद्यते क्षं=क्षयः यस्य सः, अक्षः लोकाधिः च असौ अवक्षश्चेति ॥

He is called 'लोकाध्यक्षः' since Vishnu is the Master of the Universe and at the same time, He has no destruction of any type at all.

4. **Paramatma is the person who is the Master** of all now present, of all in the past and of all in future. Kataka Upanishad states—

य इदं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥

एतद्वै तत् ॥ २-१-५ ॥

This Paramatma is the enjoyer of all happiness. He is the Sole Master of all the present, past and future entities. That Paramatma is very near to Jeeva and is residing in the heart of the Jeeva.

॥ श्रीः ॥

१३९. सुराध्यक्षः—ओं सुराध्यक्षाय नमः ओं ॥

1. सुराणां अध्यक्षः=सुराध्यक्षः ॥

Vishnu is the Master of all Devatas. Hence He is called 'सुराध्यक्षः'।

2. सुष्ठु राध्य आराध्यः साध्यः=सुराध्यक्षः ॥

Vishnu is called 'सुराध्यक्षः' because He is being worshipped and praised well by all. Vishnu is the final destiny to be reached by the devotee.

3. सुराध्यश्चासौ क्षश्च=सुराध्यक्षः ॥

Vishnu is called 'सुराध्यक्षः' because He is the subject matter of perception to the uttama devatas like Chaturmukha Brahma and others.

4. सुराधिकत्वात्सुराधि देवेन्द्रः तस्य अक्षीणि यद्विषये सः इति=
सुराध्यक्षः ॥

Vishnu is called 'सुराध्यक्षः' since He is superior to all devatas in all aspects and respects.

5. कलत्रं कमला यस्य, पुत्रः कमलसंभवः ।
शिवाः सेवकाः तस्मै नमो विश्वकुटुम्बिने ॥

For Paramatma, Mahalakshmi is the wife always serving Her Master. Chaturmukha Brahma is the son who does seva to the Master. Siva and others always serve Him as the Master and all of them are His most obedient servants. Hence Vishnu is called as 'सुराध्यक्षः'।

6. **In Dwadasha Stotra**, Srimad Acharya in the Eleventh Adhyaya repeatedly states—

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

Paramatma is the Master, Lord of all devatas and Chaturmukha Brahma, Devendra and all Devatas shall adore His Lotus Feet. Therefore Vishnu is 'सुराध्यक्षः'।

He is the person responsible for all the Devatas and so naturally He is the Master.

सर्वदेवादि देवस्य=सर्वदेवानां, आदिदेवः=कारणभूतः, तस्मात् सुराध्यक्षः विष्णुः इति ॥

॥ श्रीः ॥

१४०. धर्माध्यक्षः—ओं धर्माध्यक्षाय नमः ओं ॥

1. धर्मस्य अध्यक्षः=धर्माध्यक्षः ॥

Vishnu is called 'धर्माध्यक्षः' since He is the unique Master of all dharmas.

2. धर्माध्यक्षः=धारकत्वात् धर्मः अभ्यधिकान्यक्षाणि इन्द्रियाणि यस्य सः अध्यक्षः । धर्मश्चासौ अध्यक्षश्च=धर्माध्यक्षः ॥

Vishnu is the support and wearing the entire universe. He has many indriyas. Hence He is called 'धर्माध्यक्षः' ।

3. धर्माध्यक्षः विष्णुः विशेषेण धर्म उपदेश कृतत्वात् ॥

Vishnu is called 'धर्माध्यक्षः' because He did preaching of dharma in a special way which was unique.

4. **In Gita 2-31,** a very special meaning is given for the Verse—

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

Here धर्म=means God Vishnu; the universal upholder and sustainer of all. The war has to be carried out in a truly religious spirit, not to fight for lucre, but for the sake of *Dharma* (Sri Krishna) and simply to please Him.

5. **For भगवद्गीता, there may be an objection** as to why Mangalacharana was not done? The answer would be

that Bhagavad Gita is a part of Bharatha and while doing Bharatha, Mangalacharana has been done.

Further, even for Bhagawad Gita, Mangalacharana has been done by the first quarter of the opening verse as–

धर्मक्षेत्रे कुरुक्षेत्रे—which means धर्म ! क्षेत्रे क्षेत्रे कुरु ।

धारकत्वात् धर्म इति—Sri Krishna is addressed as 'Dharma' because He alone is the protector of dharmas. Hence He is 'धर्माध्यक्षः' ।

6. **The authority states—**

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्ष इति क्रमात् ।
अनिरुद्धः स विज्ञेयो लोकाध्यक्षादिनामवान् ॥

Aniruddha Roopi Bhagawan is called by these names.

॥ श्रीः ॥

१४१. कृताकृतिः—ओं कृताकृतये नमः ओं ॥

1. कृताकृतः, कृतेन=कर्मणा अकृतः कृताकृतः, कृतोऽकृतो मोक्षो येन इति ॥

Vishnu is called 'कृताकृतः' because by Karmas directly Moksha cannot be reached. That Vaikunta was created by the Lord.

In Bhagavatham, under the Eighth Skandha, Fifth Adhyaya, Fifth Sloka runs thus—

वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः ।
रमया प्रार्थ्यमानेन देव्या तत्प्रियकाम्यया ॥ ५ ॥

2. कृतमपि अकृतं येन सः कृताकृतः ॥

Vishnu is called 'कृताकृतः' because tho' He does it, is dealt as not done, by Him, because,

1 2 3
अप्रयत्नात् स्वतन्त्रत्वात् फलानां च विवर्जनात् ।
क्रियायाश्च स्वरूपत्वात् अकर्तेति च तं विदुः ॥
4

The acts of Vishnu

(i) are without any efforts
(ii) are independent
(iii) have no nexus or attachment to the results as in the case of others.
(iv) are in the very nature of Vishnu.

3. कृता=कार्यरूपं, अकृतिः=कारणम् ॥

Vishnu is both. Hence He is called कृताकृतिः । Vishnu is called 'कृताकृतिः' since He is both the result and the cause. Vishnu is both the proximate cause and intermediate cause. He is the मुख्य कारण as well as अवान्तर कारण ॥ The Sutra 1–4–15 ओं कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ओं establishes this truth.

4. **Karma is of two kinds :** (i) Pravartaka dharma or Karma which prolongs the samsara and (ii) Nivartaka Karma which puts an end to it.

For both of them, Paramatma is the bestower of fruits.

अनित्य नित्यफलदौ प्रवर्तकनिवर्तकौ ।
दद्रौ यस्य स्वरूपं यः कृताकृतः इति ईरितः ॥

Paramatma is called as 'Kritha' because He is the bestower of fruits of a transitory nature. Paramatma is called as 'Akrita' because He confers eternal fruits on those who practise Nivartaka-Karmas.

Therefore Paramatma is called as कृताकृतः ॥

5. **Paramatma can do anything.** He is Krita and He can abstain from doing anything Akrita.

कर्तुं अकर्तुं समर्थः कृताकृतः ॥

|| श्रीः ||

१४२. चतुरात्मा—ओं चतुरात्मने नमः ओं ॥

1. चत्वार आत्मानः—आत्मा, अन्तरात्मा, परमात्मा, ज्ञानात्म लक्षणा यस्य इति चतुरात्मा ॥

Vishnu is called 'चतुरात्मा' since He has all the qualities of the four Atmas known as (1) Atma, (2) Antharatma, (3) Paramatma and (4) Gyanatma.

2. यद्वा चत्वार आत्मानो देहाः स्वरूपाणि यस्य इति=चतुरात्मा ॥

Vishnu is called 'चतुरात्मा' since He has four kinds of bodies (tho' all are the same). In Markandeya Purana it is stated—

परमात्मा चतूरूपः सर्वप्राणिशरीरगः ।
विश्वश्च तैजसः प्राज्ञस्तुरीयश्चेति कथ्यते ॥ इति ।

The four roopas are called—

(1) विश्वः—Who protects all the creatures in the wakeful state.

(2) तैजसः—Who protects all the creatures in the dreamful state.

(3) प्राज्ञः—Who protects all the creatures in the sound sleep state.

(4) तुरीयः—Who protects all in the Moksha-heaven.

3. चतुरः=कुशल आत्मा=चतुर्मुखः यस्मात् इति चतुरात्मा ॥

Vishnu is called 'चतुरात्मा' since He has made Chaturmukha Brahma as the fit person. He created him from His lotus navel.

4. In respect of Paramatma being called as आत्मा as well as अन्तरात्मा, the Sutra—

॥ ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं ॥ १-२-११ ॥

is very clear. In the Bhashya, Srimad Acharya has cited Brihatsamhita as—

आत्मा अन्तरात्मा इति हरिरेक एव द्विधा स्थितः ॥
निविष्टो हृदये नित्यं रसं पिबति कर्मजम् ॥ इति

Paramatma, in the Roopa of Atma, resides in our hearts in the body and in the roopa of अन्तरात्मा resides in the heart of the soul.

परमात्मा is only Vishnu. He is the Uttama Atma.

ज्ञानात्मा is only Vishnu. Taittireeya Upanishad states Him to be as सत्यं ज्ञानं अनन्तं ब्रह्म and this is clarified by the roopas as प्राणमय, मनोमय, अन्नमय, विज्ञानमय and आनन्दमय.

This मनोमय and विज्ञानमय are the same as ज्ञानात्मा ।

॥ श्रीः ॥

१४३. चतुर्व्यूहः—ओं चतुर्व्यूहाय नमः ओं ॥

1. चत्वारः व्यूहा वासुदेवाद्याः यस्य असौ चतुर्व्यूहः ॥

Vishnu is called 'चतुर्व्यूहः' since He has four roopas like Vasudeva, Sankarshana, Pradymna and Aniruddha.

2. चत्वारः व्यूहा आत्माद्याः यस्य असौ चतुर्व्यूहः ॥

Vishnu is called 'चतुर्व्यूहः' since He has four roopas like Atma, Antharatma, Paramatma and Gyanatma.

3. In Mahabharatha Tatparya Nirnaya, it is said—

परमात्मा—Paramatma

वासुदेवः Vasudeva	संकर्षणः Sankarshana	प्रद्युम्नः Pradyumna	अनिरुद्धः Aniruddha
↓	↓	↓	↓
bestows Moksha on the Jeevas. Mahalakshmi as the Roopa of Maya is with Him.	functions as the destroyer. Mahalakshmi as the Roopa of Jaya is with Him.	functions as the creator. Mahalakshmi as the Roopa of Kriti is with Him.	functions as the sustainer. Mahalakshmi as the Roopa of Shanti is with Him.

Vishnu is called as 'चतुर्व्यूहः' because He takes such four Roopas as Vasudeva, Sankarshana, Pradyumna and Aniruddha and does all the functions.

इत्थं विचिन्त्य परमः स तु वासुदेव[1]
नामा बभूव निजमुक्तिपदप्रदाता ।
तस्याज्ञयैव नियताऽथ रमापि रूपं
बभ्रे द्वितीयमपि यत्प्रवदन्ति मायाम् ॥ ६ ॥

[2]संकर्षणश्च स बभूव पुनः सुनित्यः
संहारकारणवपुः तदनुज्ञयैव ।
देवी जयेत्यनुबभूव स सृष्टिहेतोः
[3]प्रद्युम्नतामुपगतः कृतितां च देवी ॥ ७ ॥

स्थित्यै पुनः स भगवाननिरुद्धनामा[4]
देवी च शान्तिरभवच्छरदां सहस्रम् ।
स्थित्वा स्वपूर्तिभिरभूभिरचिन्त्यशक्तिः
प्रद्युम्नरूपक इमान् चरमात्मनेऽदात् ॥ ८ ॥

4. **Paramatma tho' only One, manifests into Four Forms and they are called as चतुर्व्यूहः ॥**

जाग्र-स्वप्न-सुषुप्त्यादौ व्यूहावस्था चतुष्टये ।
एतैः विशिष्ट मूर्तित्वात् 'चतुर्व्यूहः' इति ईरितः ॥

॥ श्रीः ॥

१४४. चतुर्दंष्ट्रः---ओं चतुर्दंष्ट्राय नमः ओं ॥

1. **चतस्रो दंष्ट्रा यस्य सः चतुर्दंष्ट्रः ।**

Vishnu is called 'चतुर्दंष्ट्रः' since He has four fierceful teeth.

2. **It also means** that with His teeth, He did anugraha to Chaturmukha Brahma and this चतुर्दंष्ट्रः means mainly the Avatara of Varaha.

Mahabharatha Tatparya Nirnaya states in 3–38 :

ततः स मग्नामलयो लयोदधौ
महीं विलोक्याशु हरिर्वराहः ।
भूत्वा विरिञ्चार्थमिमां सशैलाम
उद्धृत्य वारामुपरि न्यधात् स्थिरम् ॥

Supreme God, who has no laya, saw the Earth merged into the Pralaya waters. Then He took the avatara of Sveta Varaha and lifted the Earth from the water. He placed it so, for the sake of Chaturmukha Brahma.

ततो हिरण्याक्ष उदारविक्रमो
दितेः सुतो योऽवरजः सुदार्थे ।
धात्रार्थितेनैव वराहरूपिणा
धरोद्धृतौ पूर्वहतोऽब्जतोद्भवः ॥ ४० ॥

Hiranyaksha, the son of Kasyapa, and the younger brother of Hiranyakasipu, was killed at the request of Chaturmukha Brahma, by Paramatma in the Form of Varaha, which is one of the ten incarnations of the Supreme God.

Sri Vadiraja Mahan says as—

अचलावयवनीलाब्ज दंष्ट्र । अचल-अवयव-नीलाब्ज-दंष्ट्र अचलावयवा भूम्यवयवा एव नीलाब्जवत् नीलसरोजवत् यस्यां तादृशी । दंष्ट्रा प्रान्तदन्तो यस्य तादृशा ॥

Your Canine Teeth (Korai Teeth) appear like indeevara flowers (dark flowers—blue water lily) they appear black in colour by reflecting your Black Body.

॥ श्रीः ॥

१४५. चतुर्भुजः—ओं चतुर्भुजाय नमः ओं ॥

1. चत्वारो भुजा यस्य सः चतुर्भुजः ॥

Vishnu is called 'चतुर्भुजः' because He has four shoulders.

2. भुङ्क्ते भुनक्तीति भुजः । चतुर्णां धर्मार्थकाममोक्षाणां भुजः चतुर्भुजः ॥

Vishnu is called 'चतुर्भुजः' since He makes Dharma, Artha, Kama and Moksha to be experienced by the deserved.

3. चतुर्भ्यः वेदेभ्यः भवति इति चतुर्भुज्ञानं तेन जायते अभित्याज्यते इति चतुर्भुजः ॥

Vishnu is called 'चतुर्भुजः' since He can be known only by the four Vedas.

4. Srimad Bhagavatham 10th Skandha—Adhyaya 4— Verse 10 states—

तमद्भुतं बालकं अंबुजेक्षणं
चतुर्भुजं शंखगदाद्युधायुधम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम ॥ १० ॥

Sri Sukacharya describes about the birth of Lord Krishna which was seen by His father Vasudeva in the prison cell. The glorious child had *four shoulders bearing Conch. Chakra, Gada and Padma respectively*; and wearing golden silk cloth and having Kausthubha mani on the neck, etc.

5. In Bhagavat Gita under the 11th Chapter, Arjuna begs of Lord Krishna after having seen the great Viswaroopa as under 11–46—

किरीटिनं गदिनं चक्रहस्तं
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण **चतुर्भुजेन**
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

Arjuna pleads that he wanted to see the old earlier roopa with crown on the head and with four shoulders (or arms) having gada, chakra, etc., and begged to complete that great Viswaroopa.

6. In Bhagavatham 10–54–4, Sukacharya describes in the mouth of the asura Kalayavana about Lord Krishna.

वासुदेवो ह्ययमिति पुमान् श्रीवत्सलांच्छनः ।
चतुर्भुजोऽरविंदाक्षो नवमाल्यतिसुन्दरः ॥

7. In Dwadasa Stotra 1–6, Srimad Acharya states—

शंख चक्र गदा पद्म धराश्चित्या हरेर्भुजाः ।
पीनवृत्ता जगद्रक्षा केवलोद्योगिनोऽनिशम ॥ ६ ॥

The satvic souls should meditate on the four shoulders of Hari which are stout and bearing conch, chakra, gada and lotus flowers. The four shoulders always protect the satvic souls as the primary job.

8. In Bhagavatha, Second Skandha, it is stated—

" केचित् स्वदेहांतर्हृदयावकाशे
प्रादेशमात्रं पुरुषं वसन्तं ।
चतुर्भुजं कञ्जरथांगशंख-
गदाधरं धारणया स्मरन्ति ॥ "

9. चतुर्भुजमुदाराङ्गं चक्राद्यायुधभूषणम् ॥

Paramatma is possessed of four arms. He is of generous nature to a great extent. He has discus and other weapons and ornaments in those four arms.

10. तमसः परमो धाता शंखचक्रगदाधरः ॥

He who is in a place beyond darkness—the material world and who wields the conch, discus and mace.

11. Srimad Bhagavatham states—

श्रीवत्साङ्कं घनश्यामं पुरुषं घनमालिनम् ।
शंखचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥ (४-९-३०)

Lord Vishnu has the mark of 'Sri Vatsa' on the chest (or has the sitttng place of Goddess of Fortune). His body is with golden hue and is deep bluish. The Lord wears a garland of flowers. He is always eternally manifest with Four Hands. In them, He holds (i) a conch-shell (Sankha) (ii) Chakra (iii) Gada and (iv) Lotus Flower.

|| श्रीः ||

१४६. भ्राजिष्णुः—ओं भ्राजिष्णवे नमः ओं ॥

1. भ्राजिष्णुः दीप्तिमान् इति ॥ प्रकाशमानत्वात् भ्राजिष्णुः ॥

Vishnu is called 'भ्राजिष्णुः' since He has all the brightness and splendour.

2. **Paramatma is called** 'भ्राजिष्णुः' because of unlimited and immeasurable effulgent Entity is He.

Gita states in 11-12—

दिविसूर्यसहस्रस्य भवेत् युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात भासस्तस्य महात्मनः ॥

The effulgence of Sri Vishnu was like that of thousand Suns appearing in the sky at a single point of time. Srimad Acharya states that सहस्रशब्दः is अनन्तवाची—infinite Suryas appearing at a time. Such is the effulgence of Sri Krishna who is भ्राजिष्णुः ।

3. **While Lord Parasurama appeared** before the King Dasaratha, Srimad Acharya states in Nirnaya in 4-40 as—

तदन्तरे सोऽथ ददर्श भार्गवं
सहस्रलक्षामित भानुदीधितिम् ॥

The effulgence of Parasurama, Who is भ्राजिष्णुः was more than thousands and lakhs of Suns shining at a time.

|| श्रीः ||

१४७. भोजनं—ओं भोजनाय नमः ओं ॥

1. भुज्यते सर्वैः उपजीव्यते इति भोजनम् ॥

Vishnu makes all to live in obedience to Him, and under His guidance.

2. भुज्यते अनेन इति भोजनम् ॥

By the devotees, He is enjoyed like food. So He is called 'भोजनं'.

3. सुखेन अनुभूयते इति भोजनम् ॥

Since He is enjoyed with pleasures by His devotees, He is called as 'Bhojanam'

Gita states !0–9 :

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

The Jnanins always have minds in God. They also always do activities which are connected to Him only. About ME they teach to the sishyas. They speak about ME and discuss about ME with each other. They are contented with the worldly pleasures like eating and aspire and enjoy heavenly happiness which means they make Paramatma as the food for their thoughts, activities. etc., etc. Hence Paramatma is called as 'Bhojanam'.

॥ श्रीः ॥

१४८. भोक्ता—ओं भोक्त्रे नमः ओं ॥

1. सर्वसार भोक्तृत्वात् भोक्ता ।

Vishnu is called 'भोक्ता' since He is enjoying only the good essence of all articles.

Skanda Purana states :

अक्लिष्टत्वात् स्वतन्त्रत्वात् अशुभस्य च वर्जनात् ।
अभोक्ता शुभभोक्तृत्वात् भोक्तारं चेति तं विदुः ॥
इति स्कान्दे ॥

That Vishnu is called 'भोक्ता' because He takes only 'शुभ' items. He never takes unhappy or ugly items. He is independent.

In the famous Adhikaranam, by name 'Guhadhikaranam' 1-2-11 and 1-2-12: under the aphorism—

॥ ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥

in the Bhashya, Srimad Acharya cites Padma Purana Vakya:

"शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥"

Hari takes the effect of Subha dharmas; but not that of asubha dharmas. Tho' He is always full and complete, still it is unkown as to why He takes these Subha dharmas.

In Bhagavat Gita 15-9: it is stated: Sri Hari takes into account the good essence of sound, roopa, touch, rasa, smell of all articles.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥

2. In Bhagavat Gita Sri Krishna states in 9-24 as—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्वेनातः च्यवन्ति ते ॥

अहं हि एव—Myself only **भोक्ता च**=is receiving all the havis in **सर्वयज्ञानां**=in all the yagyas performed by all. **प्रभुः च**= I am the Master and Sarvapravarthaka. **वे**=those who understand that I am Sarvottama. **तत्वेन**=Others like Chaturmukha Brahma and others are My servants, I am the total pravarthaka of all yagas, **न अभिजानन्ति**=if they fail to understand this in a deep way, then **अतः च्यवन्ति**=

they slip away from the heavens and are again born in the world.

3. Srimad Acharya states in आथर्वणोपनिषत् Bhashya, from Tatwasāra as--

स्वतन्त्रेणैव भोक्तृत्वात् दुःखाभोगाच्च सर्वदा ।
अभोक्ता चैव भोक्ता च भगवान् विष्णुः अव्ययः ॥ इति ।

Vishnu is called 'भोक्ता' because He always takes, consumes, enjoys independently. He never takes unhappiness or inauspicious items and so He is called as अभोक्ता also in that sense.

That Bhagawan Vishnu is so great and is never perishable in any manner.

॥ श्रीः ॥

१४९. सहिष्णुः—ओं सहिष्णवे नमः ओं ॥

1. भक्तापराधसहनशीलः=सहिष्णुः ।

Vishnu is called 'सहिष्णुः' because He tolerates the offences committed by His devotees.

2. अनभिभाव्यत्वात् च सहिष्णुः ।

Vishnu is called सहिष्णुः because He controls and defeats all enemies.

3. सहिष्णुः=the amount of tolerance that Vishnu has, nobody else can even think of this quality. This is because Vishnu alone has the capacity to do anything, not to do anything, to do anything in any different way. कर्तुं अकर्तुं अन्यथा कर्तुं समर्थः विष्णुः । Still Paramatma tolerates every second and does only according to the *Vedic* mandates and injunctions. This is to save the validity of the Vedas,

When the validity of the Vedas is protected then dharmas and adharmas are saved in the Jagat and then only there will be a cultured society, peace, etc., in the world. So Paramatma, tho' He is not bound to any rules and regulations, and is totally beyond and above them, still out of tolerance does as per Vedic Vakyas. He is the best सहिष्णुः ॥

4. **Paramatma Vishnu is called as 'सहिष्णुः'** because—it is His nature to forgive the immeasurable sins of the people, when they become well disposed towards Him—accumulated sins which have been committed before and are about to be committed later; sins committed consciously or unconsciously, by all the organs of senses at all times and in all ways; sins committed by not observing injunctions or by doing the acts forbidden by the sastras etc., are forgiven and tolerated by Him, in the case of His real, swabhavic devotees who do such things by the influence of Kali. Hence He is called as **'सहिष्णुः'** ॥

प्रागूर्ध्वं संचितानां च बुद्ध्वा च करणैः सदा ।
कृतानां सर्वथा तेषां निषेध-विधिसाधनम् ।
अतीत्य क्रियमाणानाम असत्सेवानुबन्धिनां ।
सर्वसहेन स्वेनापि दुस्सहानां विशेषतः ।
स्वभक्त विषयाणां च निर्मर्याद-कृतैनसाम् ।
सहनैन-स्वशीतलत्दात् 'सहिष्णुः' इति विश्रुतः ॥

॥ श्रीः ॥

१५०. जगदादिजः—ओं जगदादिजाय नमः ओं॥

1. जगतः आदिः कारणं जगदादिः चतुर्मुखः स जायते यस्मात्= जगदादिजः ॥

Vishnu is called 'जगदादिजः' because He creates Chaturmukha Brahma who is the first cause for the creation of others.

2. गदस्य आदिजः गदादिजः । जश्चासौ गदादिजश्चेति= जगदादिजः ॥

Vishnu is called 'जगदादिजः' because He is elder to 'Gada' and also He wins always.

In Sumadhva Vijaya, reference is made about this brother of Lord Krishna, in the 4th Canto Verse 26.

निशाचरारेरिव लक्ष्मणः पुरा
वृकोदरस्येव सुरेन्द्रनन्दनः ।
गदोऽथ शौरेरिव कर्मकृत्प्रियः
सुभक्तिमान् विश्वविदोऽनुजोऽभवत् ॥ २६ ॥

A beloved brother was born to the omniscient Vasudeva who served him with intense devotion and love. He was dear to Vasudeva (Srimad Acharya) as was Lakshmana to Lord Ramachandra, the adversary of the asuras, and Arjuna, the son of Indra to Bheemasena and *Gada* to Lord Sri Krishna.

3. In Atharvana Upanishad, it is said—

ब्रह्मा देवानां प्रथमः संबभूव,
विश्वस्य कर्ता भुवनस्य गोप्ता ॥

For all the worlds, the creator as well as the protector is Chaturmukha Brahma. This Chaturmukha Brahma was born first from Vishnu, earlier to other Devatas. Hence Vishnu is called as जगदादिजः ।

4. जगत् आदिजः Paramatma is present even before the Jagat and He is there for the creation of the Jagat. He was the Person available at the origin and at the beginning.

In Tatparya Nirnaya, it is said in 1–63 as—

एको नारायण आसीत्
न ब्रह्मा न च शङ्करः ।
वासुदेवो वा इदमग्र आसीत्
न ब्रह्मा न च शङ्करः ॥ ६३ ॥

During Pralaya Narayana alone was present. Neither Chaturmukha Brahma nor Sankara was present. Before commencement of creation, Vasudeva alone was present, (Hence He is called जगदादिजः)neither Chaturmukha Brahma nor Sankara was present.

॥ श्रीः ॥

१५१. अनघः—ओं अनघाय नमः ओं ॥

1. न विद्यते अघं=पापं तदुपलक्षितयावद्दोषो यस्य सः अनघः॥

Vishnu is called '**अनघः**' since He has no defects or mistakes in Him

2. न विद्यते अघं दुःखं पापं वा यस्य इति अनघः ॥

Vishnu is called 'अनघः' since there is no sin or unhappiness or grief in Him.

'निरनिष्टो निरवद्यः' इति श्रुतिः ।

This Sruti is the authority for this.

3. The entire Second Adhyaya in the Para Vidya Brahma Sutras consisting of 159 aphorisms shows that there is no iota of defect, drawback or any kind of lacking in Him. The definition or lakshana to Vishnu was given in the second Sutra as ओं जन्माद्यस्य यतः ओं 1-1-2. The objections on this lakshana are totally cleared in the four padas of the second Adhyaya. In the first pada—Yukthi Pada there

are 38 sutras in which the reasons which may appear as against this lakshana, have been answered.

In the second pada—Samaya pada there are 45 sutras, in which all objections by various other religions/philosophies have been answered.

In the third pada, in 53 Sutras, all contradictions between various Srutis which object to this lakshana have been answered.

Likewise, in the fourth pada, in twenty-five sutras contradictions between Srutis coupled with Nyaya have been removed.

Thus it is proved that there is no defect at all in the Lakshana given to Sri Vishnu in the Sutra. He is without any defects/drawbacks. Therefore what was proved earlier as विष्णुः अनन्तकल्यणपरिपूर्णः, जगत् जन्मादि कर्तृत्वात् is fully and totally correct and justified.

|| श्रीः ||

१५२. विजयः—ओं विजयाय नमः ओं ॥

1. स्वमहिम्ना जगद् विजयते इति=विजयः ॥

By His mahima (glories) He wins the Universe. Hence Vishnu is called 'विजयः'.

2. विशिष्टो जयो यस्येति=विजयः ॥

Vishnu is having special victories and so He is called 'विजयः'।

3. विः पक्षी गरुडो वेर्जयो यस्मात् इति=विजयः ॥

Vishnu is called 'विजयः' because He creates victory to Garuda.

4. **Vishnu wins over all the daityas** in order to save the Devatas who are His Bhakthas.

Talavakara Upanishad states in 3–1 as ब्रह्म ह देवेभ्यो विजिग्ये ॥

ब्रह्म = Vishnu, देवेभ्यः = for the purposes of devatas, विजिग्ये = won all the daityas, ह = This is authentic.

5. **Paramatma is called as 'विजयः'** because there is no defect in Him. To emphasise this point only, He allowed Jarasandha to take up battle with Him eighteen times and in all those battles, Sri Krishna became victorious, because He is विजयः ।

He does the creation and destruction, thro' Chaturmukha Brahma and Rudra successfully. He lives in them in those Forms and does all works in a victorious manner.

The victories to Chaturmukha Brahma and Rudra in their respective spheres, were due only to 'Vijaya' Roopi Paramatma.

6. **When mother Kaikeyi sent Sri Rama** to the forest, she thought that she had victory over Sri Rama. But the truth is different. Actually it was a defeat to her.

(i) Because she lost her husband Dasaratha.

(ii) Her son Bharatha refused to remain those fourteen years in the city and lived in Nandigrama and so on and so there was an utter defeat for Kaikeyi.

For Sri Rama, going to the forest, is actually victory to His avatar. Because, going there, He killed many raakshasas and did anugraha to His devotees like Sarabhanga, Badari, Viswamitra, Vasista, Agastya, Bharadwaj, etc., etc. For Him always Victory only in every act. He is विजयः in the strict sense.

|| श्रीः ||

१५३. जेता—ओं जेत्रे नमः ओं ॥

1. जयशीलत्वात् जेता ॥

Vishnu is having the inherent quality of winning everything and so He is called as 'जेता'.

2. **Vishnu has the inherent quality** of winning over all, whether it is Nitya or Anitya entities; or whether the Chetanas are Mukthas or Amukthas. Even the nitya entities are very much subservient to Him. Nobody can defeat Him.

3. **Srimad Acharya in his Tatparya Nirnaya,** narrates about the challenge between Sri Hari and Sri Rudra, while narrating the incidence of Sri Parasurama and Sri Ramachandra's meeting while the marriage party of the King Dasaratha was returning from Mithila to Ayodhya.

ततो हि युद्धाय रमेशशङ्करौ
ऽव्यवस्थितौ ते धनुषी प्रगृह्य ।
यतोन्तरस्यैष नियामको हरि-
स्ततो हरोऽग्रेस्य शिलोपमोऽभूत् ॥ ४६ ॥

Those two, Sri Hari and Sankara, were requested by the Devatas who were anxious to show to the world the supreme truth as follows. 'We request you both to let us witness your opposing each other to fight, for establishing the supreme winning capacity.'

Then Sri Hari and Sankara prepared for the fight, holding their bows, Sarnga and Pinaka. Since Sri Hari is the inner controller, Sankara was unable even to move his hands and he stood motionless before Sri Hari as a stone.

Hence Sri Hari is always victorious and He is जेता in the strict sense.

4. **Further Sri Rama and Parasurama are one and the same.** So Sri Parasurama admitting his defeat with Sri Rama, is no defeat at all. When said so only, the daitya, by name 'Athula' sitting inside Parasurama will come out, who was meditating for the destruction of the Jagat. Sri Rama's arrow killed that asura and it is not victory for Sri Rama and defeat for Sri Parasurama. It is victory for both Sri Rama and Sri Parasurama and both are जेता and are Paramatma only in two different Roopas.

|| श्रीः ||

१५४. विश्वयोनिः—ओं विश्वयोनये नमः ओं ॥

1. विना=गरुडेन, शवति=गच्छति इति=विशुः ॥

न विद्यते योनिः=कारणं यस्य इति अयोनिः ।

विशुश्च असौ अयोनिश्च इति=विश्वयोनिः ॥

Vishnu is 'विश्वयोनिः' because He goes with Garuda and He has no cause for His avatar or existence due to others. He is independent.

2. विश्वस्य योनिः स्थानं इति विश्वयोनिः ॥

Vishnu is called 'विश्वयोनिः' because He is the efficient cause for all the entire world. The Sutra 1-1-2 states 'ओं जन्माद्यस्य यतः ओं' that Vishnu is the person who Creates and Protects the world and so He is called as 'Vishvayoni'.

3. विश्वं स्थानं अस्येति विश्वयोनिः ॥

Vishnu is called विश्वयोनिः because His abode is the Universe and He resides there.

4. विश्वं प्रकृतिः पूर्णत्वात् सायोनिः भार्या यस्येति विश्वयोनिः ॥

Vishnu is विश्वयोनिः because the Presiding Deity of Matter, Mahalakshmi, is His consort.

In Samaveda, Sarkarakshya Sruti, it is stated—

"विष्णोः योनिगर्भ सन्धारणार्था
महामाया सर्वदुःखैः विहीना ।
तथाऽप्यात्मानं दुःखिवन्मोहनार्थं
प्रदर्शयन्ती सह विष्णुना सा ॥"

In Sabda Nirnaya it is stated—

योनिः=भार्या, तथा स्थानं कारणं एव च ।

5. विश्वस्य वायोः योनिः=कारणं इति विश्वयोनिः ॥

Vishnu is called विश्वयोनिः because He is the reason for Sri Vayu.

6. Vishnu is having the world as His abode and there He gives appearance to save the satwic souls. Isavasya Upanishad states in the Mantra as—

ईशावास्यं इदं सर्वं यत्किंच जगत्यां जगत् ॥ इति ।

7. Paramatma to become as 'विश्वयोनिः' does not require anyone's help or aid. He is independent. The Sutra—

॥ ओं योनिश्च हि गीयते ओं ॥ १-४-२८ ॥

shows that He is responsible for the Jagat in both ways. यद्भूतयोनिं परिपश्यन्ति धीराः says आथर्वणोपनिषत् ॥ He can create of Himself as well as by taking the aid: "उभयात्मकसूतित्वात् वासुदेवः परः पुमान्" इति ॥

॥ श्रीः ॥

१५५. पुनर्वसुः—ओं पुनर्वसवे नमः ओं ॥

1. पुनःपुनः वसु द्रव्यं यस्मात् स=पुनर्वसुः ॥

Vishnu is called 'पुनर्वसुः' because He bestows with wealth again and again to the devotees.

2. सर्वत्र स्थितोऽपि कार्यार्थं देवादिषु पुनः वसति विशेषेण सन्निधत्ते इति पुनर्वसुः ॥

Vishnu is called 'पुनर्वसुः' because He is present specially in the Devatas again for getting done certain activities as a blessing to them, tho' He is always all-pervasive and present everywhere.

The authorities run like thus—

" तेषु एव लक्ष्मणाद्येषु त्रिष्वेवं च बलादिषु ।
नरार्जुनादिषु तथा पुनरावेश उच्यते ॥ "

इति महावराहे ।

The Mahavaraha Purana states that certain devatas like Lakshmana and others have special presence of God at times and do wonderful acts which are beyond their original capacity.

3. अजानतां कुयोगिनां रूपं प्रकाश्य, पुनः आच्छादयति इति पुनर्वसुः ॥

Vishnu is called 'पुनर्वसुः' because, for the bad yogins who are not bona fide and do not have intrinsic status, He shows His roopa and again hides the same from their vision.

4. Paramatma is called 'Punarvasu' because, "He is residing as the inner soul of gods beginning with Chaturmukha Brahma and Rudra".

ब्रह्मादिष्वपि देवेषु हि अन्तरात्मतता च यः ।
पुनः निवसनात् नित्यं 'पुनर्वसुः' उदाहृतः ॥

Chaturmukha Brahma tells Rudra—

"तव अन्तरात्मा मम च ये च अन्ये देहसंज्ञिताः" इति ॥

"Paramatma is the inner soul of yourself and myself as well as of all those who go by the name of embodied souls".

॥ श्रीः ॥

१५६. उपेन्द्रः—ओं उपेन्द्राय नमः ओं ॥

1. उपगत इन्द्रः अनुजत्वेन अनुग्रहार्थं इति उपेन्द्रः ॥

Vishnu is called 'Upendra' since He took avatar as the younger brother Indra and approached him.

2. उप=समीपे इन्द्रस्य समीपे विद्यमानत्वात् उपेन्द्रः ॥

Vishnu is called '**उपेन्द्रः**' since He is near to Indra and did anugraha to him.

3. इन्द्रस्य उपरि स्थितः इति उपेन्द्रः ॥

Vishnu is called '**उपेन्द्रः**' because Hc is far above Indra.

In Harivamsha it is stated—

ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरीश्वरः ।
उपेन्द्रः इति कृष्ण त्वां मे स्यन्ति भुवि देवताः ॥

Important Truth

Paramatma Vishnu is **सर्वशब्दवाच्य**—which means He is denoted by all sabdas. (Both **वर्णात्मक** as well as

ध्वन्यात्मक i e , sabdas created by letters and sabdas created by mere sound *per se.*). Mahalakshmi and Vayu are also denoted by all sabdas.

There is ample authority for this postulate and the main theme is from Aitareya Upanishad and Bhashya of Srimad Acharya thereon.

(१) तथैव सर्वनामानि प्रवर्तन्ते च मारुते ।

(२) श्रीः अपि अखिलशब्दोक्ता, विष्णुवत् न तु मुख्यतः ॥
etc. etc.

By this there is absolutely no similarity or identity in any full sense with Paramatma Tattwa at all, for the simple reason, that the connection between a sabda—वाचक and the thing denoted by that sabda—वाच्य, which is called वृत्तिः is of many kinds. In that, for God there are only two vrittis available (i) महायोग and (ii) महायोग रुढि। This is not available to anyone other than God. For others there are many vrittis, namely योगः, रूढि, रूढिलक्षणा, लक्षणा, रूढोपचार and so on. These are not at all applicable to God. They are inferior type of vrittis.

Then the next question will be as to whether any restriction to be made in the quantity of sabdas for denotation purposes to Vayu. The answer is in the negative. Because even तत्रैव प्रसिद्ध शब्दाः i.e., sabdas which have popularity only in God, also denote Vayu in a limited sense.

For this truth, this 'उपेन्द्र' शब्दः which is admitted a तत्रैव (परमात्मनि एव) प्रसिद्धशब्द helps thro' the commentary of the great Sri Yadavacharya in Bhagavatham which is narrated below.

द्वितीय स्कन्ध अध्यायः ७, श्लोकः ४५—

सौमर्युदङ्क शिबि देवल पिप्पलादाः
सारस्वतोद्धवपराशर भूरिषेणाः ।
येऽन्ये विभीषण हनूमद् उपेन्द्र दत्त
पार्थार्ष्टिषेण विदुर श्रुतदेव मुख्याः ॥ ४५ ॥

यादवार्यर टिप्पणी runs thus :

While giving the catalogue of devotees of Lord, how can the name of Lord Himself as 'उपेन्द्र' appear? The answer is—

उपेन्द्रदत्तयोः ज्ञानिषु गणनं दुष्टजनमोहनाय ॥

यद्वा—Otherwise

उप=समीपे इन्द्रः=विष्णुः यस्य सः उपेन्द्रः=चतुर्मुख ब्रह्म अथवा वायुः ॥ तेन दत्तः=शुकः इति ॥

This clearly establishes the basic truth that तत्रैव-शब्दाः अपि वायौ योगवृत्या संगच्छते एव ॥

॥ श्रीः ॥

१५७. वामनः—ओं वामनाय नमः ओं ॥

1. वामानि सुन्दरवस्तूनि नयतीति वामनः ॥

Vishnu is called 'Vamana' because He brings and leads to beautiful objects.

2. वामं शत्रुं तमो नयतीति=वामनः ॥

Vishnu is called 'Vamana' because He sends the enemies to the tamas.

3. वामं सौन्दर्यं वक्रत्वं च नयतीति वामनः ॥

Vishnu is called Vamana, because He brings beauty as well as the opposite to the deserving persons.

4. बलिबन्धनार्थं सूक्ष्मरूपधारणात् वामनः ॥

Vishnu is called 'Vamana' because to tie up Bali, He took a small and subtle form.

5. The authority for this, is given in Vamana Purana—

उपेन्द्ररूपी भगवान् प्रतिमन्वन्तरं विभुः ।
असुरान् हन्ति नियतं श्राद्धदेवे च **वामनः** ॥

Upendra Bhagavan takes in every manvanthara the form of little Vamana to destroy the asuras and protect the satwic souls.

6. In Dwadasha Stotra 5-6—

वामन वामन भामन वन्दे
सामन सीमन सामन सानो ।
श्रीधर श्रीधर शंधर वन्दे
भूधर वार्धर कन्दरधारिन् ॥ ६ ॥

वामं=कल्याणं नयति भक्तान् इति=वामनः ॥

Vishnu is called Vamana because He brings mangala to the devotees.

वामं अमंगलं नयति द्वेषिणः इति=वामनः ॥

For the haters, Vishnu brings amangala to them and so He is called 'Vamana'.

7. This 'Vamana' sabda is classified and falls under **तत्रैवप्रसिद्ध शब्दः** that is, a sabda, having popularity and usage only in Paramatma. This point is highlighted under the aphorism : ॥ **ओं शब्दादेव प्रमितः ओं** ॥ 1-3-24. Srimad Acharya states in the Bhashya.

वामन शब्दादेव प्रमितः ॥

The question was as to who that great person who is residing in our hearts and is of our finger's size and possessing the six glorious qualities. Who is also the Master of all entities in the past, present and future? That person is denoted by the sabda 'Īsāna'. The answer is given by the sabda '**वामन**' that it is Vishnu, but not others.

"ऊर्ध्वं प्राणं उन्नयत्यपानं प्रत्यगस्यति ।
मध्ये **वामन**मासीनं विश्वेदेवा उपासते ॥"
इति सर्वदेवोपास्यः कश्चित् प्रतीयते ॥

सः विष्णुरेव इति ॥ कथं इति चेत्, 'वामन' शब्दस्य विद्यमानत्वात् ॥

8. **In Aditya Purana in 3–22,** devotee Devasharma of Sri Vayu Deva praises Lord Srinivasa as under :

वामनं वामनं पूर्णकामं भामनमाणवम् ।
मायिनं बलिसंमोहं श्रीनिवासं भजेऽनिशम् ॥ २२ ॥

9. **Srimad Acharya, in Mangalacharana for Kataka Upanishad, states—**

नमो भगवते तस्मै सर्वतः परमाय ते ।
सर्वप्राणि हृदिस्थाय वामनाय नमो नमः ॥

Paramatma is having the six qualities in infinity. Paramatma is the supreme of all. He resides in the heart of all. He is the Mangala Murthy by name 'Vamana' and for Him, humble namaskaras are submitted.

Kataka states in 2–2–3 as—

ऊर्ध्वं प्राणं उन्नयति अपानं प्रत्यगस्यति ।
मध्ये **वामन**मासीनं विश्वेदेवा उपासते ॥

Vishnu is residing in the middle of the body, makes that Prana Vayu to raise up and does all instigation to him. Like that, He does for the Apāna Vayu to see that the unwanted are cleared off from our body. **तं मध्ये आसीनं वामनं विश्वेदेवाः उपासते**=That Paramatma as Vamana is seated in the middle of our heart, is being adorned by all the Devatas.

|| श्रीः ||

१५८. प्रांशुः—ओं प्रांशवे नमः ओं ॥

1 स एव जगत् त्रयं क्रममाणः प्रांशुः अभवत् इति प्रांशुः ॥

Vishnu is called 'प्रांशुः' because the same Vamana, in the roopa of Trivikrama, grew to a great and magnificient height विशालवपुः ॥

"तोये तु पति ते हस्ते वामनोऽभूदवामनः ।
सर्वदेवमयं रूपं दर्शयामास वै प्रभुः ॥"

इति हरिवंशे ।

2. प्रकृष्टा अंशवो यस्य इति=प्रांशुः ॥

Having supreme rays and hence Vishnu is called 'प्रांशुः' ॥

3. अंशु means 'brightness' or light. प्रांशु=He is having special and extra-ordinary light and splendour. His brightness, no one can have or imagine or visualise.

Gita says—दिवि सूर्यसहस्रस्य—the light of Ṣri Krishna, while He blessed Arjuna with Vishwa Roopa, had brightness like that of thousand Suns. There सहस्र शब्दः अनन्तवाची ॥ The sabda सहस्र stands for 'infinity'.

न्याप्तिमत्त्वात् 'प्रांशुः' च परिकीर्तितः ॥

Paramatma is called 'Prāmshu' because He is all-pervasive. The Sutra ॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥ 1-2-1 establishes that Vishnu is 'सर्वगत' and is all-pervasive and hence He is called as 'Prāmshu'.

॥ श्रीः ॥

१५९. अमोघः—ओं अमोघाय नमः ओं ॥

1. न विद्यते मोघः=सङ्कल्पः यस्य सः=अमोघः ॥

Vishnu is called 'अमोघः' because His **opinion** never goes as a waste at all.

2. न विद्यते मोघः वाक्यं यस्य सः=अमोघः ॥

Vishnu is called 'अमोघः' because His **words** never go as a waste at all.

3. अमोघः=सत्यसंकल्पः इति श्रुतेः ॥

Vishnu is called 'अमोघः' because He is the One Who can do and execute as per His declaration.

Srimad Acharya states in 'Dwadasha Stotra' 8-5 as under—

अत्ययो यस्य केनापि न क्वापि हि
प्रत्ययो यद्गुणेषूत्तमानां परः ।
सत्यसंकल्प एको वरेण्यो वशी
सत्यनूनैस्सदा वेदवादोदितः ॥ ५ ॥

अमोघः=सत्यसंकल्पः अबाधित मनो व्यापारः ॥

which means Vishnu is the Protector of truth. He would execute what He has declared. He will never do anything which goes against His Mind.

4. Under the Sutra ॥ ओं ज्योतिः दर्शनात् ओं ॥ 1-3-40, Chandrika explains by the Sloka—

पूर्वं यत्सत्यकामादि पश्चात् विक्रीडनादिकम् ।
तद्द्वयं निर्गुणे मोक्षे सर्वथा नोपपद्यते ॥

Here Paramatma as अमोघः=सत्यसंकल्पः has been taken into account.

पूर्वं=earlier "परंज्योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते" in this sentence, discussion goes on and one can find that 'सत्यकाम' and 'सत्यपकल्पः' are being heard. All these qualities belong to Vishnu only and it cannot apply to Nirguna Brahman. Hence अमोघः is Anantha Kalyana Gunapoorna Sri Vishnu only.

॥ श्रीः ॥

१६०. शुचिः—ओं शुचये नमः ओं ॥

1. पावनत्वात् शुचिः ॥

Vishnu is called 'शुचिः' because He is very pure.

2. प्रकाशत्वात् शुचिः ॥

Vishnu is called 'शुचिः' because He is very much glittering and giving light.

3. शुचिः=शुद्धः ॥

Vishnu is called 'शुचिः' because He is very clean.

4. **Isavasya Upanishad** states in the Eighth Mantra as—

स पर्यगात् शुक्रं, अकायं अव्रणं ।
अस्नाविरं शुद्धं अपापविद्धम् ॥

शुद्धं=शुचिः Vishnu is so called because He is responsible for the world to become clean.

Srimad Acharya quotes from Varaha Purana as—पावनत्वात् सदा शुद्धम् ॥ He is always pure and clean in all ways.

5. Vishnu is called as 'Suchi' (Pure) because He does not expect anything in return for all the help He gives.

स्वयं कृतोपकारेषु यत्किंचित् प्रत्युपक्रियाम् ।
अनपेक्ष स्थितो योऽसौ शुचिः स्यात् धर्मदो मनुः ॥

Paramatma helps all in respect of their existence, knowledge and activities and all. He gets nothing in return. The Sutra 'ओं न प्रयोजनवत्वात् ओं' 2-1-33 establishes this point very neatly. **प्रयोजनं अनुद्दिश्य न मन्दो अपि प्रवर्तते ॥** Without any benefit, even a fool does not indulge in activities. So, when Lord Vishnu creates the world, a very great benefit should be for Him. This may be the doubt. The Sutra **ओं न प्रयोजनवत्वात् ओं** clearly negatives this objection and establishes that Paramatma does all only for the benefit of others. He is **आप्तकाम** and for Him nothing need be aspired or acquired. He is always '**शुचिः**' in the strict sense.

॥ श्रीः ॥

१६१. ऊर्जितः—ओं ऊर्जिताय नमः ओं ॥

1. ऊर्जं सारमन्नमेषां अस्तीति ऊर्जा, अन्नदातारः तां तनोतीत्यूर्जितः ॥

Vishnu is called '**ऊर्जितः**' because He has great strength.

Vishnu is called '**ऊर्जितः**' because He fulfils the desires of those who do annadana.

Vishnu is called 'ऊर्जितः' because He consumes essence of the food.

2. **Paramatma Vishnu is called as 'Bhagavan'** and He has "extra-ordinary strength" (one out of the six attributes of Him). Due to this, He is also steady and definite about His victories and so He is called as 'ऊर्जितः' ॥

3. **Paramatma Vishnu is called as** 'ऊर्जितः' because He is possessed of strength—ऊर्ज, which could be seen in the binding and killing of enemies like Namuchi and various others (Hiranyakasipu etc.).

नमुचि-प्रभृति-परिपन्थि वधबन्धनादौ ।
बलं ऊर्जा अस्य संजाता इति ऊर्जितः ॥
ऊर्जा=बलं यस्य नित्यं संजाता इति ऊर्जितः स्मृतः ॥

4. **The strength or बल of Paramatma is** unique and hence He is called as 'ऊर्जितः' ॥

In Gita 7–11 it says—

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Sri Krishna, that He is in the group of strengthful persons as strength without attachment to petty worldly gains and pleasures and has no attachment in the prohibited items. Such great strength is held by Sri Vishnu.

The strength of Bheemasena has no drawbacks like passions, attachments etc. This बलं is like the Pratima of Vishnu and it is ऊर्जितः ॥

|| श्रीः ||

१६२. अतीन्द्रः—ओं अतीन्द्राय नमः ओं ॥

1. इन्द्रं अतिक्रान्तः अतीन्द्रः ॥

Vishnu is called 'अतीन्द्रः' because He surpasses Indra in all respects, even tho' took avatar as his younger brother.

2. इन्द्रान् अतिसमर्थान् ब्रह्मादीन् अतीत्य वर्तते इति अतीन्द्रः ॥

Vishnu is called अतीन्द्रः because He surpasses the most capable and intelligent Chaturmukha Brahma and others.

3. **In Kataka Upanishad in** 2-3-7 and 2-3-8, regarding the supremacy of Vishnu surpassing Chaturmukha Brahma and others, is clearly stated :

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वान् अधिमहानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
तं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं तु गच्छति ॥ ८ ॥

Compared to the abhimani deities of the Ten Indriyas, the presiding deity of manas is supreme.

Compared to the deity the presiding deity for Buddhi namely Saraswathi and Bharathi are superior.

Over and above them, the presiding deity of Mahat Tattva is superior. Beyond Mahat Tattva, the presiding deity of Avyaktha Tattva is superior, namely Mahalakshmi. Compared to Avyaktha Tattva namely Mahalakshmi, Paramatma is infinite times superior.

अव्यक्ताः 'तु'—The particle 'Thu' is a beauty there which indicates the gap or superiority between all Devatas

inter se upto Mahalakshmi is measurable. But the supremacy of Sri Vishnu above Mahalakshmi is unfathomable, immeasurable, infinite and unlimited.

4. In Harivamsha, it is seen—

रुद्रं समाश्रितो देवाः, रुद्रो ब्रह्माणं आश्रितः ।
ब्रह्म मां आश्रितो नित्यं, नाहं कश्चित् उपाश्रितः ॥

Paramatma states that all Devatas take shelter in the lotus feet of Rudra. That Rudra takes his refuge in Chaturmukha Brahma and that Chaturmukha Brahma takes shelter in Vishnu and Vishnu is never supported by anyone and all are supported by Him only, always and at all places.

॥ श्रीः ॥

१६३. संग्रहः—ओं संग्रहाय नमः ओं ॥

1. सर्वं सङ्गृह्णातीति संग्रहः ॥

" सर्वस्य ग्रहणात् विष्णुः सर्वं संग्रह उच्यते ॥ "

इत्यादि वचनात् ॥

Vishnu is called 'संग्रहः' because He will be grasping each and everything.

2. सङ्गृह्णाति भक्तान् इति संग्रहः ॥

Vishnu is called 'संग्रहः' because He catches well the devotees of Him.

3. सं समीचीना ग्रहाः पात्रविशेषा यस्मात् इति संग्रहः ॥

Vishnu is called संग्रहः because He is bringing under the control all grahas.

4. समीचीना ग्रहाः सूर्यादिग्रहा यस्मिन् शिशुमाररूपे सः संग्रहः ॥

Vishnu is called संग्रहः because He has Surya and other grahas well in His roopa of Shimshumara.

5. **Vishnu is called as 'संग्रहः'** because He knows fully well about His devotees and He will get the orders executed thro' them as per their status. For example Vishnu ordered Siva to do the Pasupatha Agamas.

अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥

He ordered Siva to do Pasupatha and other Sastras and asked him to praise himself more than Vishnu. He also ordered him to do various stories to depict that Vishnu is inferior to him. Siva, following the orders, did so, and this is to delude the wicked souls.

Now the moot question, as to why such order was not given to Sri Vayu, who would have done such work better than Rudra. There lies the fundamental of Vayu Tattva and the attribute संग्रहत्व for Sri Hari.

Even for joke or otherwise Sri Vayu will not think, talk, act by body, mind or by talk that he is superior or equal to Vishnu. He is an Ekantha Bhaktha to the core. So such works will not be done by him. His swaroopa will get smashed. So Paramatma who is संग्रहः has understood about the calibre, status, swabhava of each of His Devotees and as a best Master will order only proper work of portfolio to His Devotees.

॥ श्रीः ॥

१६४. सर्गः—ओं सर्गाय नमः ओं ॥

1. सृजति इति सर्गः ॥

Vishnu is called 'सर्गः' because He is the Creator of all.

2. विश्वस्थिति प्रळयसर्ग महाविभूति
    वृत्ति प्रकाश नियमावृति बन्धमोक्षाः ।
  यस्या अपांगलवमात्रत ऊर्जिता सा
    श्रीः यत्कटाक्षबलवत्यजितं नमामि ॥

Mahalakshmi is able to create the world, protect, destroy etc., by mere oscillation of Her eyebrows. But this capacity she gets because of the Mercy Look of Paramatma Ajitha.

This creation of the world etc., is the definition of Brahman. ब्रह्मणः लक्षणं आह—'ओं जन्माद्यस्य यतः ओं' 1-1-2. This Creation of world etc., is the swabhava of Paramatma.

In Sutra 'ओं लोकवत्तु लीलाकैवल्यम् ओं' 2–1–34—it is stated that the act of Paramatma creating the world etc., is not due to any use for Him. It helps only others. It is His very nature.

सृष्ट्यादिकं हरिः नैव प्रयोजनं अपेक्ष्य तु । कुरुते केवल आनन्दाद्यथा मत्तस्य नर्तनम् ॥ "देवस्य स्वभावः अयम ॥"

3. **Paramatma Hari is called as 'Sarga'**—because He creates. Vishnu Tattva Vinirnaya, in the Second Parichheda, states from Parama Sruti as under—

सर्गस्थितिक्षययतिप्रकाशावृत्ति बन्धनं ।
सर्वक्षराणामेकः स कुर्यात् सात्विकमोक्षणम् ॥
सर्गस्थितियतिज्योतिर्नित्यानन्दप्रदोऽक्षरे ।
चेष्टाप्रदश्च सर्वेषामेक एव परो हरिः ॥
तस्य नान्योऽस्ति सर्गादि कर्ता निर्दोषकश्च सः ॥

इति परमश्रुतिः ।

Lord Hari creates, sustains, destroys, regulates, gives knowledge, veils by ignorance, controller of bondage and He releases the satwic souls. He also enables Mahalakshmi to manifest and to remain without a perishable body. He makes to function as per His orders. No one else can create, sustain etc.

So Hari is called 'सर्गः'।

॥ श्रीः ॥

१६५. धृतात्मा—ओं धृतात्मने नमः ओं ॥

1. धृतात्मा धीरमनाः ॥

Vishnu is called धृतात्मा because He has a brave mind.

2. धृता आत्मनो जीवा येन इति धृतात्मा ॥

Vishnu is called धृतात्मा because He has the Jeevas under His support and shelter.

3. केनापि अधृत आत्मा यस्येति 'अधृतात्मा ॥'

Vishnu is called 'अधृतात्मा' because He is not under the support of anyone at all.

4. **Vishnu is so brave** that all Devatas are terribly afraid of Him. He, out of great mercy, shows kindness and anugraha to them for their survival.

Kataka says 2-3-2—

यदिदं किं च जगत्सर्वं प्राण एजति निस्सृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदु स्मृतास्ते भवन्ति ॥ २ ॥

All the worlds which are seen are all under the control of Prana=Vishnu (as stated in the Sutra 'ओं अत एव प्राणः ओं' 1-1-23). All the worlds came out of Him. All are dynamic and are acting only due to that Vishnu's Grace. This Vishnu is like the lifted Vajrayudha and

creates great fear in all. Whoever understands like this, will reach Moksha. Due to His Bravery, all the Devatas are terribly afraid and do their respective jobs.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

Due to the fear of Vishnu, who is so brave Agni melts/glitters. Likewise Surya shines well. Devendra, Vayu and Yama do their respective jobs of pouring of rains, blowing of air and giving punishments to the wicked.

5. **धृतात्मा means the saviour of the souls.** The souls are eternal and Nitya and the existence of the souls are due to the presence of Vishnu there as 'Antaryami'. In the Sutra 'ओं अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ओं' 1–2–18 it is said--

अन्तर्यामित्वं नाम, न नियामकत्वं मात्र विवक्षितम , किं तु सर्वसत्तादिप्रदत्वम् च ॥ (चन्द्रिका)

which means the very existence of the soul depends upon Him who is धृतात्मा–Vishnu.

॥ श्रीः ॥

१६६. नियमः—ओं नियमाय नमः ओं ॥

1. नियमयति इति नियमः ॥

Vishnu is called 'नियमः' because He makes Chaturmukha Brahma and others to be in their respective positions.

2. स्वकार्ये लोकान् नियमयति इति नियमः ॥

Vishnu is called नियमः because He puts the world in His matters and gets them completed.

3. **Srimad Acharya in his Bhagavatha Tatparya states under 2-2-7 an authority from बृहत्संहिता as under—**

यथेष्ट भवनात् विष्णुः अनुभूः परिकीर्तितः ।
उदधिः कर्मणां ईशः सर्वः पूर्णगुणो यतः ॥
सत्यः केवल सारत्वात् **नियमो** नियतेरजः ॥

इति बृहत्संहितायाम् ॥

Vishnu is called 'नियमः' because He directs अजः Chatur-mukha Brahma. Further He directs completely all who are born only out of Him. [अ इति ब्रह्म तस्मात् जायते इति अजः प्राणिसमूहः] ॥

4. **Paramatma is called as 'नियमः' because—**

तत्प्रतिबला बलिप्रभृतयोऽपि नियम्यन्ते अनेन इति नियमः ॥

He is Niyamah since even powerful persons like Bali were controlled by Him.

5. **In the Sutra ओं जन्माद्यस्य यतः ओं 1-1-2, Srimad Acharya states—**

सृष्टिस्थितिसंहार **नियमन** ज्ञानाज्ञानबन्धमोक्षाः यतः ॥

Paramatma is the (i) Creator, (ii) Sustainer, (iii) Destroyer, (iv) **Controller नियमनकर्ता.** There is no difference between Paramatma and His attributes and Hence नियमन-कर्ता and He is called as नियमनः itself. This can be seen on the basis of the Sutra **ओं अभिध्योपदेशाच्च ओं 1-4-25.**

सोऽभिध्या स जूतिः स प्रज्ञा स आनन्द इति श्रुतेः अभिध्या च स्वरूपमेव ॥

Likewise **नियमन** is the swaroopa of Vishnu and so He is called as 'Niyamanah' or 'Niyamah'.

6. **Only due to His नियमन-Control**, water falls from the top to the lower place, but not due to the fact, that it is the nature of water to find its level. It is the नियमन-Control and God is acting as **नियमनः** is the important reason. Otherwise things may take place in a different way.

|| श्रीः ||

१६७. यमः—ओं यमाय नमः ओं ॥

1. **यमो नियमनात् हरिः इत्युक्तेः नियन्ता ॥**

Vishnu is called 'Yama' because He gives orders or commandments to all.

2. **This can be split as 'अयमः' also in such case—**

न विद्यते यमः=नियामकः यस्य सः=यमः ॥

Vishnu is called '**अयमः**' since there is none to command Him at any time.

3. **न विद्यते यमः सदृशः यस्य सः=यमः ॥**

Vishnu is called '**अयमः**' since there is none who is similar to Him in any respect.

4. **अयं शुभावहविधिं याति=जानाति वा अयमः इति वा छेदः ॥**

Vishnu is called '**अयमः**' since He measures the mandates which bestow virtues. He also knows those mandates.

5. **In the ईशावास्य Upanishad Mantra 16, it is stated as under—**

पूषन् एकर्षे **यम** सूर्य प्राजापत्य व्यूह रश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥

Vishnu is called as 'Yama' because He directs/regulates all. **सर्वाणि यमयति इति ॥**

6. Gita states in 11–39 as—

वायुः यमोऽग्निः वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna calls Lord Krishna as '**यमः**' । Which means **उपरमे** —He is without an iota of defects. Hence Vishnu is called **यमः**. Further He is the presiding deity antharyami for God Yama. Hence also Vishnu is called as '**यमः**'. In Gita 10–29 it is explained as '**यमः संयतामहम्**' ॥ Lord Krishna says that in the persons who regulate or control, giving punishments, I am Yama, which means I reside in Yama and bestow punishment to all.

यमयति=नियमयति इति यमः श्री विष्णुः ॥

7. **Vishnu is called Yama** because He rules all so that all of them are without trouble and are happy.

अकण्टकं च अनुकूलं यच्छति इति अखिलं यमः ॥

॥ श्रीः ॥

१६८. वेद्यः—ओं वेद्याय नमः ओं ॥

1. **वेद्यः=ज्ञेयः Vishnu is called** '**वेद्यः**' because He is the person eligible or fit to be known.

Srimad Acharya states—

नारायणं गुणैः सर्वैः उदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गुरूंश्चापि नत्वा सूत्रार्थः उच्यते ॥

2. **निःश्रेयसार्थिभिः विज्ञेयत्वात् वेद्यः ॥**

Vishnu is knowable in a special manner by the satvic souls. So He is called 'वेद्यः'। Sruti states— "आत्मा वा अरे द्रष्टव्यः" etc.

3. **Vedas say that Sri Vishnu is the person** to be known so that the devotee can be happy in the world as well as in the heavens. He is the Prime Person to be known by all the Vedas and other sadagamas and hence Vishnu is called as '**वेद्यः**'।

Gita states in 15-15 as—

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव **वेद्यः**
वेदान्तकृत् वेदविदेव चाहम् ॥ १५ ॥

In all the Vedas, Vishnu alone has to be understood in an important way.

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ॥ इति ।

4. **Paramatma Vishnu takes several avatars** and reveals His greatness. Otherwise, it cannot be cognised by the senses easily. Therefore He is **वेद्यः**. Vishnu can be realised by all.

सर्वैश्च वेदितुं शक्यः सौलभ्यात् 'वेद्यः' ईरितः ॥

Paramatma can be known by all. He is very merciful and kind-hearted and all can know Him and so He is called as 'Vedyah'.

॥ श्रीः ॥

१६९. वैद्यः—ओं वैद्याय नमः ओं ॥

1. **सर्वविद्यानां वेदनात्=वैद्यः ॥**

Vishnu is called 'वैद्यः' since He is proficient in all Vidyas.

2. भवरोगभेषजकारणत्वात्=वैद्यः ॥

Vishnu is called 'वैद्यः' since He clears off all the diseases including the greatest samsara meaning thereby the anadi nexus with matter.

3. प्रतिपाद्यतया सकल विद्या संबन्धित्वात् वैद्यः ॥

Vishnu is वैद्यः because He has connection with all vidyas with which He has real and proper connection.

4. Taittireeya Aranyaka states ईश्वरः सर्वविद्यानां—Hence Vishnu knows all vidyas and He is called as 'वैद्यः' ॥

5. **Vishnu is called as 'Vaidyah'** because He learns or knows the Vidya (knowledge) which removes the contact with the samsara of those who worship Him.

वेदितृणां भवाख्यस्य गदस्य विनिवर्तिनीम ।
विद्यामधीते वेदंति यो वैद्यः समुदाहृतः ॥

6. **Paramatma in the avatar as 'Dhanvantri'** is the best 'वैद्य' and all diseases will be cleared, if that 'Dhanvantri' Roopa is meditated.

तन्वन्तरौषध निषधे—So calls Sri Vadiraja Mahan in Aswadhati in the Fourth Sloka.

औषधानां निधे आश्रय—You are the store-house of all the medicines.

Diseases are of two types—One affecting the body which is called 'व्याधिः' ॥ The other one affecting the mind—mental state called आधिः ; and the body will be all right at that time. For both types of diseases, this

Dhanvantri is the treasure to cure them and so is called as 'वैद्यः'। This is mentioned in the Sutra 'ओं आदित्यादिमतयश्चांग उपपत्तेः ओं' 4–1–6 Srimad Acharya quotes Narayana Tantra as—

आधिव्याधि निमित्तेन विक्षिप्तमनसो[1]ऽपि तु[2]।
गुणानां स्मरणाशक्तौ विष्णोः ब्रह्मत्वमेव तु ॥

7. **Srimad Acharya under the Sutra 'ओं नानुमानमतच्छब्दात् ओं'** (1–3–3) quotes the authority—

रुजं द्रावयते यस्मात् रुद्रः तस्मात् जनार्दनः ॥

So Janardhana is the real 'वैद्यः'।

8. **Srimad Bhagavatham 2–7–21 states—**

धन्वन्तरिश्च भगवान् स्वयमास देवो
नाम्ना नृणां पुरुरुजां रुज आशु हन्ति ॥

All diseases are cured by Him and He is 'Vaidya'.

॥ श्रीः ॥

१७०. सदायोगी—ओं सदायोगिने नमः ओं ॥

1. सदायोगी कपिलादिरूपेण इति ॥

Vishnu is always a Yogi by Kapila Roopa and so is called 'सदायोगी'।

2. **योगः शक्त्यादि। "युज्यते अनेन योगः असौ उपायः शक्तिरेव च" इति वचनात् ॥**

Vishnu is called सदायोगी since He is always with means (उपायः)।

3. **Vishnu is called as 'सदायोगी'** because He is always with awakened position. Even while we are sleeping, He is always alert as our Antaryami and protects the Jeeva.

4. **Paramatma is ever awake** and so He is called as 'सदायोगी'—He who is awake when all are in slumber and so He is called as 'सदायोगी'।

चिकित्सायां जागरूकः 'सदायोगी' इति कथ्यते ॥

In Gita under 2-69 it is said—

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

When all the creatures are sleeping this Aparoksha Jnani will be in wakeful state. When the worldly people are awakening, then that Aparoksha Jnani will be in sleep.

Paramatma will be always in the stage of awakening only. He protects all persons both aparoksha jnanis and non-aparoksha jnanis.

5. योगः उपायः Sadhana. Yogi means have the upaya—possessor of means. Paramatma is always the possessor of sadhanas. This is because He is always a siddha sadhana, like कुठारवत् as enumerated in Nyaya Sudha.

॥ श्रीः ॥

१७१. वीरहा—ओं वीरघ्ने नमः ओं ॥

1. वीरान् हिरण्यादीन् हन्तीति=वीरहा ॥

Vishnu is called 'वीरहा' since He destroys the brave asuras like Hiranya Kashipu and others.

2. विगत ईरो वायुर्येभ्यः ते वारीः=वायुद्वेषिणः वीरान् हन्तीति=वीरहा ॥

Vishnu is called 'वीरहा' since He destroys those asuras who are haters of Sri Vayu Bhagavan.

3. विः=गरुडः ईरः=वायुः ताभ्यां हन्ति गच्छतीति=वीरहा ॥
[हन हिंसागत्योः]

Vishnu is called 'वीरहा' because He goes along with Garuda and Vayu Bhagavan. Vishnu is called वीरहा because He gets the asuras destroyed thro' Garuda and Sri Vayu Bhagavan.

4. वीरान् हतवान् इति वीरहा । Vishnu is called as 'Veerahaa' because He destroys strong men (of wicked nature). (Demons like Madhu, Kaitabha, Hayagreeva asura and others).

5. **Vishnu is called as 'Veerahaa'** because He is the slayer of the disputations of men who put up fallacious arguments and who try to prevent men from meditating on Him.

स्ववेदन=विहन्तॄन् हैतुक वीरान् हतवान् इति 'वीरहा'–विष्णुः ॥

॥ श्रीः ॥

१७२. माधवः—ओं माधवाय नमः ओं ॥

1. मा धूयते इति माधवः ॥

Vishnu is called 'माधवः' because He makes Goddess Mahalakshmi to tremble, out of reverence

2. मधुविद्या विषयत्वात् माधवः ॥

Vishnu is called 'माधवः' since He is the subject matter of मधुविद्या that is Veda Vidya.

3. **Bhagavad Gita 1–37—**

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् सबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनस्स्याम माधव ॥ ३७ ॥

(i) माधवः–Husband of Goddess Mahalakshmi.

(ii) A person who has taken avatar in the मधुकुल।
Every name used in Gita about Lord Krishna, has profound significance. The indication by this word is that, just like you are the husband of Mahalakshmi, the others, who are the husbands of various related women like Bhanumati etc., should be retained and they should not be killed in the war.

4. Mahabharatha—Udyoga Parva—69th Adhyaya. 4th Verse states the reason for the name of माधवः to Vishnu 5–69–4—

मौनाद्ध्यानाच्च योगाच्च विद्धि भारत माधवम् ।
सर्वतत्वलयाश्चैव मधुहा मधुसूदनः ॥ ४ ॥

Vishnu is called 'Madhava' because He does meditation in silence and He is the उपाय—Means, for attaining Moksha.

5. Sri Vadirajaswami states in his Thirtha Prabandha under Uttara Prabandha Verse 21 as—

श्रीनारायणरामगोपति हृषीकेशादिरूपोऽक्षम-
स्त्वां हातुं हरि सूकराकृतिरथ श्रीदेवहूत्यात्मजः ।
वेणीमाधवबिंदुमाधवतनुस्तीरेऽव्यधत्तस्थितिं
गंगे किं बहुनाऽधुनाऽपि वसति त्वद्भर्तुगेहे ह्यसौ ॥ २१ ॥

It means, Oh ! Ganga, your father Sriman Narayana could not tolerate your separation. So on your banks He is residing even today in the following roopas as Sri Ramachandra, Gopathi Sri Krishna, Hrishikesha, Sri Varaha, Kapila Roopi son of Devahoothi and also as 'Veni Madhava' and 'Bindu Madhava'.

6. **In Rameshwar we have 'सेतुमाधवः'** which is the main vigraha in the temple. **माधवः** is the **सेतुः** । He is the bridge. He is the bridge to cross this beginninglessness **अनादि संसार** । There is no other person to rescue us. Without the grace of **माधवः**, it is impossible. Hence He is called **सेतुमाधवः** । We find in Kataka Upanishad as–

"यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परं" इति ॥

This is dealt under 'ओं विशेषणाच्च ओं' 1-2-12 Sutra. That 'Sethu' is 'Sethu Madhava'.

॥ श्रीः ॥

१७३. मधुः—ओं मधवे नमः ओं ॥

1. **सुखसाररूपत्वात् मधुः** ॥

Vishnu is called 'Madhu' because He is the essence of sukha—enjoyment.

2. **मध्वानन्दोस्यास्तीति मधुः** ॥

Paramatma is called as 'Madhu' since He has ananda in Him.

3. **Under Chandogya Upanishad Third Adhyaya** it is said : **असौ वा आदित्यो देवमधुः** ॥

आदित्यगो विष्णुरेव मधुनामकः । Vishnu who is Aditya is called as 'Madhu'.

य आदित्यगो विष्णुः स एव मधुनामकः ।
मदधिर्मद्धिति प्रोक्तो मधुः सुखमिवोच्यते ॥

अ इत्याधिक्यमुद्दिष्टं मदूज्ञानततिरुच्यते ।
तद्वत्ता ततिरुद्दिष्टा तेनानुभव ईरितः ॥

अधिकोनुभवो यस्य सर्वस्मादीप्सितादपि ।
सोऽयं मधु इति प्रोक्तः सर्वं हि सुखसाधनम् ॥
तत्पूर्णो मधुनामा स्यात् तृतीयोऽतिशयार्थकः ॥

God Vishnu designated as Āditya and present in Āditya is conceived as Madhu or Honey. He is Madhu because He is of the nature of infinite bliss. The deities Vasu, Rudra etc., sustain on Him. So He is Devamadhu.

In this Metaphor of honey comb—

Vishnu is Honey–Madhu.
Lakshmi is the cross beam.
Vayu is honey comb.
Rudra, Vasu etc., as bees.

देवानां उपजीव्यत्वात् सः देवमधुनामकः ।

Vishnu is called as 'Devamadhu' because all the Devatas are upa-jeevakas and He alone is upa-jeevya.

4. **Paramatma Vishnu is called as 'मधु'** because He is sweet to those who have attained true knowledge.

भक्तेभ्यो लब्ध-विद्येभ्यो स्वदमानतया मधुः ॥

5. **Vedas are called as मधु** and they are sweet like honey. Since Vishnu can be known only by Vedas, He is called as 'Madhu'.

॥ श्रीः ॥

१७४. अतीन्द्रियः—ओं अतीन्द्रियाय नमः ओं ॥

1. **अतिक्रान्ते इन्द्रियाणि अतीन्द्रियः ॥**

Vishnu is called '**अतीन्द्रियः**' because He has surpassed all the Indriyas.

2. इन्द्रिय अविषयत्वात् अतीन्द्रियः ॥

Vishnu is called अतीन्द्रियः since He is not the subject that can be known fully by Indriyas.

The authority from Srutis—

(i) नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा इति श्रुतेः ॥

By speech, mind, eyes, Vishnu cannot be reached fully.

(ii) न इन्द्रियाणि, न अनुमानं, वेदाः हि एनं वेदयन्ति तस्मात् वेदाः इति पिप्पलाद श्रुतिः ॥

Pippalada Sruti states, neither indriyas, nor inference can make Him known, but only resort, is to know thro' Vedas and understand Vishnu to an extent.

(iii) यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

He cannot be reached by words or by mind completely.

3. बहुल इन्द्रियः अतीन्द्रियः ॥

Vishnu is called अतीन्द्रियः since He has many Indriyas.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

4. **Paramatma is called as** अतीन्द्रियः because He is beyond the scope of Jnana Indriyas.

ज्ञानोपकरणव्रातं अतिक्रान्तो हि अतीन्द्रियः ॥

5. **The Adhikaranam** 'ओं ईक्षतेः न अशब्दम् ओं' shows that He is beyond the capacity of speech to be totally expressed.

The Taittireeya Upanishad states as—

'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' ॥

which means He cannot be fully covered either by speech or mind.

Bhagavatha Tatparya says as—

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ॥

which means the Vedas speak of Him, they cannot fully describe about Him. Why? Because He is अतीन्द्रियः ॥

That is why Arjuna states as—

स्वयमेव आत्मना आत्मानं वेत्थ इति ॥

॥ श्रीः ॥

१७५. महामायः—ओं महामायाय नमः ओं ॥

1. महती च सा मा च महामा रमा ।
तस्या अयः यस्मात् सः महामायः ॥

Vishnu is called 'महामायः' because He is the bestower of fruit or gain to Mahalakshmi.

2. अम गत्यामित्यतोऽमन्ति जानन्तीत्यमा ज्ञानिनः । महान्तश्च तेऽमाश्च तेषां अय आयो यस्मात् इति=महामायः ॥

Vishnu is called महामायः because He makes fruits/gains to the great jnanins.

3. न विद्यते माया कपट यस्य इति अमायः, महांश्च असौ अमायश्चेति =महामायः ॥

Vishnu is called महामायः since He has absolutely no conceit or deceit or fraud in Him.

4. महती माया इच्छा यस्येति=महामायः ॥

Vishnu is called महामायः because He has great desire or sankalpa.

माया=भगवत् इच्छा । Under the Sutra—

'ओं अभिध्योपदेशाच्च ओं' 1–4–25 Srimad Acharya states in the Bhashya—

"महामायेत्यविद्येति नियतिर्मोहिनीति च ।
प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्त कथ्यते" ॥

इति स्कान्दे ॥

महामाया, अविद्या, नियतिः, मोहिनी, प्रकृतिः, वासना– are all the sabdas which denote the desire of Lord Vishnu. This authority is from Purana, quoted by Srimad Acharya in Bhagavatha Tatparya also under 1–2–18, while explaining the sabda '**आत्ममायया**' as **स्वरूपभूतेच्छया ॥**

There is no difference at all between Sri Vishnu and His attributes. Hence He is called as '**महामायः**' itself. Because the desire of the Lord is His very swaroopa. Srimad Acharya states in Sutra Bhashya under 1–4–25 as–

सोऽभिध्या स जूतिः स प्रज्ञा स आनन्दः इति श्रुतेः 'अभिध्या' च स्वरूपमेव ॥

Hence Vishnu is called **महामायः ॥**

5. **महामायः is the name of Vishnu** because there is no difference between Him and His desire. We talk of difference between Him and His qualities on the basis of the Nyaya established in the Sutras—

॥ ओं उभयव्यपदेशात्तु अहिकुण्डलवत् ओं ॥ ३-२-२८ ॥

॥ ओं प्रकाशाश्रयवद्वा तेजस्त्वात् ओं ॥ ३-२-२९ ॥

॥ ओं पूर्ववद्वा ओं ॥ ३-३-३० ॥

There is no difference between the Desire of God and God Himself and the operation is done on the basis of **सविशेषाभेद** guidelines, just like it is spoken as snake's coil.

|| श्रीः ||

१७६. महोत्साहः—ओं महोत्साहाय नमः ओं ॥

1. महान् उत्साहो जगत् सृष्ट्यादि व्यापारेषु उद्योगः यस्य सः= महोत्साहः ॥

Vishnu is called 'महोत्साहः' because in the matter of creation of world etc., He has great zeal and enthusiasm.

2. महेषु यज्ञाद्युत्सवेषु उत्साहः यस्य इति महोत्साहः ॥

Vishnu is called महोत्साहः because He has great zeal in the festivals and yajnas.

3. **This महोत्साहः name of Vishnu brings out** His great sympathy, mercy on the Jeevas and shows that He is the ocean of karunya. This is because, it is clearly proved in the Sutra 'ओं न प्रयोजनवत्वात् ओं' 2-1-33 that there is absolutely no iota of benefit/prayojana for Him, in respect of creation of the Jagat. But yet He does so with great zeal only to help the Jeevas. Nobody will do like this. All will act with zeal in the job only in case there is direct or at least indirect gain or benefit. Paramatma Vishnu is the Unique Person who does this creation with zeal for the benefit of us. Only 'Para Prayojana' is there. There is no 'Swaprayojana' for Him. *Vishnu is too great, too noble, too merciful and sympathetic Lord towards the Jeevas.*

4. **It is said—**

महन् उत्सहनं यस्य हि ऐश्वर्यं कर्तृलक्षणम् ।
महोत्साहः स विज्ञेयो मनुः ऐश्वर्यदायकः ॥

Bhagavan has a great zeal for doing acts which signify

His Lordship. This is the swabhava of His work. Paramatma is called as 'Mahotsaahah'.

॥ श्रीः ॥

१७७. महाबलः—ओं महाबलाय नमः ओं ॥

1. महत् बलं यस्य सः=महाबलः ॥

Vishnu is called 'महाबलः' since He has mammoth strength.

2. महती अबला रमारूपा यस्य इति=महाबलः ॥

Vishnu is called महाबलः since He has roopa of great form of woman Lakshmi.

3. बलनामक असुर विरुद्धत्वात् अबल इन्द्रो महान् यस्मात् इति महाबलः ॥

Vishnu is alled महाबलः because He made Indra as His son who is the asura by name 'Bala' [बलः] ॥

4. Srimad Acharya splendidly says in Tatparya Nirnaya, in the words of Sri Hanuman explaining about the strength of Rama's arrow to Ravana 7–40—

न रामबाणधारणे क्षमाः सुरेश्वरा अपि ।
विरिंचशर्वपूर्वकाः किमु त्वमल्पसारकः ॥ ४० ॥

Even the highest of the gods like Chaturmukha Brahma, Rudra and others are not able to bear the arrows of Rama.

Tatparya Nirnaya 4–46—

ततो हि युद्धाय रमेश शङ्करौ
व्यवस्थितौ ते धनुषी प्रगृह्य ।
यतोन्तरस्यैव नियामको हरि-
स्ततो हरोऽग्रेस्य शिलोपमोऽभूत् ॥ ४६ ॥

Hari and Sankara prepared for fight, holding their two bows Saranga and Pinaka respectively. Hari is the inner controller of Sankara, he stood motionless before Sri Hari like a stone. Thereafter Siva became unable to move or even to see Sri Hari. He was unable to stand on the ground and was trembling due to the strength of Rama.

In the words of Parasurama who is also Rama, it is said 4–54—

अलं बलं ते जगतोऽखिलाद्वरं परोऽसि नारायण एव नान्यथा ॥

" Sri Rama's strength is superior to that of any in the whole universe in full. Therefore Sri Rama is Supreme Narayana only and none else.

5. **Gita states in 7–11**—'बलं बलवतां चाहं'—Sri Krishna states that He has strength extra-ordinary among the strong. नित्यपूर्णबलत्वात्तु बलं काम विवर्जितम् ॥

॥ श्रीः ॥

१७८. महाबुद्धिः—ओं महाबुद्धये नमः ओं ॥

1. महती बुद्धिः यस्य सः महाबुद्धिः ॥ कार्याकार्यविनिश्चयः बुद्धिः ॥

Vishnu is called 'महाबुद्धिः' because He has great intelligence. He knows what to do and what not to do in perfect manner.

2. महत् ज्ञानं स्वरूपं यस्य सा उच्यते महाबुद्धिः ॥

Maha Buddhi is the name of Paramatma because He has in His swaroopa vast and deep knowledge.

This Omniscience of the Supreme Being is with reference to all objects far and near, in all places, at all times and of all nature. His knowledge is true because it is not doubtful or erroneous. It is also eternal because it

is natural to Him. It is not tainted by any reason. It is not the effect of Karma or desire.

॥ श्रीः ॥

१७९. महावीर्यः—ओं महावीर्याय नमः ओं ॥

1. महद्वीर्यं यस्य स महावीर्यः ॥

Vishnu is called '**महावीर्यः**' because He has mammoth bravery.

'Veerya' is the capacity by which one can oppose anything and see that the process is done correctly and completely.

2. **Bhagavan has the quality** of great virility by virtue of which He remains unchanged though there may be a cause for change. This quality distinguishes Him from milk and other things which become transformed into curd etc. Like the smell of tree, the ruts of animals, musk, flowers etc., He produces boundless effects by His very presence.

हेतौ सति विकारित्वेऽपि अविकारित्व लक्षणम् ।
महत् हि वीर्यं यस्य इति महावीर्यः स च स्मृतः ॥

॥ श्रीः ॥

१८० महाशक्तिः—ओं महाशक्तये नमः ओं ॥

1. महती शक्तिर्यस्य सः महाशक्तिः ॥

Vishnu is called '**महाशक्तिः**' since He has great capacity.

2. **Vishnu's shakthi cannot be imagined by anyone.** The whole Brahmanda is within Him and He takes out

during the time of creation and keeps back into the stomach during pralaya.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यां ओषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथा अक्षरात् संभवतीह विश्वम् ॥
(Atharvana Upanishad 1–7)

Just like the spider leaves the fluid thread from its body and takes back, like that Sri Vishnu keeps outside the Brahmanda and keeps back within Him during pralaya easily. His shakthi is immeasurable.

3. Under the Sutra 'ओं अथातो ब्रह्मजिज्ञासा ओं' it is stated in the Bhashya as—

ब्रह्म वैवर्ते—

नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिरच्युतः इति ॥

Chaturmukha Brahma says—

"Either myself or Siva or any devata, does not have even a fraction of the shakthi, that Vishnu has. Vishnu plays with us like toys played by a child effortlessly. We do not have shakthi of Him even by a smallest fraction."

॥ श्रीः ॥

१८१. महाद्युतिः—ओं महाद्युतये नमः ओं ॥

1. महती द्युतिः सूर्यप्रकाशः यस्मात् इति=महाद्युतिः ॥

Vishnu is called **महाद्युतिः** because He has great light and splendour.

Vishnu is called **महाद्युतिः** because He is the giver of great light to the SUN.

Kataka Sruti states—

तमेव भान्तं अनुभाति सर्वं इति श्रुतेः ॥

Narasimha Purana states—

रूपनी पाचिका चैव शोषणी च प्रकाशिणी ।

नैव राजन् रवेः शक्तिः शक्तिः नारायणस्य च ॥ इति ।

2. The light of Vishnu is much more than the light of infinite Suns coming on the sky simultaneously. Hence He is महाद्युतिः ॥

Gita 11–12 states—

दिवि सूर्यसुहस्रस्य भवेत् युगपदुत्थिता ।

यदि भाः सदृशी स स्यात् भासस्तस्य महात्मनः ॥

3. Gita states in 15–12—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

The capacity or the quality of giving light that is available in the Sun, Moon, Fire are all only due to the power of Vishnu.

4. Vishnu is called 'महाद्युतिः' because He is the subject matter of the two Sutras—

॥ ओं अनुकृतेस्तस्य च ओं ॥ १-३-२२ ॥

॥ ओं स्मर्यते च ओं ॥ १-३-२३ ॥

॥ श्रीः ॥

१८२. अनिर्देश्यवपुः—

ओं अनिर्देश्यवपुषे नमः ओं ॥

1. निर्देष्टुं अशक्यं वपुः शरीरं यस्य सः अनिर्देश्य वपुः ॥

Vishnu is called as 'अनिर्देश्यवपुः' since He has body which cannot be fully described or defined.

2. इदं तदिति निर्देष्टुं अशक्यं वपुः अस्य इति अनिर्देश्यवपुः ॥

Since it is impossible to fully prescribe the body of Vishnu, He is called अनिर्देश्यवपुः ॥

Sruti states—

"तदेतदिति मन्यन्ते अनिर्देश्यं परमं सुखम्" इति श्रुतेः ॥

3. उपमानत्वेन निर्देश शून्यः=अनिर्देश्यवपुः ॥

There cannot be any example for Him and so Vishnu is called 'अनिर्देश्यवपुः'.

4. अवपुः कामः यस्य इति=अनिर्देश्यवपुः कामापेक्षया अत्यन्त-सुन्दरः ॥ साक्षान्मन्मथ मन्मथ इति ॥

No example can be given for His beauty which is far superior to Manmatha and so He Vishnu, is called 'अनिर्देश्यवपुः'.

5. Vishnu Purana says—

रूपवर्णादि-निर्देश—विशेषण विवर्जितः ॥

निर्देशः—विशेषणम् उपमान=विशेषणम् तद्वर्जितः=अनुपमवपुः इत्यर्थः ॥

Regarding His form, colour etc., there is nothing that can be compared with them. That is to say His Body is beyond comparison.

॥ श्रीः ॥

१८३. श्रीमान्—ओं श्रीमते नमः ओं ॥

1. समग्रा श्रीः ऐश्वर्यं अस्य अस्ति इति=श्रीमान् ॥

Vishnu is called 'श्रीमान्' since all wealth in abundance is with Him.

2. श्रीः अस्य अस्ति इति=श्रीमान् ॥

Vishnu is called 'श्रीमान्' because all wealth is with Him.

3. ऐश्वर्यलक्षणा विद्यालक्षणा वा समग्रा श्रीः यस्य श्रीमान् ॥

The wealth in Him and the knowledge in Him is infinite and immeasurable and so Vishnu is called as 'Srimān'.

4. **Vishnu is called as 'Srimān'** because He is ever beautified by the rich and celestial ornaments suited to His Body.

दिव्य-भूषण संपद्भि युक्तः 'श्रीमान्' सदा स्मृतः ॥

॥ श्रीः ॥

१८४. अमेयात्मा—ओं अमेयात्मने नमः ओं ॥

1. साकल्येन ज्ञातुं अशक्य आत्मा स्वरूपं यस्य सः अमेयात्मा ॥

Vishnu is called 'अमेयात्मा' since His swaroopa cannot be understood or grasped completely by anyone. A very important question has to be seen here at this juncture to appreciate the reason for this name to Vishnu. Vedas speak about Him and He can be known only by Vedas and they are infinite. But Mahakshmi and Sri Vayu know all the Vedas, then why not say that they know God Vishnu completely? It cannot be said so, because the very Vedas say as "**यतो वाचो निवर्तन्ते अप्राप्य मनसा सह**" which states that Vedas tho' infinite cannot cover the mahimas of Vishnu even to a small extent. So knowing all the infinite Vedas, is not the reason to know Him fully.

Then the next question would be that in case there are attributes of God exceeding those enumerated in

Vedas which are the sabdas by which they are denoted. This is a splendid analysis—

(i) "अत्र गन्धरसशब्दौ गुणान्तरस्यापि उपलक्षकौ"

इति प्रमेयदीपिका ॥

(ii) छान्दोग्यभाष्ये चिदानन्दात्मकसर्वगन्धादि रूपत्वं उच्यते 'इत्यत्र' आदि' पद प्रयोगेण च 'चिदानन्दात्मका: अप्राकृतशब्दा: ब्रह्मस्वरूपभूता: सन्ति इति ज्ञायते ।

(iii) सत्तत्वरत्नमालायां च,

शब्दस्वरूपरसस्पर्शगन्धाद्याकृतिरीश्वर: ।

तद्वंस्तवति ते सर्वे स्वान्य भोक्तार एव हि ॥ इति

(iv) न्यायविवरणे च,

एतत् श्रुतिः प्रमाणीकृता सम्यक् तद्वाचका: शब्दा: तत्स्वरूपा अलौकिका: ।

अप्युक्ता: लौकिकैः शब्दैराधिक्येनैव चान्यत: ॥ इति

(v) श्रीमद्भागवत तात्पर्यनिर्णये—

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशव: ।

(vi) श्रीमन्न्यासुधायां—

अन्यानन्दादि सादृश्यमानुकूल्यादिना परम् इति ।

By all these, it is clear:

(i) There are sabdas available other than Vedavarna sabdas.

(ii) These sabdas are part and parcel of the swaroopa of Bhagawan.

(iii) They are non-prakritic in nature.

(iv) Tho Vedas speak about the attributes of Sri Hari, they cannot cover fully by both quantitatively and qualitatively.

(v) It is only the sabdas which are part and parcel of Him can explain Him fully.

|| श्रीः ||

१८५. महाद्रिधृक्—ओं महाद्रिधृषे नमः ओं ॥

1. महांश्चासौ अद्रिश्च मन्दरो गोवर्धनः इति महाद्रिधृक् ॥

Vishnu is called 'महाद्रिधृक्' since He supported the great mountains by name 'Mandara Mountain' and 'Govardhana Mountain'.

2. अद्रिरादरणीयत्वत्प्राण इत्युक्तः प्राणो, तान् धरतीति महाद्रिधृक्॥

Vishnu is the support for Mukhya Prana, the great, who is the support of all.

मुख्यप्राण वशं सर्वं, सः विष्णोः वशगः सदा ।

3. In Dwadasha Stotra, Srimad Acharya states 6-1—

'कूर्मस्वरूपक मन्दरधारिन् ।

The main and important person who did the churning of the Milky Ocean is 'Vishnu' only in the Roopa of Koorma, but not Devatas or Daityas. This is because, the Mandhara Mountain while churning by them went down, all of them, could not bring it up. Only if it comes up, the same can be used as the churning rod. So all the Devatas and Daityas were helpless and at that time Vishnu who has large sympathy for the Devatas, took the avatar of Koorma and on His Back, had the Mandhara Mountain and lifted the same high above the water—Milky Ocean to churn the same by the two groups. Hence Vishnu is called as महा अद्रि धृक्—holding great Mountain.

4. **Under the same work in 9–6,** it is stated as—

सुरदितिज सुबल विलुलित मन्दरधर परकूर्म हे भव मम शरणं ॥

Hence Vishnu is महाद्रिधृक् ॥

5. **Tatparya Nirnaya 3–45 states**—

सुरासुराणामुदधिं विमथ्नन्
दधार पृष्ठेन गिरिं स मन्दरम् ।
वर प्रदानादपरैरधार्यं
हरस्य कूर्मो बृहदण्डवोढा ॥

While the devatas and daityas were churning the Milky Ocean, the Mandhara Mountain which was very strong due the boon of Shiva went down in the sea. Vishnu assuming as Koorma came up with that avatar and lifted the same on His Back and who is the holder of the entire Brahmanda also.

॥ श्रीः ॥

१८६. महेष्वासः—ओं महेष्वासाय नमः ओं ॥

1. महानिष्वास इषुधिः यस्य असौ=महेष्वासः ॥

Vishnu is called '**महेष्वासः**' since He has the most supreme bow with Him.

2. **इषु इच्छायां इत्यतः महानिषुः इच्छा बाणो वा यस्य असौ महेषुः । आ समन्तात्स एवेत्यासः सर्वगतः । महेषुश्चासावास-श्चेति=महेष्वासः ॥**

Vishnu is called '**महेष्वासः**' because He has great noble desires. He has supreme bow and arrow with Him. With supreme bow and arrow, He is present in all places.

3. **In Gita, under the 10th Chapter**—Vibhooti Adhyaya, 31st verse, it is stated :

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ॥

Under the bow and arrow Vidya, Rama is the supreme and none can excel Him.

4. In Mahabharatha Tatparya Niranaya, 4–50 it is stated :

धनुर्यदन्यत् हरिहस्तयोग्यं
तत्कार्मुकात् कोटिगुणं पुनश्च ।
वरं हि हस्ते तदिदं गृहीतं
मया गृहाणैतदतो हि वैष्णवम् ।। ५० ।।

That other bow [held by Sri Hari] which excels this by crores of times and is therefore superior and fit for the hand of Sri Hari, has thus been held by ME in My hand. Therefore take this as being that of Vishnu.'

This was the statement of Lord Parasurama to Lord Rama, and both are Vishnu Roopas only.

In Mahabharatha Anusāsana Parva, there is a story as under :

Maharishi Kanva did severe penance. Above him, there grew an ant hill. On that, bamboo tree had also grown. Chaturmukha Brahma appeared to bestow boons on Kanva rishi, took that Bamboo and made three bows called (i) Pinaka (ii) Sāranga (iii) Gandeeva. He gave them respectively to Lord Siva, to Lord Paramatma Vishnu and Varuna. Thus goes the story and from this it may appear that all the three bows are equal. But the fact is definitely not so. Hence Srimad Acharya states कोटिगुणं पुनश्च—which means that Sāranga bow is superior by crore times when compared to Pinaki or Gandeeva. Here even कोटि stands for अनन्त infinity.

॥ श्रीः ॥

१८७. महीभर्ता—ओं महीभर्त्रे नमः ओं ॥

1. मही भर्ता ।

Vishnu is called 'महीभर्ता' because He is the husband of Bhoodevi.

2. मह उत्सवोऽस्यास्तीति मही ।

याः लक्ष्म्याः एः कामस्य भर्ता, ईभर्ता, इभर्ता महीभर्ता ॥

Vishnu is called महीभर्ता because He is with great zeal and enthusiasm and husband of Mahalakshmi. Vishnu is called महीभर्ता because He is with great zeal and Master of Manmatha.

3. मही च असौ स चेति महीभर्ता ।

मह्या भर्ता इति वा ॥

Vishnu is called महीभर्ता because in the avatar of Varaha, He supported the land. Similarly in the avatar of Koorma also, He supported the land and saved the satvic souls.

4. In Mahabharatha Tatparya Nirnaya 3–38, it is said

ततः स मग्नामलयो लयोदधौ

महीं विलोक्याशु हरिर्वराहः ।

भूत्वा विरिञ्चार्थमिमां सशैलाम्

उद्धृत्य वारामुपरि न्यधात् स्थिरम् ॥ ३८ ॥

The Supreme God has no laya for Him. He saw the Earth merged into the Pralaya waters. Then He took avatar as 'Sveta Varaha' and lifted the Earth from the water and placed it for the sake of Chaturmukha Brahma.

Hence that Vishnu=Sveta Varaha is called as **'महीभर्ता'**= Protector of the Earth.

5. **महीभर्ता**—Because Vishnu is the bearer of the Earth. By the Koorma Avatara as described in Brihadaranyaka Upanishad, is to be taken.

विभर्ति: अण्डं हरि: कूर्मस्त्वण्डे चाप्युदकं महत् धरणीधर: लील: स: **महीभर्ता** इति शब्द्यते ॥

॥ श्री: ॥

१८८. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं ॥

1. **श्रीः निवसति इति अस्मिन् इति=श्रीनिवासः ॥**

Vishnu is called 'श्रीनिवासः' because He makes Lakshmi to reside and live in Him.

2. **श्रियं नयति इति श्रीनिः वामनिः भामिनिः इति वत्। वस्ते अच्छादयति सर्वं वासयति च वसति सर्वश्चेति वा वासः॥ श्रीनिश्चासौ वासश्चेति श्रीनिवासः ॥**

Vishnu is called 'श्रीनिवासः' because

(i) Mahalakshmi resides in Him always.

(ii) He is the regulator of Mahalakshmi and He is residing in all the worlds.

(iii) He is the giver of wealth to the devotees and makes all to live.

नित्यं श्री अस्य वक्षसि वसति इति श्रीनिवासः ॥

श्रियो निवासो यस्योर:—भागवते ॥

3. **श्रीनिवास** कृपापूर्ण भक्तपोषण दीक्षित ।
संसारारण्यपतितं दयया नेक्षसे कुत: ॥ ५१ ॥

(आदित्यपुराणे ५-५१)

4. **श्रीनिवास** चरणे तव वन्दे
लोकपावन सुकुङ्कमवर्णे ।
श्रीप्रदे किल सुरर्षिगणानां
श्री ऋगादि निगमागमवेद्ये ॥ ४१ ॥
(आदित्यपुराणे ३-४१)

Srinivasa, I prostrate to your lotus feet. You are the protector of the world. You are of the colour of beautiful Kumkum :

5. **श्रीवेङ्कटेशाष्टोत्तरशतनामस्तोत्रम्—**
श्रियः कन्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय **श्रीनिवासाय** मङ्गलम् ॥ १ ॥

6. **श्रीवेङ्कटेशमाहात्म्यम् ।**
श्रियः कान्ताय कल्याण निधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय **श्रीनिवासाय** मङ्गलम् ॥ १ ॥

श्रीवेङ्कटेशमाहात्म्यं **श्रीनिवास** प्रसादतः ।
श्रीप्रदं सर्वदा सूत दयया प्रोक्तवानसि ॥ २ ॥

इतः परं **श्रीनिवासः** श्रीपतिः सर्वशो हि नः ।
कथं प्रीतो भवेत् सद्यो ह्यभीष्टानि प्रवर्षयन् ॥ ३ ॥

श्रीनिवास समानाथ त्वन्नाभ्यब्जे चतुर्मुखम् ।
गिरीशमन्तःकरणे ह्यङ्गेष्विन्द्रादिदेवताः ॥ ७० ॥

श्रीनिवास कृपापूर्ण भक्तपोषणदीक्षित ।
संसारारण्यपतितं दयया नेक्षसे कुतः ॥ ५१ ॥

(7) This humble author craves reference to 27 verses from Aditya Purana, which is so sacred and worth

getting them by heart by the devotees in the third Adhyaya. One verse is extracted as example here.

श्रीवेंकटेशं लक्ष्मीशं अनिष्टघ्नमभीष्टदम् ।
चतुर्मुखेगतनयं श्रीनिवासं भजेऽनिशम् ॥

Sri Venkatesha is the Master and husband of Mahalakshmi. He is the destroyer of all sins and bestower of all that we require. He is the father of Lord Chaturmukha Brahma and that Srinivasa is always to be adorned by me.

॥ श्रीः ॥

१८९. सतांगतिः—ओं सतांगतये नमः ओं ॥

1. ता आनन्देन सहिता=सन्तः आविर्भूतस्वरूपा मुक्ताः तेषां गतिः=सतांगतिः ॥

Vishnu is called 'सतांगतिः' because He is the resort for the Mukthas who had the ananda as per their swaroopa (which has come out in the Mukthi).

2. विशीर्णानामवसन्नानामार्तानां गतिमतां ज्ञानिनां गतिः । सतांगतिः ॥

Vishnu is called 'सतांगतिः' because He gives the result / fruit / phala to the jnanis who are suffering very much.

3. **Devotees who adhere to the Vedic Path** and act accordingly are called as 'सत्पुरुषाः'. For them, the final destiny is 'Vishnu' and so He is called as 'सतांगतिः' ॥

4. **There is no destiny beyond reaching Him.** He is the last and final resort. In the Sutra ॥ ओं मुक्तोपसृप्य-व्यपदेशात् ओं ॥ 1–3–2 it is said, that the adverb 'उप' denotes, प्राप्यन्तर रहितत्वे सति, प्राप्यत्वं ॥

Hence Vishnu is the final destiny गतिः for the satvic souls सतां ॥

5. **In Kataka Upanishad,** it is said in the Mantra 1–3–11 as:

महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः ।
पुरुषात् न परं किंचित् सा काष्ठा सा परा गतिः ॥

Compared to Chaturmukha Brahma, Mahalakshmi (Avyaktha) is far superior. Above Her, is Vishnu who is called as 'Purusha' having all the six attributes at infinity. That Vishnu is the final step in the gradation. That reaching His lotus Feet is the final journey. Above Him, there is no destiny. The Uttama destiny is Vishnu.

6. **Vishnu is called as 'सतांगतिः'** because He does always what is desired for by those who bow down before Him.

प्रणतानां प्रियकरः सतां गतिः इह उच्यते ॥

॥ श्रीः ॥

१९०. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं ॥

1. केनापि रुद्धो न भवति इति=अनिरुद्धः ॥

Vishnu is called 'अनिरुद्धः' because nobody can prevent Him or be an obstacle to Him.

2. ज्ञानिनः प्रति निरोध रहितत्वात् अनिरुद्धः ॥

Vishnu is called 'अनिरुद्धः' because in the case of jnanis, there is no obstacle for them and He would pave all the way smoothly for their evolution.

3. अनः मुख्यप्राणः येषां अस्तीत्यनिनः तैः हृदि निरुध्यते इति= 'अनिरुद्धः'

Vishnu is called 'Aniruddha' because He will be present in the heart lotuses of *those devotees who have Mukhyaprana as their Guru.*

4. न विद्यते निरुत् वेदादिरूपः शब्दः येषां ते अनिरुतः वेदविरुद्धाचाराः तान् हन्तीति=अनिरुद्धः ।

Vishnu is called 'अनिरुद्धः' because He will destroy those asuras who will hate Vedas and will not act as per the mandates postulated in the Vedas.

5. **In the Sruti (quoted in Vishnutattva Vinirnaya)** it is stated that Jiva is a name of the God Aniruddha.

" जीव इति भगवतः अनिरुद्धस्य आख्या इति श्रुतेः " ॥

Their external body is called 'अनिरुद्ध देहः' because it is totally controlled by Bhagavan **अनिरुद्ध रूपी परमात्मा** ॥

6. आदित्यपुराणे वेंकटेशमाहात्म्ये चतुर्थोऽध्याये ।

[in Aditya Purana dealing with the glory of Sri Venkatesa Mahaprabhu in the 4th Adhyaya.]

नमस्ते वासुदेवाय नमः संकर्षणाय च ।
प्रद्युम्नाय **अनिरुद्धाय** योगिहृत्पद्मवासिने ॥ २० ॥

7. **Mantralaya Mahaprabhu** in his unique and glorious work **प्रातःसंकल्पगद्य** states :

" प्रणवोपासकानां, अस्मदादि गुरूणां, श्रीमदानन्दतीर्थ श्रीमच्चरणानां अन्तर्यामि अनिरुद्ध, प्रद्युम्न, संकर्षण, वासुदेवात्मक ।

which means in the heart of the Guru all the four forms of the Lord are present. Aniruddha takes care of us and protects us for well being in life and brings happiness and well being of us in this life.

8. **Vishnu is called as Aniruddha** because He does unlimited charming acts which are life-giving to the beings in the Jagat.

अनन्त चेष्टा युक्तत्वात् अनिरुद्धः उदाहृतः ।

॥ श्रीः ॥

१९१. सुरानन्दः—ओं सुरानन्दाय नमः ओं ॥

1. सुरान् आनन्दयति इति=सुरानन्दः ।

Vishnu is called 'सुरानन्दः' because He makes the devatas happy.

2. सु=शोभनज्ञानं, राति=ददाति इति आनन्दयति चेति सुरानन्दः ॥

Vishnu is called सुरानन्दः since He bestows good and proper knowledge and makes the devatas happy.

3. **Devatas are always kept happy** by Him and so He is called as 'सुरानन्दः'। Vishnu took various avatars and saw that the demons who were giving troubles to the Devatas are destroyed and the Devatas are protected. Rama and Krishna and Narasimha avatars are all clear-cut examples for this. सुराणां देवानां आनन्दं ददाति इति= सुरानन्दः ॥

4. सुरान् सर्वान् आनन्दयति यः सदा सः सुरानन्दः ।

Vishnu always makes the Devatas to be in happiness. Whenever they are in distress they join and along with Chaturmukha Brahma they would appeal to Maha Vishnu on the shores of Ksheera Samudra. Then God will appear and will assure of taking avatar and by that Sri Vishnu will always bestow happiness to the Devatas, hence He is 'सुरानन्दः' ॥

5. **Paramatma tells in Gita 4-7—**

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

That is whenever there is downfall to Dharmas, then the devatas would feel unhappy, due to fall of dharma. Then He would appear on the Earth and save the dharmas and make the devatas happy. This is the declaration. But in Kaliyuga, when this dharma has fallen down miserably down, by the preaching of identity between Jeeva and Brahma, why has Vishnu not taken avatar? The Sloka means तदा आत्मानं=श्री वासुदेवं अहं सृजामि ॥ Accordingly Sri Madavacharya was sent and he brought ananda to Devatas as per His Mandate.

॥ श्रीः ॥

१९२. गोविन्दः—ओं गोविन्दाय नमः ओं ॥

1. **गोविन्दः गां भुवं विन्दति इति=गोविन्दः ।**

Vishnu is called Govinda because He reaches the land and saves it.

2. **गोविन्दः गां इषुं विन्दति इति=गोविन्दः ।**

Vishnu is called Govinda because He has very good arrows with Him.

3. **गोविन्दः गां धेनुं विन्दति इति=गोविन्दः ।**

Vishnu is called Govinda because He has very good cows with Him and protects them.

4. **गोविन्दः गां स्वर्गं विन्दति इति गोविन्दः ।**

Vishnu is called Govinda because He reaches swarga and saves those living there.

5. गोविन्दः वेदं=गां विन्दति इति=गोविन्दः ।

Vishnu is called Govinda since He reaches Vedas and protects them for the uplift of satvic souls.

6. In Harivamsha we find—

गौरेषा तु तथा वाणी तां तु विन्दयते भवान् ।
गोविन्दस्तु ततो देवः मुनिभिः कथ्यते भवान इति ॥

Vishnu is called as 'Govinda' by the learned Munis because He reaches the sounds, sabdas and protects them.

7. In Moksha Dharma, it is seen—

नष्टां वै धरणीं पूर्वमविन्दं वै गुहागताम् ।
गोविन्द इति तेनाहं देवैः वाग्भिः अभिष्टुतः ॥

When the Earth was stolen away, Vishnu brought it back from the sea, for the benefit of His devotees to work out for their salvation. So Vishnu is called 'Govinda'.

8. Another authority states—

अहं किल इन्द्रः देवानां त्वं गवामिन्द्रतां गतः ।
गोविन्दः इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतम्॥ इति

9. In Shanthi Parva 12th Adhyaya, 352 Verse 5—

गोविन्द इति तेनाहं देवैः वाग्भिः अभिष्टुतः ॥

as stated earlier, like this devatas praised Him.

10. In Udyoga Parva 5-69-13—

शाश्वतत्वादनन्तश्च गोविन्दो वेदनाद्गवाम् ।
विष्णुः विक्रमणाद्देवो जयनाज्जिष्णुः उच्यते ॥

Vishnu is called Govinda because He blesses with light to all the Indriyas.

11. Vishnu is called as Achyutha, Anantha and Govinda. By calling Him by those names, the effect would be—

(i) by Achyutha—the Mind of the devotee will become pure.

(ii) by Anantha—the Vak—Speech of the devotee will become pure.

(iii) by Govinda—the Body—Deha will become pure.

12. In Sabha Parva, Rugvi great Draupadi invites Lord Krishna by calling as Govinda thrice and if anyone repeats the same, he will be redeemed of all distresses. Draupadi could destroy the devil Dhussana in a fraction of a second, but did not do so, to obey the mandate of her husband Bheemasena and the ultimate mandate of Lord Krishna. The glorious verses are :—

2-90-43

शङ्खचक्र गदापाणे द्वारकानिलयाच्युत ।
गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ॥ ४२ ॥

2-90-45

गोविन्द द्वारकावासिन् कृष्ण गोपीजनप्रिय ।
कौरवैः परिभूतां मां किं न जानासि केशव ॥ ४५ ॥

2-90-47

कृष्ण कृष्ण महायोगिन् विश्वात्म विश्वभावन ।
प्रपन्नां पाहि **गोविन्द** कुरुमध्ये अवसीदतीम् ॥ ४० ॥

Draupadi calls Vishnu thrice as Govinda and tradition says :—

that for the first time, Govinda is called, Lord says that He is indebted to the devotee ;

for the second time, when Govinda is called, Lord confirms that He would pay interest to the devotee for the debt;

for the third time, when Govinda is called, Lord re-confirms that He would gladly pay compound interest to the devotee for the debt incurred by Him.

13. Srimad Bhagavatham 10-25-23, Surabhi extols Sri Krishna, as under:

इन्द्रः सुरर्षिभिः साकं चोदितो देवमातृभिः ।
अभ्यषिञ्चत दाशार्हं **गोविन्द** इति चाभ्यधात् ॥ २३ ॥

In 10-25-28 :

इति गोगोकुलपतिं गोविन्दं अभिषिच्य सः ।
अनुज्ञातो ययौ शक्रो वृतो देवादिभिः दिवम् ॥ २८ ॥

Gomatha Surabhi did pooja to Sri Krishna, by calling as Govinda — meaning **गवां इन्द्रः** that is the Head of cows. Govinda saved all the cows from the torture of heavy rainfall made by Indra.

14. In कृष्णामृतमहार्णवः Srimad Acharya states in the Verse 11, as under:

सकृदभ्यर्च्य **गोविन्दं** बिल्वपत्रेण मानवः ।
मुक्तिभागी निरातङ्की विष्णुलोके चिरं वसेत ॥ ११ ॥

A person worshipping Lord Govinda—Vishnu with devotion but once with bilva patra, will reach liberation and live in Vishnuloka for ever. Govinda is Vishnu.

15. Under Sutra Bhashya, Srimad Acharya states under the Sutra '**ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं** ॥ 1-4-24 from Naradeeya Purana as :

अविकारोऽपि परमः प्रकृतिं तु विकारिणीम् ।
अनुप्रविश्य **गोविन्दः** प्रकृतिश्चाभिधीयते ॥

Govinda, tho' He has no iota of vikara, enters the matter and makes it to transform into various orders.

16. Arjuna states in Geetha 1–32 as:

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन **गोविन्द** किं भोगैः जीवितेन वा ॥ ३२ ॥

Here Arjuna pleads to Lord Krishna as to what will be the use of the Kingdom (Earth) and by enjoyment and by life lived. '**गोविन्द**' is deliberately used because Krishna is the Lord of the entire Earth—[**गो=भूमिः इत्यर्थः**]. To say before Him, that there is no use of Earth-rajya is really ironical.

॥ श्रीः ॥

१९३. गोविदां पतिः—ओं गोविदां पतये नमः ओं ॥

1. गोविदां पतिः वेदवेत्तृणां पतिः ॥

Vishnu is called '**गोविदां पतिः**' because He is the Head of all knowing the Vedas.

2. गोविदां पतिः जलचराणां पतिः ॥

Vishnu is called '**गोविदां पतिः**' since He is the Head and Master of all creatures living in water.

3. गौः वाणी तां विंदतीति गोविंदः चतुर्मुखब्रह्म तेषां पतिः= गोविदां पतिः ॥

Paramatma is the Master of Chaturmukha Brahma and Vani (Saraswathi)

4. **गोविदां पतिः** means Vishnu is the protector of those who know the Vedas. 'गो' means the words of the Vedas. Since He is the protector of those who know the words of the Vedas and who worship Him by the 'Jnana Yajna', He is Govidam Pathi'.

गावो वेद गिरः प्रोक्ताः
गोविन्दः तत्सुपालनात् ।
गोविदां पतिः उद्दिष्टो
वेदविद्वपदो मनुः ॥

5. **गोविदां पतिः**—गो means words. There are sabdas of. aprakrutha swabhava which are the swaroopa of Vishnu. He knows about those sabdas in full and He is the Master of those sabdas. This is not available to others; and so He cannot be known fully by anyone and hence He is called **गोविदां पतिः** ॥

॥ श्रीः ॥

१९४. मरीचिः—ओं मरीचये नमः ओं ॥

1. म्रियते तमः अनेन इति मरीचिः ॥

Vishnu is called 'Mareechi' because He destroys the darkness—**तमस्**—completely.

2. मरमुदकं येषां अस्तीति मरिणः—मेघाः, तान् चालयति इति= मरीचिः ॥

Vishnu is called 'Mareechi' since He makes the clouds containing water to oscillate and to travel to various places. **उदवन्मेघचलनात्=मरीचिः** ॥

3. In Gita, Lord Krishna says in 10-21—

आदित्यानां अहं विष्णुः ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामास्मि नक्षत्राणां अहं शशी ॥ २१ ॥

Among 49 Vayus=Maruths, Lord Krishna says that He is Mareechi=Prahvanan *resides in him.*

4. मरीचिः=तेजः=Tejas. तेजः=तेजस्विनां अहं इति स्मृतेः॥

5. मरः=जलं अस्य अस्ति इति मरी=मेघः—Cloud.

तं छालयति=Since that cloud is carried away by the air it is called as 'Mareechi' and Paramatma resides in him/in it.

6. Vishnu is called as 'Mareechi' because He is so kind that He shows His faultless form even to those who are blind even from their birth.

अन्धेभ्योऽपि च जन्तुभ्यः हंसग्रीवावतारतः ।

प्रकाशितस्वरूपत्वात् '**मरीचिः**' इति कल्प्यते ॥

(Those persons would have completed their sadhanas in their earlier births).

7. Paramatma says in Vibhuthi Adhyaya 10-36 that He is Mareechi, because He states "**तेजः तेजस्विनां अहम् ॥**" He brings brightneess to those who bring victory and He remains in them.

॥ श्रीः ॥

१९५. दमनः—ओं दमनाय नमः ओं ॥

1. दुष्टान् दमयति विगृह्णाति इति=दमनः ॥

Vishnu is called '**दमनः**' because He controls the wicked.

2. दमनासुर संहारकत्वात्=दमनः ॥

Vishnu is called 'दमनः' because He destroyed the asura by name 'Damana'.

3. दमनप्रियत्वात्=दमनः ॥

Vishnu is called दमनः because He is interested in the destruction of the wicked.

4. दमो येषां अस्तीति दमास्तान्नयतीति=दमनः ॥

Vishnu is called दमनः because He leads those devotees who have control over internal and inner Indriyas. दमः=इन्द्रिय निग्रहः ॥

5. दमभीष्टदात् मनो यस्य सः=दमनः ॥

Vishnu is called दमनः, since He is the giver of what we pray to Him.

6. **Vishuu is called as 'Damanah'**—that is Dispeller, because, by the Ganga-like streams of His lustre, He dispels the heat-sufferings of the samsara—material world.

भवतापस्य दमनात् कान्त्या 'दमनः' ईरितः ॥

7. दमनः—**Vishnu is in the form of Yama** to inflict punishments on those who tread on the path of unrighteousness and act against Vedic Mandates.

॥ श्रीः ॥

१९६. हंसः—ओं हंसाय नमः ओं ॥

1. दोष हीनत्वात् 'हं' सारत्वात् 'सः'।
हं च असौ सश्च हंसः ॥

Always Vishnu is without any blemishes or defects. He is always the essence. So He is called **हंसः** ॥

" हंसः शुचिषत् " इति श्रुतेः ॥

Under **काठक उपनिषत् भाष्य,** Srimad Acharya quotes—

नित्यहीनोऽखिलैः दोषैः साररूपो यतो हरिः ।
हंस इत्युच्यते तस्मात् वायुस्थः शुचिषत्स्मृतः ॥

इति कौर्मे ॥

All defects are not found in Hari always. (No defect at all in Him at any time). He is the essence of the cream. So He is called '**हंसः**' and is seated in Vayu Bhagavan.

2. संसारं हन्तीति हंसः ॥

Vishnu is called **हंसः** since He destroys the material bondage which is with Jeeva from time immemorial.

" हन्तृत्वात् हंसनामाऽसौ " इति श्रुतेः ॥

3. In Bharatha, Hari is called as 'Hamsa' because—

त्यागात्पूर्वशरीरस्य नवानां संचयेन च ।
जीवं हंसः इति प्राहुः तद्धेतुत्वात् हरिं परम् ॥

इति भारतवचनात् हंसः ॥

Jeeva is called Hamsa and because Hari is responsible for his creation, existence etc., He is called 'Hamsa'.

4. In Bhagavatham, in the discussion between Lord Krishna and the devotee Uddhava, Lord states about His teaching to Chaturmukha Brahma in the form of Hamsa 10–13–19—

स मामचिन्तयद्देवः प्रश्नपारं विनिश्चयम्
तस्याहं हंसरूपेण सकाशमगमं तदा ॥ १९ ॥

5. **Vishnu is called as 'Hamsa' because** He moves always in an enchanting way.

मनोहरं हन्ति=गच्छति, इति हंसः ॥

6. **Vishnu is called as 'Hamsa'** because He smiles beautifully.

मनोहरं स्मयते इति हंसः ॥ हन्ता संगस्य, हसति गच्छति इति मनोहरम् । हंसः ॥

॥ श्रीः ॥

१९७. सुपर्णः—ओं सुपर्णाय नमः ओं ॥

1. सु= शोभन पर=उत्तम, णः आनन्दः, तान् सन्ति इति= सुपर्णः ॥

Vishnu is called 'Suparna' because He has auspicious supreme happiness in Him.

2. सुष्ठु परमानन्दरूपत्वात् सुपर्णः । सुपर्णः सुपरानन्दत्वात् इति ॥

Vishnu is called 'Suparna' since He has great ananda as His swaroopa.

3. गरुडरूपत्वात्=सुपर्णः ॥

Since Vishnu has Garuda roopa, He is called 'सुपर्णः' ॥

4. हंसादि अवतारेषु शोभन पर्णानां विद्यमानत्वात् सुपर्णः ॥

Vishnu is called 'सुपर्णः', because He has beautiful wings in the Avatars of Hamsa, Garuda.

5. **Since He walks beautifully, He is called 'हंसः'** and in those avatars, He has splendid wings. Srimad Bhagavatham states in the Eleventh Skanda as— 'सुपर्णोऽहं पतत्रिणां' ॥

6. **Vishnu is called as 'सुपर्णः'** because He is possessed of lovely feathers. शोभन पर्णत्वात्=सुपर्णः ॥

7. **Vishnu is called as Suparna** because He leads men to the other shore across the ocean of Samsara.

संसार पार नयनात् सुपर्ण इति वा मतः ॥

8. **Atharvana Upanishad states in 5–1—**

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति ।
अनश्नन् अन्योऽभिचाकशीति ॥ १ ॥

These द्वौ सुपर्णौ—those two birds namely Jeeva and Paramatma. The relationship is eternal.

सुपर्णः विष्णुः	सुपर्णः जीवः
1. Always independent.	1. Always dependent.
2. Never subject to Karmas	2. Subjected to Karmas till it reaches Mukthi
3. Always helps.	3. Always being helped.
4. Always smiles and is happy.	4. Not so, can be happy as per his swabhava, after reaching Mukthi.

॥ श्रीः ॥

१९८. भुजगोत्तमः—ओं भुजगोत्तमाय नमः ओं ॥

1. **भुज कौटिल्य इत्यतः भुजाः सन्तः गच्छन्तीति भुजगाः=सर्पाः, तेषां उत्तमः शेषः, यस्य शय्यात्वेन सः भुजगोत्तमः ॥**

Vishnu is called 'भुजगोत्तमः' because He is the Supreme among the snakes. He has the Sesha roopa. He has Adisesha as His bed.

2. भुजते कौटिल्येन गच्छन्ति इति भुजगाः=तमोयोग्याः, तेषामुत् उत्कृष्टं तमो यस्मात् इति=भुजगोत्तमः ॥

Vishnu is called **भुजगोत्तमः** because He gives the eternal tamas to those wicked asuras who have no good qualities in them.

3. भुजेन गच्छतां उत्तमो भुजगोत्तमः ॥

He is the supreme in those who travel by shoulders, namely snakes. Hence Vishnu is called **भुजगोत्तमः**, because among the snakes 'Adisesha' is the supreme. Vishnu is always on him making him as His Bed and is far superior to him and hence Vishnu is called as **भुजगोत्तमः**—

भुजेन गच्छन्ति इति=भुजगाः=सर्पाः तेषां वरः=आदिशेषः, तस्य उपरि वर्तमानत्वात् भुजगोत्तमः श्री विष्णुः इति ॥

॥ श्रीः ॥

१९९. हिरण्यनाभः—ओं हिरण्यनाभाय नमः ओं ॥

1. हिरण्यमिव ख्याता नाभिः अस्येति=हिरण्यनाभः ॥

Vishnu is called '**हिरण्यनाभः**' since He has navel which is beautiful like gold.

2. हिरण्यं हिरण्मयं ब्रह्माण्डं नाभौ यस्य इति हिरण्यनाभः ॥

Vishnu is called **हिरण्यनाभः** because this golden Brahmanda is found in His navel.

3. परमानन्दरूपत्वात् सर्वाश्रयत्वात् च=हिरण्यनाभः ॥

Vishnu is called '**हिरण्यनाभः**' because He is the swaroopa for supreme happiness and He is the support and shelter of all.

"हिरुक् सुखं हिरण्यं स्यात् ।
ब्रह्मानन्दात् पृथग्यतः" इति वचनात् ॥
"नाभि इत्यस्य नाभ स्यात् ।
हरेः सर्वाश्रयः यतः" इति नाभिरेव नाभः ॥

4. णभ् हिंसायां इत्यतः घञि नाभः हिंसको हिरण्यस्य तन्नामक-असुरस्य नाभः हिरण्यनाभः ॥

Hiranya by name was the asura. Vishnu in the form of Narasimha destroyed him. So He is called हिरण्यनाभः।

॥ श्रीः ॥

२००. सुतपाः—ओं सुतपसे नमः ओं ॥

1. शोभनं तपो ज्ञानं यस्य सः सुतपाः ॥

Vishnu is called 'सुतपाः' because He has supreme knowledge.

2. पा रक्षणे इत्यतः सुतं चतुर्मुखं पातीति सुतपाः ॥

Vishnu is called 'सुतपाः' because He protects Chaturmukha Brahma.

3. सुतं अभीष्टितं सोमरसं पिबतीति सुतपाः ॥

Vishnu is called सुतपाः because He drinks the Soma juice. (सोमरस).

(यज्ञे सुतं अभिषुतं सोमं पिबति इति सुतपाः)

4. नारायणादि रूपेषु शोभनतपः करोति इति सुतपाः ॥

Vishnu by taking the roopa of Narayana Rishi etc., does severe penance and so He is called 'सुतपाः'.

5. 'तपः' signifies **Knowledge or Buddhi** and that itself is the Sarira of Vishnu and so He is called as सुतपाः।

तपो=बुद्धिः, सा एव तनुः सुतपाः यस्य स स्मृतः ॥

॥ श्रीः ॥

२०१. पद्मनाभः—ओं पद्मनाभाय नमः ओं ॥

1. पद्मः चतुर्मुखः नाभौ यस्य इति=पद्मनाभः ॥

Vishnu is called 'Padmanabha' because He has Chaturmukha Brahma in His navel.

2. पदं भगवत् स्वरूपं मन्यते इति पद्मना ।
भगवद्भक्ताः तान् प्रति आभाति इति पद्मनाभः ॥

Vishnu is called Padmanabha because He makes the devotees of Bhagawan to shine well.

3. पद्ममिव सुवर्तुला नाभिः अस्येति=पद्मनाभः ॥

Vishnu is called Padmanabha since He has beautiful navel like lotus flower round in shape.

4. हृदयपद्मस्य नाभौ मध्ये प्रकाशनात् पद्मनाभः ॥

Vishnu is called Padmanabha since He shines in the middle of lotus heart.

5. आदित्यपुराणे—वेंकटेशमाहात्म्ये—२-३७

कुटुम्बी पद्मनाभोऽहं वसामीत्येव सूचयन् ।
पद्मरेखां पादपद्मे पद्मेश त्वं धरन्नसि ॥ ३७ ॥

6. आदित्यपुराणे—वेंकटेशमाहात्म्ये १-४५

श्रीपद्मनाभ पद्मेश पद्मजेशेन्द्रवन्दित ।
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृत् ॥ ४५ ॥

7. श्री वेंकटेश अष्टोत्तर स्तोत्रम्—१६ ॥

सुवर्चलासुतन्यस्तसैनापत्यभराय च ।
रामाय पद्मनाभाय सदा वायुस्तुताय च ॥ १६ ॥

8. द्वादशस्तोत्रम्—५-७ ॥

हृषीकेश सुकेश परेश विवन्दे शरणेश कलेश बलेश सुखेश ।
पद्मनाभ शुभोद्भव वन्दे संभृत लोकभराभरभूरे ॥ ७ ॥

(1) हृषीकेश = Oh ! Krishna, You are the propeller of all indriyas.

(2) सुकेश = You are having splendid hairs.

(3) परेश = You are the force behind Chaturmukha Brahma and other great Devatas.

(4) शरणेश = You are the shelter of all.

(5) कलेश = You are the controller of all the 64 arts.

(6) सुकेश = You are the head of dharmas and bringing happiness to all.

7. पद्मनाभ = You have the Entire Bramhmanda in your golden navel.

वन्दे = I prostrate to You.

॥ श्रीः ॥

२०२. प्रजापतिः—ओं प्रजापतये नमः ओं ॥

1. प्रजानां पतिः=प्रजापतिः ॥

Vishnu is called 'प्रजापतिः' because He is the Father or Master of the people.

2. प्रकृष्टः जापः स्तुतिः येषां ते प्रजापाः ।
तेषां ते आनन्दः यस्मात् इति प्रजापतिः ॥

Vishnu is called 'प्रजापतिः' because He gives happiness to those who do supreme worship and extol Him.

3. प्रकृष्टः जापः ध्यानं येषां ते प्रजापाः ॥
तेषां ते आनन्दः यस्मात् इति प्रजापतिः ॥

Vishnu is called 'प्रजापतिः' because He gives happiness to those who meditate on Him in a supreme manner.

4. प्रजानां स्वामी प्रजापतिः ॥

Vishnu is called 'प्रजापतिः' since He is the Master of Chaturmukha Brahma and others.

5. कर्मानधीनत्व लक्षणप्रकर्षेण जायते इति प्रजः स च असौ पति-रहितश्चेति प्रजापतिः ॥

Vishnu is called प्रजापतिः because He is not bound by any Karmas and He has no master for Him. So He is called 'Prajapathi'. [प्रज+अपतिः].

6. In षट्प्रश्नोपनिषत् the third mantra states thus—
Kabandhi son of Katyayana approached Pippalada and asked : From whom are these created beings born ?
The reply is, that is due to प्रजापतिः श्रीविष्णुः।

भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥
तस्मै स होवाच ॥

प्रजाकामो ह वै प्रजापति स तपोऽतप्यत ॥ ३ ॥

प्रजापतिः—Sri Teekacharya, states—

प्रजानां ब्रह्मादीनां पतिः पालकः परमेश्वरः ॥

Vishnu is 'प्रजापतिः' because the protector of Chaturmukha Brahma and others, is Vishnu, who is the sole resort.

7. Isavasyopanishad in the 16th मन्त्रः says—

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।

which means Vishnu is पूषन्—the infinite.
एकर्षे—The prime knower of all.
यम — The regulator of all.
Surya—One who is to be realised by the learned.
प्राजापत्य—One who is to be obtained by Hiranyagarbha.
Srimad Acharya states in Bhashya.
प्राजापत्यः प्रजापतेः—which means Vishnu is to be obtained by Chaturmukha Brahma.

8. **Under Chandogya Upanishad 1-12-2** it is stated **देवो वरुणः प्रजापतिः सविता** etc. Sri Hari and Sri Vayu are both denoted by these sabdas by **मुख्य वृत्तिः** and **अमुख्यवृत्तिः । प्रजानां पतित्वात् प्रजापतिः ॥**

Vishnu is called **प्रजापतिः** because He is the Master and Protector of all people.

9. **Gita states in 11–39 as—**

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

Lord Krishna is praised and called by the devotee Arjuna as '**प्रजापतिः**'. He is called so, because He is the antaryamin for Chaturmukha Brahma. **प्रजापतेः चतुर्मुखब्रह्मणः अन्तर्यामित्वात्=प्रजापतिः** ॥ He keeps the people happy and protects them.

10. **Srimad Acharya under 'Shatprasna Upanishad' Bhashya** quotes an authority called '**प्रजापति संहिता**' which states that Vishnu is called as 'Prajapathi'. because He is the Sristikartha.

प्रजानां पालनात् विष्णुः 'प्रजापतिः' इतीरितः ॥
स वायुं सूर्यनामानं चन्द्रनाम्नीं सरस्वतीम् ।
सूर्याचन्द्रमसौ देवः ससर्ज पुरुषोत्तमः ।
तावाविश्य स्वयं विष्णुः सर्वसृष्टिं करोति अजः ॥

इति प्रजापति संहितायाम् ॥

11. **In Brihadaranyaka Upanishad, Srimad Acharya states in the Bhashya—**

प्रजापतिरिति ब्रह्मा वेदेषूक्तो ह्यमुख्यतः ।
यस्मिन् ऋषु ब्रह्मचर्यं मुख्यतस्तु प्रजापतिः ॥ इति गुणपरमे ॥

॥ श्रीकृष्णार्पणमस्तु ॥

[Continued from Cover 3]

(11) Githavil Pudirgals (Tamil)

(12) श्रीनिवास विवाह प्रशंसनम्—Glories of Lord Srinivasa's Marriage

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10th Adhyaya—Slokas 1 to 88

(14) यमकभारतम्—Yamaka Bharatam

(15) तत्वतो भेदः—Difference is Real

(16) महाभारततात्पर्यनिर्णयः—(अध्यायः ११) Slokas 1–237

(17) महाभारततात्पर्यनिर्णयः (अध्यायौ २९–३०)

(18) महाभारततात्पर्यनिर्णयः (अध्याय २०) Slokas 1–246

(19) जीवगणाः हरेः अनुचराः

(20) महाभारततात्पर्यनिर्णयः (अध्यायौ ३१–३२)

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(22) जीवगणाः नीचोच्चभावं गताः

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) महाभारततात्पर्यनिर्णयः (१४–१५–१६ अध्यायाः)

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)

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(27) Vinayaka Chaturthi (as per the Vedas)

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(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)

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[Continued from Cover 4]

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(29) MAHABHARATA TATPARYA NIRNAYA (23, 24, 25 Chap.)
(30) MAHABHARATA TATPARYA NIRNAYA (Ch. 27, 28)
(31) THREE RATHNAS OF SRI VADIRAJA MAHAPRABHU
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The author is the third son of Sri D. V. Subbachar and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College. Trichy, securing I Rank in Statistics. Later, after completing articles for the C.A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F.L. examination and again I Rank in the final B.L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Exam. and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedanta Philosophy under his Guru and father Sri D. V. Subbachar for many years. At present, conducting daily classes on Brahma Sutras, Upanishads etc. Daily pata on Upanishad Bhashyas is carried on to his sishyas early in the mornings. Every Saturday and Sunday, lectures on Gita, Vishnu Tatwa Nirnaya and Bhagavatham are also given. Has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gita, Vishnu Tatwa Vinirnaya, Madhva Vijaya and Sutra Bhashya are preserved by his Sishyas. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Parayana with gist of each Sarga in Kannada. He is the Author of

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(Continued on page 175

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(17) MAHABHARATHA TATPARYA NIRNAYA (Ch. 29 & 30)

(18) MAHABHARATHA TATPARYA NIRNAYA (Ch 20)

(19) JEEVA GROUPS ARE SERVANTS OF HARI

(20) MAHABHARATHA TATPARYA NIRNAYA (Chap. 31-32)

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[*Continued on page 176*

S.M.S.O. Sabha Publication No. 106

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

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Part III (203 to 305 Names)

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Chartered Accountant, Coimbatore

1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

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[203 to 305 Names]

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By

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यद्यत् आचरति श्रेष्ठः तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकः तदनुवर्तते ॥ – गीता ३–२१

" Whatever is performed and whatever is relied on by notable personalities who set an example to others in the world, the same is followed by others also. —Gita 3-21

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 106th publication '**Sri Vishnu Sahasranama Bhashya Sangrahartha**' Part III from 203 to 305 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to various works like Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made to his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 57 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

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(52) **Unparallel Mahimas of Tatparya C**

ree Rathnas of Mantralaya Mahaprabhu 2002
Vyasa Karavalambana Stotram 2002
nga Mahatmyam 2002
ıhabharatha Tatparya Nirnaya—Adhyaya 21 2002
ıgraha Ramayanam—Part II Tamil
ranya Kandam, Kishkinda Kanda and
ndara Kanda) 2002

ink profusely Sri K. Rajagopal, Chairman and
)irector of Vijayeswari Textiles Ltd., Puliam-
'ollachi, Tamil Nadu and Administrative Office
i Road, Coimbatore–641 037, who was kind
donate the entire amount for the publication
.t humble work in memory of his revered father
puswamy Naidu, Founder of The Lakshmi Mills
.td., in the year 1919. We admire his generosity
to the Sabha and we pray Sri Hari Vayugalu
Venkateshwara for his long life, peace and
and for all the members of his family and
patronage for such valuable, sacred and useful
ıs.

ank profusely Sri D. S. Krishnachar, M.Sc., of
nting House, Bangalore–4, for his highly dedi-
sincere service to the Divine Philosophy of the
:hool and for faultless and very neat printing

Lord Sri Hari Vayugalu shower their anugraha
nder more and more valuable humble service to
of the Great Dvaita Vedanta which is the only
on the Vedas and supported by all Scriptures.

25–5–2002, Saturday,
ha Jayanthi
acred day

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AU

By the Grace of Sri Hari Vayugalu a anugraha of my Guru, Tapasvi Vairagyamu 1008 Sri Satyatma Tirtha Sripadangalavar the blessings of my father, guru, mentor, Sri D. V. Subbachar, B A., FCA, Chartered Coimbatore I am submitting this present pu Sri Vishnu Sahasranama Bhashya Sang Part III from 203 to 305 names of Lord M This humble author, by the anugraha of able to place before the devoted public so which have been listed in the Publisher's present publication is placed at the Lotus Feet Mentor and Father, Tamraparni Sri D. V. with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्ब

Tiruppur,
25-5-2002, Saturday
Sri Narasimha Jayanthi
Punya and sacred day

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Dwaita Ved

B

the great sastras with the help of Srimadacharya's great works and string these pearls on a thread and make it a beautiful garland. All the pains and efforts are for you. But all that your readers to do is to get this garland of pearls, wear it around their neck and enjoy it and get immense punya.

A truth-seeker finds in the present book "Rishi Panchami Vratha Katha Mahima" the following gems of truth.

1. The present book dealing with "Rishi Panchami Vratha Katha" should not be misunderstood as pertaining only to women. As a matter of fact, this is a conversation between Lord Sri Krishna and Sri Dharmaraja, the eldest son of Kunti.

2. Brahmandapurana should be understood in the light of Srimad Bhagavatham and by the final authority of Mahabharatha Tatparya Nirnaya which is the last word on this aspect.

3. On Rishi Panchami day "Saptha Rishis" are to be specially worshipped. Atri Maharishi, one of the Saptha Rishis had one of his three sons who is Paramatma Himself called as 'Datta'. Since Paramatma Datta was born in Atri Kula, he was known as 'Dattatreya' and not as commonly misunderstood Datta Triya that is three-combined as Brahma, Vishnu and Maheshwara which is totally unauthentic and absurd.

4. In Srimad Bhagavatham, under the 6th Skandha, 8th Adhyaya runs for 43 Verses which is called as 'Narayana Kavacha' and this would protect the devotees from all disasters and calamities. Since this has connection with female periods, this should be read on Rishi Panchami Vratha day.

As a great scholar, you only too well know the story of great sage Dadheechi of the Bhagavatham, whose bones were so powerful because he had mastered the mantra Narayanavarma. He gave his bones to gods at the time of his death. And with the thunderbolt made of these bones, Indra defeated Vritrasura and other demons.

5. The contradiction one finds between the story relating to Devendra and Vishwaroopa Brahmana and the story relating

to Devendra and Vritrasura in Brahmandapurana, should be Nirnaya of Srimadacharya. On the Rishi Panchami Vratha day, one should recite this with the understanding of the real prameya.

6. Since this "Rishi Panchami Katha" was narrated by Sri Krishna to Dharmaraja, Sri Krishna expects His devotees to read (i) Para Vidya Brahma Sutras. It should be read well with Bhashya and other commentaries and (ii) Mahabharatha Tatparya Nirnaya.

7. A truth-seeker should understand that for Draupadi Devi, there is no stage like 'Rajaswala' menstruation at all, Draupadi is Bharathi Devi and wife of Lord Sri Vayudeva. She is one of the Para Sukla Thrayas. This Rajaswala sin cannot be distributed to Draupadi Devi who is far superior to Devendra. The other three Devis who are residing in the same body of Draupadi Devi are alone affected by this Rajaswala state. Hence this hidden truth should be understood in the light of Srimadacharya's Mahabharatha Tatparya Nirnaya.

8. The glories of Saraswathi and Bharathi Devi must be understood from the authentic and pious work of Sattatva Rathna Mala of Sri Ananda Tirthacharya Tamraparni.

9. Finally, a truth-seeker should understand the greatness of Kunthi Devi. With great courage and deep devotion to Lord Sri Krishna, she prayed to Him that she is ready to undergo any trials and tribulations provided Sri Krishna assures her that He would appear before her and protect her. She also should be remembered on Rishi Panchami Day.

I sincerely feel that one who has done some purva punya and has the blessings of Sri Hari Vayugurus only can get this kind of very rare and unique work and read it.

I sincerely wish and pray that you should be awarded a doctorate degree for this kind of very rare, exceptional and unique work and you fully deserve it. I pray Sri Hari Vayugurus to bless you with long and prosperous life and to continue

with this kind of service in spreading the message of Srimada-charya.

With great regard and respect.

Thanking you,

Your humble sishya,
S. K. Narasimhan

* * *

S. V. R. Achar

53, Amma Mantapam Road
Srirangam
Trichy–620 006
6–7–2001

पूज्यराद म. श श्री राघवेन्द्राचार्य ताम्रपर्णियवरिगे रामचन्द्राचार्य माडुव नमस्कारगळु। उभयकुशलोपरि। नीवु भाषान्तर माडिद श्रीमन्महाभारत तात्पर्यनिर्णयद अध्यायगळु मत्तु समीपदल्लि तावु बरेद 'ऋषिपञ्चमीव्रतकथामहिमा', 'श्री सत्यनारायणव्रतकथामहिमा' ई पुस्तकगळु नमगे तलुपितु। वहळ संतोषवायितु। वहळ चेन्नागि बरेदिद्दीरि। अज्ञरिगु सुज्ञरिगु अवरवर योग्यतानुसार उपयोगवागुवदु कण्डु अति संतोषवागुत्तदे।

नीवु बरियुव क्रम मुन्दिन जनरिगे बहळ उपकारवागिरुवुदु। निश्चय। निमगे यावाग वेळे (Time) सिगुत्तदे, इष्टु विषयगळन्नु संग्रह माडि बरियुत्तीरि ?

नीवु निम्म ताम्रपर्णी कुलक्के उचितवाद व्यक्ति एन्दु तिळिदु बरुत्तदे। निमगे श्रीहरिवायुगुरुगळु पूर्णायुष्य आरोग्य कोट्टु इदे तरह अनेक ग्रन्थगळन्नु निम्मिन्द बरिसलि एन्दु प्रार्थिसुत्तेने। निम्म तन्देयवरु निम्मिन्द बहळ धन्यरादरु।

इति
S. V. Ramachandra Sarma

C. N. Jayaraman

No. 5, Parasakthi Co-op. Colony
Murar Road, Mulund West,
Mumbai-400 080, 8-7-2001

My Dear Sri Raghavendran,

Received your book on Rishi Panchami Katha Mahima and Dhruva Supreme Devotee of Lord Hari. Kindly accept our namaskarams and thanks.

We are indeed very blessed to have a Sadguru like you. In spite of your busy work schedule you have been so kind to us in so many ways. We always remember Sumadhva Vijaya Pata, Gita Classes etc., which we attended at Coimbatore. We are very much grateful to you for all the Audio Cassettes, books and specially your love and affection. All these have enriched our life by leading towards Sri Hari Vayugalu Devara Upasana Marga in a wonderful way. Once again our namaskarams to your goodself.

The book on Rishi Panchami Katha Mahima is a treasure house worth all times to come. You have so well arranged the matters from Mahabharatha Tatparya Nirnaya, various Puranas, Dwadasha Stotra etc., which render to us the importance of Sri Hari Vayu Mahima and basic concepts of Taratamya Jnana. Particularly for example the descriptions of all the Sapta Rishis and their aspects of upasana of Sri Hari etc. and what they mean to all of us.

Again Sri Bharathi Devi as Draupadi and Sri Madhvacharya dictums to solve most complex matters and make clear our way to supreme knowledge (without any confusion etc.).

Kunthi Devi's prayer to Sri Krishna is so much well said and written. Step by step it creates in us the real aspect of Bhakthi, Jnana, Vairagya. Particularly high-lighting Sri Paramatma as Swatantra Purushottama, Sarva Rakshaka, Anantha Kalyana Paripurna etc., etc. Thank you so much.

I am unable to write much more as it should be in my efforts to express our feelings of appreciation and gratefulness. Please excuse and kindly aceept our namaskarams. Sri T. S. R. you are so dear to all of us. Kindly visit us at Mumbai so that we can have Amritha (Nectar) in person.

With warm regards,

Yours sincerely,
Sd. C. N. Jayaraman

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

तृतीयः भागः

[अमृत्युः to प्रभुः]

द्वितीय भाग २०२

अमृत्युस्सर्वदृक् सिंहः सन्धाता संधिमान् स्थिरः । अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ २२ ॥	११
गुरुर्गुरुतमो धामस्सत्यः सत्यपराक्रमः । निमिषोऽनिमिस्स्रग्वी वाचस्पतिरुदारधीः ॥ २३ ॥	१०
अग्रणीर्ग्रामणीः श्रीमान्न्यायो नेतासमीरणः । सहस्रमूर्धा निश्वात्मा सहस्राक्षस्सहस्रपात् ॥ २४ ॥	१०
आवर्तनो निवृत्तात्मा संवृतस्सम्प्रमर्दनः । अहः संवर्तको वह्निरनिलो धरणीधरः ॥ २५ ॥	८
सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः । सत्कर्ता सत्कृतिः साधुर्जन्हुर्नारायणो नरः ॥ २६ ॥	११
असङ्ख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः । सिद्धार्थः सिद्धसंकल्पः सिद्धिदस्सिद्धिसाधनः ॥ २७ ॥	९
वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः । वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ २८ ॥	९
सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः । नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ २९ ॥	१०
	280

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ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ३० ॥ ८

अमृतांशूद्भवो भानुः शशबिन्दुस्सुरेश्वरः ।
औषधं जगतस्सेतुः सत्यधर्मपराक्रमः ॥ ३१ ॥ ७

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥ ३२ ॥ १०

नामानि ३०५

॥ श्रीकृष्णार्पणमस्तु ॥

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२०३ अमृत्युः—ओं अमृत्यवे नमः ओं

२०४. सर्वदृक्—ओं सर्वदृशे नमः ओं

२०५. सिंहः—ओं सिंहाय नमः ओं

२०६. सन्धाता—ओं सन्धात्रे नमः ओं

२०७. संधिमान्—ओं सन्धिमते नमः ओं

२०८. स्थिरः—ओं स्थिराय नमः ओं

२०९. अजः—ओं अजाय नमः ओं

२१०. दुर्मर्षणः—ओं दुर्मर्षणाय नमः ओं

२११. शास्ता—ओं शास्त्रे नमः ओं

२१२. विश्रुतात्मा—ओं विश्रुतात्मने नमः ओं

२१३. सुरारिहा—ओं सुरारिघ्ने नमः ओं

२१४. गुरुः—ओं गुरवे नमः ओं

२१५. गुरुतमः—ओं गुरुतमाय नमः ओं

२१६. धामः—ओं धाम्ने नमः ओं

२१७. सत्यः – ओं सत्याय नमः ओं

२१८. सत्यपराक्रमः—ओं सत्यपराक्रमाय नमः ओं

२१९. निमिषः—ओं निमिषाय नमः ओं

२२०. अनिमिषः—ओं अनिमिषाय नमः ओं

२२१. स्रग्वी—ओं स्रग्विणे नमः ओं

२२२. वाचस्पतिः—ओं वाचस्पतये नमः ओं

२२३. उदारधीः—ओं उदारधिये नमः ओं

२२४. अग्रणीः—ओं अग्रण्यै नमः ओं

२२५. ग्रामणीः—ओं ग्रामण्यै नमः ओं

२२६. श्रीमान्—ओं श्रीमते नमः ओं

२२७. न्यायः—ओं न्याय नमः ओं

२२८. नेता—ओं नेत्रे नमः ओं

२२९. समीरणः—ओं समीरणाय नमः ओं

२३०. सहस्रमूर्धा—ओं सहस्रमूर्ध्ने नमः ओं

२३१. विश्वात्मा—ओं विश्वात्मने नमः ओं

२३२. सहस्राक्षः—ओं सहस्राक्षाय नमः ओं

२३३. सहस्रपात्—ओं सहस्रपदे नमः ओं

२३४. आवर्तनः—ओं आवर्तनाय नमः ओं

२३५. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं

२३६. संवृतः—ओं संवृताय नमः ओं

२३७. संप्रमर्दनः—ओं संप्रमर्दनाय नमः ओं

२३८. अहः संवर्तकः—ओं अहस्संवर्तकाय नमः ओं

२३९. वह्निः—ओं वह्नये नमः ओं

२४०. अनिलः—ओं अनिलाय नमः ओं

२४१. धरणीधरः—ओं धरणीधराय नमः ओं

२४२. सुप्रसादः—ओं सुप्रसादाय नमः ओं

२४३. प्रसन्नात्मा—ओं प्रसन्नात्मने नमः ओं

२४४. विश्वदृक्—ओं विश्वदृशे नमः ओं

२४५. विश्वभुक्—ओं विश्वभुजे नमः ओं

२४६. विभुः—ओं विभवे नमः ओं

२४७. सत्कर्ता—ओं सत्कर्त्रे नमः ओं

२४८. सत्कृतिः—ओं सत्कृतये नमः ओं

२४९. साधुः—ओं साधवे नमः ओं

२५०. जन्हुः—ओं जह्नवे नमः ओं

२५१. नारायणः—ओं नारायणाय नमः ओं

२५२. नरः—ओं नराय नमः ओं

२५३. असंख्येयः—ओं असंख्येयाय नमः ओं

२५४. अप्रमेयात्मा—ओं अप्रमेयात्मने नमः ओं

२५५. विशिष्टः—ओं विशिष्टाय नमः ओं

२५६. शिष्टकृत्—ओं शिष्टकृते नमः ओं

२५७. शुचिः—ओं शुचये नमः ओं

२५८. सिद्धार्थः—ओं सिद्धार्थाय नमः ओं

२५९. सिद्धसंकल्पः—ओं सिद्धसंकल्पाय नमः ओं

॥ श्रीः ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

२०३. अमृत्युः—ओं अमृत्यवे नमः ओं ॥

1. विनाश हेतु शून्यत्वात् अमृत्युः ॥

Vishnu is called अमृत्युः because He has no destruction at all. Destruction is of four kinds. Under Gita 2-17, it is said by Srimad Acharya from 'Mahavaraha' authority as—

अनित्यत्वं[1] देहहानिः[2] दुःखप्राप्तिः[3] अपूर्णता[4] ।
नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

The four kinds of destructions are—

(1) Non-permanent (2) Loss of body
(3) Attainment of misery (4) Imperfection

All these four are never found in Vishnu and so He is called as अमृत्युः । Even Mahalakshmi has one kind of destruction namely अपूर्णता in the sense, She is not independent. Vishnu alone is independent.

2. न विद्यते मृत्युः यस्य यस्मात् इति अमृत्युः ॥

Vishnu is called अमृत्युः because He has no death at all.

3. Mrityu-Yama will run away on seeing Him (Vishnu). Taittireeya Upanishad says—मृत्युः धावति पञ्चमः ॥

4. In fact, Mrityu does all the work, only obeying His Orders, out of fear and respect. In Kataka Upanishad 2-3-3 it is said—

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

पञ्चमः=यमः the fifth one, myself (because it is a statement by Yama to Svetaketu). मृत्युः धावति=runs for the work, fearing Paramatma. So Vishnu alone is Amrityu.

5. अमृत्युः=मृत्युविरोधी ॥

Vishnu is the enemy of death. मृत्युः मृत्युत्वात्= Vishnu is the death for the God of death. Here the Avatara of Lord Sri Narasimha has to be remembered prominently.

उग्रं वीरं महाविष्णुं ज्वलन्तं विश्वतोमुखम् ।
नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमामि अहम् ॥

6. In Srimad Bhagavatam the episode relating to Ajamila explains that Vishnu is the destroyer of death. The servants of Yama became helpless before that devotee when he recited the name of 'Narayana' Who is Vishnu, Who is the destroyer of death (अमृत्युः).

॥ श्रीः ॥

२०४. सर्वदृक्—ओं सर्वदृशे नमः ओं ॥

1. सर्वं पश्यति साक्षात्करोति इति सर्वदृक् ॥

Vishnu is called सर्वदृक् because He sees all. Vishnu is called सर्वदृक् because He gets direct vision of all.

2. स एव सर्वान् अनुकूल-प्रतिकूल-तटस्थान् यथार्हं नियन्तुं पश्यति इति सर्वदृक् ॥

Paramatma is called as 'Sarvadrik' because He alone sees all, whether they are well disposed towards Him or they are hostile towards Him or they are indifferent towards Him, in order to rule over them and reward them according to their Karmas. It is said—

अनुकूलान् तटस्थांश्च प्रतिकूलानपि स्वयम् ।
नियन्तुं च यथायोग्यं यः पश्यति स 'सर्वदृक्' ॥

3. Vishnu is called as 'Sarvadrik' because He sees al and by this, the true nature of Jagat is established. This name of Vishnu refutes the Adwaita School stating that Jagat as Mithya. Srimad Acharya states—

न च मायाविना माया दृश्यते विश्वमीश्वरः ।
सदा पश्यति तेनेदं न मायेत्यवधार्यताम् ॥

The magician is unable to see the articles in his magical projection. But God sees the world all the time. He is सर्वदृक् । Therefore the world is not an illusory projection, but it is a true one. सत्यं जगत् ॥

अपरोक्षदृशो मिथ्या दर्शनं न क्वचित् भवेत् ।

One who sees the things directly, will never see the illusion.

सर्वापरोक्षविद्विष्णुः विश्वदृक् तन्न तन्मृषा ।

Lord Vishnu sees everything directly. (He is सर्वदृक्). He sees the world. Therefore the world is not at all an illusion. It is Real, Real, Real.

॥ श्रीः ॥

२०५. सिंहः—ओं सिंहाय नमः ओं ॥

1. हिनस्ति इति सिंहः ॥

Vishnu is called सिंहः because He kills all the wicked and cruel devils.

2. सहते इति सिंहः ॥

Vishnu is called सिंहः because He is very tolerant.

3. As soon as Sri Vishnu is made as the subject of dhyana, then all the sins are destroyed and so He is called 'Simha'.

4. Paramatma took avatar similar to a lion, of the face and so, He is called as 'Narasimha'.

5. Dwadasa Stotra 6–2 says :—

देव नृसिंह हिरण्यकशात्रो सर्वभयांतक दैवतबन्धो ॥

That Great Deva, Lord Narasimha Who took the Roopa similar to that of a Lion and human being, destroyed the asura Hiranyakasipu. He cleared the fears of all satvic souls and is always the friend of Devatas.

6. सिञ्चतीति सिंहः ॥

Vishnu is called as 'Simha' because He sprinkles in drops of His Prasada to His Devotees.

The 'Prasada' of Amrutha is sprinkled by Him on His devotees and then they are totally redeemed out of Samsara.

7. Vishnu is called as 'Simha' because He makes His devotees to moisten or soak or wet with devotion. Then He redeems them. The Sutra 3–2–19 states :

॥ ओं अम्बुवदग्रहणात्तु न तथात्वं ओं ॥

In the absence of perception full of water, that is, knowledge melting with love, affection and devotion, that state is not fully realised. This is He, Paramatma does all these and so He is called as 'Simha'.

8. He=Vishnu pours out His affection on His devotees and He is called as 'Simha'.

न तादृशी प्रीतिरीड्यस्य विष्णोः
गुणोत्कर्षज्ञातरि यादृशी स्यात् ।
तत्प्रीणनात् मोक्षं आप्नोति सर्वैः
ततो वेदाः तत्पराः सर्व एव ॥ इति सौपर्ण श्रुतिः ।

He pours down affection and love on His devotees and so Vishnu is called as 'Simha'.

॥ श्रीः ॥

२०६. सन्धाता—ओं सन्धात्रे नमः ओं ॥

1. सम्यक् धारणपोषण कर्तृत्वात् सन्धाता ॥

Vishnu is called सन्धाता because He supports the Jivas and nourishes them.

2. रामादि रूपेण अहल्यादीनां गौतमादिभिः सन्धान कर्तृत्वात् सन्धाता ॥

In the avatar of Sri Rama, He jointed Ahalya and her husband Gautama in a fine manner, who were once separated earlier.

Mahabharatha Tatparya Nirnaya in 4–10—

अथो अहल्यां पतिताभिशप्तां प्रधर्षणादिन्द्रकृताद्दृषीकृतां ।
स्वदर्शनान्मानुषतामुपेतां सुयोजयामास स गौतमेन ॥ १० ॥

Then He, by His mere sight, turned into woman Ahalya who had been cursed by her husband to become a stone on account of her defection caused by Indra, and had her lovingly united to Gautama.

3. Vishnu is called as 'सन्धाता' because He makes His devotees join Him. Tho' Paramatma is frightful when He, as a lion, crushes the elephant like enemies, at the

same time He makes Prahlada and others join Him who are devoted to Him and so He is called as 'सन्धाता'.

प्रह्लादाद्यैः सन्धाता संश्लेषकरणत्वात् च सः 'सन्धाता।'

4. This 'धारण कर्तृत्व' of Vishnu, is explained in the Sutra 1–3–10 :

॥ ओं अक्षरं अम्बरान्तधृतेः ओं ॥

"एतस्मिन् खलु अक्षरे गार्ग्याकाश ओतश्च प्रोतश्च" इति अम्बरान्तस्य सर्वस्य धृतेः ब्रह्मैव अक्षरम् ॥

Since Vishnu is the support of all regions like Swarga, Bhoomi, etc., and so He is called as 'सन्धाता'. All those are supported by Lakshmi and Paramatma in turn supports Lakshmi.

Skanda Purana quotes splendidly, this 'धारण' quality of Vishnu.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात् क्षमो 'धृतौ ॥'

इति स्कान्दे ।

॥ श्रीः ॥

२०७. सन्धिमान्—ओं सन्धिमते नमः ओं ॥

1. सुग्रीव विभीषणादिभिः सन्धि विष्टत्वात् सन्धिमान् ॥

Vishnu is called 'सन्धिमान्' because in the avatar of Sri Rama, He made friendship or partnership with them, for their well being as anugraha to them (namely with Vibheeshana and Sugreeva).

2. **सन्धिः सन्धानं सख्यम्=Friendship. तद्वान् सन्धिमान् ॥**

"यस्तित्याज सचिविदं सखायाम्" इति श्रुतेः ॥

3. सन्धिः ज्ञानिकृतं कर्मार्पणम् ॥

'Sandhi' means the submission of Karmas by the learned. तद्वान् सन्धिमान्। Vishnu is called सन्धिमान् because He has such submission by the learned.

4. "तस्मिन्नपो मातरिश्वा दधाति" इति श्रुतेः ॥

Isavasya Upanishad states that Vayu submits all our Karmas at the Lotus Feet of Sri Vishnu and makes the connection of us with Him and so Sri Vayu is called as 'सन्धिमान्' by mere योग and Vishnu in the capacity of 'महायोग'।

5. Vishnu is called as 'संधिमान्' because of His association with the devotees is permanent and so He is called as 'Sandhimān'.

प्रह्लादाद्यैः नित्यसन्धिः यस्य स्यात् सन्धिमान् स्मृतः ॥

॥ श्रीः ॥

२०८. स्थिरः—ओं स्थिराय नमः ओं ॥

1. अनादि नित्यत्वात् स्थिरः ॥

Vishnu is called स्थिरः because He has no beginning and is eternal, permanent.

2. निश्चलत्वात् स्थिरः ॥

Vishnu is called स्थिरः because He does not oscillate in His opinion and does them steadily. There is no wavering in Him at all.

3. Vishnu is firmly attached to His devotees and is not affected by their wrong doings even in a temporary way, so He is called as 'Sthirah'.

"अपचारेऽपि अचाल्यत्वात् सन्धाने 'स्थिरः' उच्यते ॥

Srimad Acharya in Tatparya Nirnaya gives a list, in order to emphasise this issue.

(1) **Balarama :** That devotee misunderstood Sri Krishna and did enmity towards Him due to Syamanthaka mani episode.

(2) **Arjuna :** That devotee spoke words of insult to Sri Krishna, while agreeing to protect the brahmin's child to be born.

(3) **Pradyumna, Uddhava, Samba and Aniruddha :** These devotees non-cooperated with Sri Krishna in respect of Subhadra's wedding.

(4) **Satyaki :** That devotee once thought that Arjuna is equal to Sri Krishna.

(5) **Dharmaraja :** That devotee was afraid to send Sri Krishna to Jarasandha, thinking that Sri Krishna is an ordinary human being.

(6) **Vidura :** That devotee alerted Sri Krishna that He would be bound in the Sabha, when He came as emissary.

(7) **Vasudeva and Devaki :** These devotees thought Sri Krishna to be a human being.

(8) **Bheeshma :** That devotee disrespected Lord Sri Parasurama.

(9) **Aswatthama :** That devotee acted against Pandavas and Sri Krishna.

But still, Vishnu forgave them and granted Moksha because He is स्थिरः *in saving His True Bhakthas.*

॥ श्रीः ॥

२०९. अजः—ओं अजाय नमः ओं ॥

1. Under Anuvyakhyana, the Sloka 199 runs as under the Sutra ॥ ओं नेतरोऽनुपपत्तेः ओं ॥ 1–1–16 as—

पुरुषः परः आत्मा अजो ब्रह्म नारायणः प्रभुः ।
महानानन्द उद्विष्णुर्भग ओम इतीर्यते ॥ १९९ ॥

Here the question was if 'अन्नमयः' etc., were to mere ordinary Purushas–Jeevas, then the result of reaching Moksha by such knowledge will not be correct, will not be satisfied at all. Srutis also declare otherwise. No man can attain Mukthi by knowing the other man. Then the sabdas like 'पुरुषः', etc., refer only to Sriman Narayana, stated in that marvellous verse 189 extracted *supra*. अज not having birth like others for Vishnu. He is Vishnu is made clear in the second half of the verse itself.

Hence Vishnu is called 'अजः'.

2. Bhagavad Gita states in 7–25 :

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

Lord Krishna states to His devotee Arjuna that 'The ignorant fails to understand Him as 'without births' and 'without any iota of destruction'. Hence Sri Krishna Who is Vishnu is अजः ।

3. In Sattatva Rathnamala, there is a splendid verse No. 309 connected to 'अजः', Paramatma Who has no births. This verse is the essence of the adhikaranam dealing with the absence of partiality and cruelty to Sri Hari. The Sutra is 2–1–35 :

॥ ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ओं ॥

The sloka runs thus :

उच्चावच जगत्सृष्टौ न वैषम्यादिकं हरेः ।
अनादि योग्यता कर्मसापेक्षो हि करोत्यजः ॥ ३०९ ॥

For that अजः—Paramatma Who has no birth, there is no partiality or cruelty because, He takes into account the anadi yogyata and Karmas of the Jeevas.

4. अजति—means goes, or goes and reaches. Vishnu in order to reach the devotees, goes to the place where they dwell. Lord Narasimha came to the place where His Devotee Prahlada was present and protected him.

5. Atharvana Upanishad states in 3–2 :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ।
सः पुरुषः दिव्यः अमूर्तः बाह्याभ्यन्तरः अजः ॥

That Vishnu is called as Purusha and He is wonderful. He has no limitations. He is everywhere and He has no births.

6. Dwadasha Stotra states in 2–8 as—

अजाय जनयित्रेस्य विजिताखिल दानव ।
अजादि पूज्यपादाय नमस्ते गरुडध्वज ॥

Vishnu is never born and so He is Aja. Vishnu creates all and He is never created.

This Aja denotes Chaturmukha Brahma in a lesser sense (योगवृत्तिः and for Vishnu, it is by महायोगवृत्तिः) and he does pooja to that Aja-Vishnu always.

7. स्तंभजत्वात् इतरवत् अजातत्वात् अजः स्मृतः ॥

Vishnu is called as Aja since He came out from the pillar and His birth is not like others and it is unique in all respects.

॥ श्रीः ॥

२१०. दुर्मर्षणः—दुर्मर्षणाय नमः ओं ॥

1. मर्षयितुं अशक्यत्वात् दुर्मर्षणः ॥
   He cannot be borne by the daityas. They have to fall.

2. दानवादिभिः मर्षितुं न शक्यते इति दुर्मर्षणः ॥
   The devils and daityas cannot bear Him at all.

3. Vishnu is called as 'दुर्मर्षणः' because no one can act against Him. No one can control Him. No one can neglect His opposition. No one can trifle Him under any situation.

4. Vishnu is called as 'दुर्मर्षणः' because He is unassailable since it is impossible for His enemies to overcome Him.

दुष्करं मर्षणं यस्य परैः दुर्मर्षणः स्मृतः ॥

To show this only, Sri Krishna defeated the asura Jarasandha, eighteen times. Again and again He showed that He is 'Dhurmarshanah'.

5. Vishnu showed this quality that His weight cannot be borne by daityas in the Krishna Avatara while eliminating the 'Trināvarthasura'.

Sri Vadiraja Mahan states in Rukmineesha Vijaya 3–6 as—

स वातरूपी दितिजो मुकुन्दभरासहिष्णुर्निपपात भूमौ ।
तथा हि वातस्य जवोऽधिकोऽपि कथन्नु हि विश्वम्भरमुद्विभूर्तिं ॥६॥

स वातरूपी दितिजः मुकुन्दस्य भरासहिष्णुः भारं असहमानः सन् भूमौ निपपात ।

That asura was unable to withstand the weight of Sri Krishna (Who is दुर्मर्षणः) and he fell down.

|| श्रीः ||

२११. शास्ता—ओं शास्त्रे नमः ओं ॥

1. शास्तीति शास्ता ॥

Vishnu is called शास्ता because He would command to act as per the mandates in Srutis and Smrutis.

2. अन्तः प्रविष्टः शास्ता जनानाम् इति श्रुतेः ॥

Vishnu is called as 'Sāstha' and is inside the Jeeva controlling it.

3. 'एकः शास्ता न द्वितीयोऽस्ति शास्ता गर्भे शयानं पुरुषं शास्ति शास्ता' इति मोक्षधर्मे ॥

4. Vishnu is called as 'शास्ता' because He righteously and correctly punishes those who are like thorns to Satvic Souls.

समस्तान् कण्टकान् शास्ति इत्यतः 'शास्ता' इति कीर्त्यते ॥

Vishnu did in all the famous Ten avataras this work mainly. Hiranyakasipu was giving troubles to the Satvic soul Prahalada and others and He punished him, when He took avatara as Narasimha.

Vishnu took avatara as Sri Rama and eliminated Ravana and Kumbhakarna who were plagues to the Satvic society.

Vishnu took avatar as Sri Krishna and killed Sisupala and Dantavakra and also Duryodhana and others who were causing all troubles to the satvic world. Vishnu did so through that devotee, by sitting in Bheemasena. Like that, it can be seen in all Puranas and Itihasas about Vishnu being 'Sāstha'.

5. As stated earlier Vishnu is called as 'Sāstha' because He enters the हृदय गुह of the Jeeva and makes the Jeeva to exist. In the Sutra—

ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ १-२-१२ ॥
it is proved that Vishnu under the roopas as 'Atma' and 'Antaratma' one enters the heart in the body and the other enters the heart of the Soul. Bhasaya states as—

आत्मा अन्तरात्मा इति हरिरेक एव द्विधा स्थिता ।
निविष्टो हृदये नित्यं रसं पिबति कर्मजम् ॥ इति

Hence Vishnu is 'शास्ता' in the strict sense.

॥ श्रीः ॥

२१२. विश्रुतात्मा—ओं विश्रुतात्मने नमः ओं ॥

1. विश्रुतात्मा प्रसिद्धस्वरूपः ॥

Vishnu is called 'विश्रुतात्मा' because He has Atma swaroopa with great reputation in the Vedas and other Agamas.

2. विश्रुतः श्रुत्यादिप्रसिद्धः सच्चिदानन्दलक्षण आत्मेति विश्रुतात्मा ॥

In the Vedas, He is heard with wonder as Sat, Chit Ananda swaroopi and as 'Atma'. Hence Vishnu is called as 'विश्रुतात्मा'।

3. Vishnu is the ONE whose exploits are heard with delight and wonder by all, at all times and at all places.

सः=विष्णुः एव सर्वदा, सर्वत्र, सर्वैः विस्मयेन श्रुत-सह-अपदान-स्वभावः ॥

It is said—

विस्मयेन श्रुतं देवैः सेहं यस्य अपदानकम् ।
शौलं तै विश्रुतात्मा सः महाकीर्तिप्रदो मनुः ॥

4. Hence Gita states splendidly in the Verse 2–29—

आश्चर्यवत् पश्यति कश्चिदेनं,
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २० ॥

One satvic soul who is eligible for Mukthi sees Vishnu with great delight and wonder as 'Independent'.

Another says about His Heroic deeds etc., with delight and wonder. Yet another hears about Sri Vishnu so. Even heard, said and seen, none has understood Him, completely. He is 'विश्रुतात्मा'।

॥ श्रीः ॥

२१३. सुरारिहा—ओं सुरारिघ्ने नमः ओं ॥

1. सुराणां अरीन् हन्तीति सुरारिहा ॥

Vishnu is called 'सुरारिहा' because He destroys the asuras who are enemies to Devas.

2. In fact, the entire Avataras are taken by Vishnu, only to perform this and save the Devatas and satvic souls. For example—

Avatara	Destruction of the Demon	Protection of the Devatas
1. Matsya	Hayagreevasura	Satyavratha
2. Koorma	Victory over asuras	Supply of Nectar to Devatas
3. Varaha	Hiranyaksha	Protection of Earth and its presiding Deities

Avatara	Distruction of the Demon	Protection of the Devatas
4. Narasimha	Hiranyakasipu	Protection of Prahlada
5. Vamana	Destruction of Asura Bali residing in Bali Chakravarthi	Protection tc Devendra
6. Parasurama	Wicked Kshatriyas	Saving of Kasyapa and others
7. Rama	Ravana Kumbhakarna and many other daityas	Vibheeshana and various other Devatas took avatar as monkeys
8. Krishna	Destruction of Kamsa and others	Protection of Pandavas who are all devatas
9. Buddha	Delusion to daityas	For the Devatas good teachings
10. Kalki	Killing of the wicked	Satya Yuga being created and many great souls were born

स एव सुरारिं हिरण्यकशिपुं उरोविदानं हतवान् इति सुरारिहा ॥

That Vishnu only is the enemy of the Devatas and He tore off the belly of that asura Hiranyakashipu who was enemy of devatas. Hence He destroys the enemies of Devatas and so He is called 'सुरारिहा।'

॥ श्रीः ॥

२१४. गुरुः—ओं गुरवे नमः ओं ॥

1. गृणाति इति गुरुः ॥ तत्वमिति ॥

In the avataras of Kapila, Dattatreya, Vedavyasa He did upadesha to many satvic souls. In the avatar of Sri Krishna, He did upadesha to Arjuna and Uddhava.

2. गुशब्दस्तु अन्धकारः रु शब्दः तन्निरोधकः।
अन्धकारनिरोधित्वात् गुरुः इति अभिधीयते ॥

Vishnu is called **गुरुः** because He clears off all darkness, ignorance in the Jeevas.

3. Srimad Bhagavata Tatparya Nirnaya under 10–27–15 states that Sri Vishnu is the Guru of Mahalakshmi and Chaturmukha Brahma. The Varaha Purana cited by him is as follows—

गुरुः श्री ब्रह्मणोः विष्णुः सुराणां च गुरोर्गुरुः
मूलभूतो गुरुः सर्वजनानां पुरुषोत्तमः।
गुरुर्ब्रह्माऽस्य जगतो दैवं विष्णुः सनातनः
इत्येवोपासनं कार्यं नान्यथा तु कथंचन ॥ इति वाराहे

4. In Swetaswetara Upanishad 6–18 it is stated that Chaturmukha Brahma was created first and then the Vedas were taught to him by Paramatma.

5. In the Great Epic Mahabharatha, the Mangalacharana Sloka runs thus [Mahabharatha Tatparya Nirnaya 2–58]—

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च।

त्रैगुण्यवर्जितमजं विभुममाद्यमीशं
वन्दे भवघ्नममरासुरसिद्ध वन्द्यम् ॥ ५८ ॥

Narayana is called as सुरगुरु, which means He is the Guru for Mahalakshmi. श्रीः अपि सुरपदेन उच्यते ॥ He is the Guru for all Devatas.

6. Gautama Dharmasutra states that there is no better Guru than the mother.

माता इति एके माता इति एके ।

Paramatma is like our Mother and so He is Guru.

7. Father is called Guru. Vishnu is definitely the Father of all; so He is the Guru for all.

Gita says : 'पितासि लोकस्य चराचरस्य' ।

8. Then begins Matsya-avatara. He is the Great Preceptor Who confers a knowledge of all things.

अथ मत्स्यावतारस्य प्रस्तावस्तु प्रतन्यते ।
अशेष विद्याचार्यत्वात् स्मृतो गुरुतमो गुरुः ॥

॥ श्रीः ॥

२१५. गुरुतमः—ओं गुरुतमाय नमः ओं ॥

1. Paramatma Vishnu is called as 'गुरुतम' because He is the Guru for the Gurus. Srimad Acharya is Guru, but Vishnu is Guru even for that Guru. Guru's Guru is called as 'Guru Thama'. Srimad Acharya states in Anuvyakhyana, in the 4th verse as :—

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतस्तदुदितं मानं अजादिभ्यस्तदर्थतः ॥ ४ ॥
बादरायणः विष्णुः गुरूणां गुरुः तस्मात् गुरुतमः ॥

Sri Vedavyasa is the Guru for all Gurus like Chaturmukha Brahma, Sri Vayu and others.

2. Svetasvatara Upanishad states :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ॥

Paramatma Vishnu gave the Vedas to Chaturmukha and did upadesa to him, and so, He is called as **'Guru-thama'.**

3. There is none other than Paramatma Sri Vedavyasa Who has destroyed all the darkness by composing the Para Vidya—Brahmasutras and then Mahabharatha of sixty lakhs of granthas and various Puranas. Hence Vishnu is 'Guru-Thama'.

4. Paramatma Vishnu Who is Sri Vedavyasa is called as 'Guru-Thama' which is applicable only to Him. The main reason for this is because He had composed **परविद्या**—Brahmasutras—564 in number which settles the meanings of all the infinite Vedas. Tatparya Nirnaya 10–58 states :

सर्वाणि शास्त्राणि तथैव कृत्वा
विनिर्णयं ब्रह्मसूत्रं चकार ।
तच्छुश्रुवुर्ब्रह्म गिरीशमुख्याः
सुरा मुनीनां प्रवराश्च तस्मात् ॥ ५८ ॥
वेदानुसारेण सर्वाणि शास्त्राणि कृत्वा,
सविनिर्णायकं ब्रह्मसूत्रं चकार ।
तस्मात् ब्रह्मसूत्रं ब्रह्म गिरीश मुख्याः
सुराः मुनीनां प्रवराश्च शुश्रुवुः ॥

Great Gurus like Chaturmukha Brahma, Rudra and others heard Brahmasutras from Him and were benefitted. So Sri Vishnu is 'Guru-Thama' (गुरुतमः श्री विष्णुः).

॥ श्रीः ॥

२१६. धाम—ओं धाम्ने नमः ओं ॥

1. धामः तेजोरूपः ॥

Vishnu is called 'धामः' because He is of Tejas—brightness svaroopa. There is no iota of darkness in Him.

2. तेजः शक्तिस्वरूपत्वात् धामः ॥

Vishnu is called धामः because His svaroopa is of all capacities and strength.

3. सर्वनिवासत्वात् धामः ॥

Vishnu is called धामः because He resides everywhere. He is सर्वव्यापी. He is all-pervasive.

In Sabda Nirnaya it is stated that:

तेजः शक्तिः समूहश्च गृहं धामेति कथ्यते ॥
(1) (2) (3) (4)

Tejas, Sakthi, Collection, House are all indicated by the word 'धामः' as per Sabda Nirnaya.

4. "सः वेद एतत् परमं ब्रह्म धाम" इति च श्रुतिः ॥

5. Taittireeya Upanisad (Aranyaka) states:

नारायण परो ज्योतिः ॥

Narayana, Vishnu is the Supreme Jyothi.

6. Gita States:

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।

A devotee who reaches the abode of Sri Vishnu, (Vaikuntha) will not return again to samsara.

7. The Sutra—

॥ ओं ज्योतिश्चरणाभिधानात् ओं ॥ १-१-२४ ॥

establishes that the sabda 'Jyoti' denotes only Vishnu. The sabda 'चरणाभिधानात्' indicates that our eyes, ears etc. cannot fully comprehend Him. That means He is beyond the ambit of Indriyas and that Jyothi-Vishnu is far above the indriyas to grasp Him.

8. In the Sutra—

॥ ओं ज्योतिर्दर्शनात् ओं ॥ १-३-४० ॥

again it is seen on the basis of the authority of Chaturveda Sikha that Jyothi means Vishnu only.

विष्णुरेव ज्योतिः विष्णुरेव ब्रह्म
विष्णुरेव आत्मा विष्णुरेव बलं।
विष्णुरेव यशः विष्णुरेव आनन्दः
इति दर्शनात् चतुर्वेदशिखायां ज्योतिः विष्णुरेव ॥

॥ श्रीः ॥

२१७. सत्यः—ओं सत्याय नमः ओं ॥

1. सत्यः जगत् स्रष्टा ॥

Vishnu is called सत्यः because He creates the world.

सद्भावं यापयेत् यस्मात् सत्यं तत्तेन कथ्यते।

2. सत्वं जीवनं विहारणं वा भूतानां यापयति इति सत्यं इति उक्तम् ॥

Vishnu is called सत्यः because He gives life to the Jeevas.

3. सत्यः गतिदाता ॥

Vishnu is called सत्यः because He is the giver of our destiny as per our status.

तथाच सत् सत्वं गतिं भूतानां यापयति इति सत्यशब्दो गतिप्रद् वं आह ॥

The Sruti also tells in respect of His **गति प्रदत्व** as—

हरेः गतिप्रदत्व प्राणं देवाः अनुप्राणन्ति इति ॥

All the Devas reach Mukhya Prana, in order to obta n their respective destinies from Hari.

4. Srimad Bhagavatham first verse tells as—

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यं सूरयः ।
तेजो वारि मृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं **सत्यं परं धीमहि** ॥ १ ॥

Srimad Acharya states in his **तात्पर्यनिर्णय** as—

अनन्ताचिन्त्य विभवः कथं तामीहते हरिः ।
निर्दुःख पूर्णानन्दत्वाद्यमाहुः **सत्यं** अच्युतम् ॥

Vishnu is called **सत्यः** because He has—

निर्दुःख नित्य निरतिशय आनन्द अनुभव रूपत्वात् सत्यः ॥

No grief at all, always He has unmatchable and unparallel ananda speciality in Him and always enjoys the same.

5. Srimad Acharya under **ऐतरेय भाष्य** says under 2-1-5 as—

स एव भगवान् विष्णुः सत्यमित्यभिधीयते ।
सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ॥
सत् शब्दः उत्तमं ब्रूयात् इति मानं ॥

The authority states that '**सत्**' means 'Supreme'.

तनु विस्तार इति धातुं या प्रापणे इति धातुं च अभिप्रेत्य, स एव भगवान् विष्णुः सत्यं इति अभिधीयते—

was written in the Nirnaya. Based on the two धातुः verbal roots that तनु means 'detailed' and 'या' means 'reaching' it was decided that सत्यः means भगवान् विष्णुः only, by Srimad Acharya, the great.

6. सर्वोत्तमत्वात् पूर्णत्वात् सर्वज्ञत्वात् तथैव च ॥ इत्युक्तम्

Since Vishnu is—

(i) Sarvottama—all-knowing and all-superior.

(ii) He is complete in all respects.

(iii) He is all-knowing and His knowledge is independent and has no match at all.

He is called सत्यः ।

7. **Under छान्दोग्य उपनिषत् भाष्य 8–5–3 Srimad Acharya states—**

'सत्यं' इति उच्यते सद्भिः सेतुश्चापि विधारणात् ॥

8. **आथर्वणोपनिषत् 4–3 states in the mantra—**

तदेतदक्षरं ब्रह्म स प्राणः तदु वाङ्मनः ।

तदेतत् सत्यम् तदमृतं तद्वेद्धव्यं सौम्यं विद्धि ॥ २ ॥

He is Akshara. He is Brahman, Prana, Vak and Manas. He is independent, immortal. He should be known. O! beloved know Him.

Mantralaya Prabhu states—

अपराधीनस्वभावम्=सत्यम् ॥ स्वतन्त्रः=सत्यः इत्यर्थः ॥

Vishnu is called सत्यः because He is independent.

In आथर्वणोपनिषत् 5–6 मन्त्रः states—

सत्यमेव जयति नानृतं

सत्येन पन्था विततो देवयानः ।

येनाक्रमन्ति ऋषयो हि आत्मकामाः

यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

(i) Those who are devoted to the truth=God will prevail but not those who are struck up in untruth i e., evil forces.

(ii) The path is laid by truth=God is called Devayana.

(iii) The sages of great will-power travel by this path to the place which is the highest abode of the truth=God.

Mantralaya Mahaprabhu states—

सत्यम्=सद्गुणत्वहेतुना सत्यमिति हरिः उच्यते ॥

Hence Vishnu is called सत्यः ॥

Srimad Acharya states in Bhashya as—

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।
असुराः तद्विरुद्धत्वात् अनृताः परिकीर्तिताः ॥

Vishnu is called सत्यः because He is the connecting bridge between the samsaric ocean and Vaikuntha for the satvic souls.

Again in छान्दोग्य उपनिषत् भाष्य, Srimad Acharya states

'सत्' इति अमृत धर्माणो मुक्ताः श्रीरपि चेरिताः। इत्युक्ताः सत्यधर्मणः तेषां नियमनात् हरिः सत्यं इति उच्यते सद्भिरिति व्याख्यातः ॥

The sabda 'सत्' means 'Mukthas' the sacred released souls. It also includes Mahalakshmi who is eternally a released virtuous soul नित्यमुक्ता. Hari is called सत्यः because He is the regulator/controller of those released souls also including Mahalakshmi.

9. In the Sutra—

॥ ओं सैव हि सत्यादयः ओं ॥ ३-३-३९ ॥

it is shown that the 'Satyam' denotes only Sri Vishnu. All the nine names above Satya are only Vishnu. They are—(1) Vijnanam (2) Mathi (3) Sraddha (4) Nista (5) Krithi (6) Sukham (7) Bhooma (8) Ahankaram and (9) Atma.

10. Aitareya Aaranyaka states—तस्मात् सत्यं परमं वदन्ति— This Uttama Vishnu is told as Satya.

11. At the time of pralaya and also at the time of distress—whichever satvic soul has approached Him, He has done the aspired job.

सत्सु हितः सत्यः. Hence Vishnu is called as 'Satya'.

|| श्रीः ||

२१८. सत्यपराक्रमः—ओं सत्यपराक्रमाय नमः ओं ||

1. सत्यः पराक्रमः यस्य सः सत्यपराक्रमः ||

Vishnu is called सत्यपराक्रमः since He has truth and strength/valour always in Him. His strength is unchangeable and true.

2. सत्यपरे सत्यवचनात्मके बलिचक्रवर्तिनि आ सम्यक् क्रमः पादविक्षेपो यस्य इति सत्यपराक्रमः ||

Balichakravarthi was devoted to truth and his lands were measured by the three glorious and marvellous foot steps by Trivikrama Roopi Vishnu and He is called 'सत्यपराक्रमः' ||

3. सति अपराक्रमः इति सत्यपराक्रमः ||

With good and satvic souls, He will not exhibit His strength and so He is called सत्यपराक्रमः ||

4. सत्य पर आक्रमः=सत्यपराक्रमः ||

Vishnu is called **सत्यपराक्रमः** because He is truthful and captures the enemies.

5. In ऐतरेय भाष्य Srimad Acharya states—

वायुः सदिति संप्रोक्तो जीवेषु तु सुपूर्णतः ।
तीति ब्रह्मा समुदिष्टः स एव अन्नाभिमानवान् ।
अन्नं प्रजापतिरिति श्रुतिः अन्याप्यभाषत ।
अतिनादात्सदा वेदैः अप्यन्नं चतुर्मुखः ।
यमित्यादित्य उद्दिष्टो यमयेद्यत्प्रकाशयन् ।
देवतालयमेततु सहितं सत्यमुच्यते ।
शुक्लकृष्णकनीनासु चक्षुषोऽप्येत आस्थिताः ।
एवं सत्यपदार्थं यो विज्ञायोपास्त आदरात् ॥
योग्यः तस्या उपास्याया नैवा सत्येनदुष्यति ।
देवता मुनयश्चैव योग्या अस्या अपि स्पुटम् ।
मानुषाणां ज्ञानमात्रा दोषो नानितरा भवेदित्यैतरभाष्योक्तेः ।
सत्य शब्दः वायु (1) ब्रह्म (2) सूर्य (3) समुदायः (4) तेषां पराक्रम ।
यस्मात् इति सत्यपराक्रम ॥

Srimad Acharya in the ऐतरेय भाष्य establishes exhaustively that the sabda **सत्यः** denotes (1) Vayu (2) Chaturmukha Brahma (3) Sun and (4) the group. Vishnu is called **सत्यपराक्रमः** because their strength is attributable to His Grace and Anugraha only.

॥ श्रीः ॥

२१९. निमिषः—ओं निमिषाय नमः ओं ॥

1. निमेः तन्नामकस्य राज्ञः षं बलं यस्मात् इति निमिषः ॥

Vishnu is called निमिषः because He gave strength to the King by name 'Nimi' (निमि) ॥

2. नियामकतया निमिषाख्यकालवत्वात् इति निमिषः ॥

Vishnu is called as 'Nimisha' because He is regulator/controller within a fraction of a second.

3. मिष स्पर्धायामिति धातोः नितरां दैत्यैः मिषः स्पर्धा यस्य इति निमिषः ॥

Misha means 'Spite'. Vishnu is called as 'Nimisha' because He has always spite or prejudice over Daityas. This is well based and founded; because these daityas always hate Vishnu and His devotees and the sacred Vedas.

4. 'Nimishah' also means having closed eyes. At the time of Pralaya, He closes His eyes and does Yoga Nidra.

आत्मा मायामयीं दिव्यां योगनिद्रां समा स्थितः ।
आत्मानं वासुदेवाख्यं चिन्तयत् मधुसूदनः ॥ [विष्णुपुराणं]

5. Vishnu will not see the haters of His Devotees and He would close His eyes towards such wicked souls and so Vishnu is called as 'निमिषः'.

विरोधिनः सतां योऽसौ न ईक्षते निमिषश्च सः ॥

6. 'मिष' स्पर्धायां इति धातोः नितरां दैत्यैः मिषः स्पर्धा यस्य इति='निमिषः' ॥

Vishnu is having spite over the daityas always and so He is called as 'Nimisha'. This is because those asuras always hate Him, His devotees and Sat-Dharmas. This was demonstrated by Lord Sri Krishna, when He and Sri Bheemasena stood before the dying Duryodhana. At least, at that last moment, to see Duryodhana had conversion. Then also he censured Sri Krishna, Sri Bheema and other sastras etc. So Sri Krishna cannot have any prejudice against him and only responds to him as per his Swabhava, Yogyatha etc.

॥ श्रीः ॥

२२०. अनिमिषः—ओं अनिमिषाय नमः ओं ॥

1. अनो येषां अस्तीति अनिनः वायुभक्ताः ।
तान् मिषतीत्ये निमिषः ॥

अनिनः means the devotees of Sri Vayu. Vishnu treats them with great mercy look. Hence Vishnu is called अनिमिषः ।

2. मिष सङ्गम इति धातोः । सर्वदा दयया भक्तान् पश्यतीति= अनिमिषः ॥

Always He sees the devotees with Merciful look and so Vishnu is called 'अनिमिषः'.

3. नियामकतया निमिषाख्य कालवत्वात् अनिमिषः ॥

Vishnu is called अनिमिषः because He is the controller of Time by every second.

Vishnu is the controller of 'Time' and He can supersede 'Time' also. He is above 'Time' and none can limit Him. He exists when Time—Kaala does not exist. He is called as 'अनिमिषः' because His Time cannot be measured. The sequence will show this Truth.

Gita states in 8–17 as :—

सहस्रयुगपर्यन्तं अहर्यत् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The day time or the night time of Vishnu consists of many many thousands of Yugas and none can measure them.

The span of—

Kaliyuga	4,32,000	years
Dwapara Yuga	8,64,000	,,
Tretha Yuga	12,96,000	,,
Kritha Yuga	17,28,000	,,
One Chaturyuga	43,20,000	,,

1000 such Chaturyugas is 432 crore years; that is half day for Chaturmukha Brahma. So one day is 864 crore years. His 100 years would be 864,00,00,000 × 360 × 100 = 3,11,04,000, 00,00,000 years. Such period of Chaturmukha Brahma is only a small fraction of time for Vishnu and that fraction quantity is also unknown. Hence He is called '**अनिमिषः**' (Animishah).

4. Srimad Acharya states in 'Tantrasara' as—

नित्यज्ञानदशा नित्यं लयकालमपीश्वरः ।
पश्येत् तात्कालिकं चैव तस्मात् 'अनिमिषः' हरिः ॥

By nature, always, as well as at the time of Pralaya while Matsya Avatara was taken, He did not close even once His eye-lids.

5. Vishnu does not close His eyes and is always awake towards the good. He is Animisha in the Celestial Fish Incarnation.

सद्रक्षणे जागरूकः स्मृतो हि अनिमिषश्च सः ॥

॥ श्रीः ॥

२२१. स्रग्वी—ओं स्रग्विणे नमः ओं ॥

1. स्रक् प्रकृतिर्वनमाला अस्य अस्ति इति स्रग्वी ॥

Vishnu is called **स्रग्वी** because He has a garland from neck to the feet in length comprising of Tulasi, Mallika,

Mandara, Parijatham, Lotus flowers and the Mala is called 'Vaijayanthi'. That mala is always with Him.

2. Vishnu Purana states that this Vaijayanthi Mala which is worn in the neck by Sri Vishnu, consists of fine flowers. Paramatma takes the five Bhoothas in their subtlest form and reduces them into flowers and has the Mala round His neck.

पंचस्वरूपा या माला वैजयन्ती कथा स्मृतः ।
सा भूतहेतु संगाता भूतमाला च वै द्विजः ॥

3. Vishnu is called as **स्रग्वी** because He is always adorned with a garland. Though He is in the form of an animal moving horizontally like Fish etc., He is always associated with Vaijayanthi garland which is always associated with Him.

परत्व सूचिनी या च वैजयन्तीति कीर्तिता ।
तया स्रजा नित्ययोगात् 'स्रग्वी' इति परिकीर्त्यते ॥

4. **वैजयंती स्रजं सदा धत्ते स्रग्वी ।**

Vishnu is always wearing the Vaijayanthi Mala round His Neck and He is called as '**स्रग्वी**'.

[Vaijayanthi, the necklace of Sri Vishnu is composed of the five gems (i) pearls, (ii) rubies, (iii) emeralds (iv) sapphires and (v) diamonds]

॥ श्रीः ॥

२२२. वाचस्पतिः—ओं वाचस्पतये नमः ओं ॥

1. **वाचां वेदवाक्यानां पतिः वाचस्पतिः ॥**

Vishnu is called **वाचस्पतिः** because He is the Head of all Veda Vidyas.

2. वेदवाण्याः पतिः वाचस्पतिः ॥

The Sruti states: 'वाचस्पतिं विश्वकर्माणं' इति श्रुतेः। Vishnu is the Master of all the Sounds/Sabdas of Veda and hence He is called 'वाचस्पतिः'।

3. Vishnu bestows the Sakthi to speak.

न वाचं विजिज्ञासीत, वक्तारं विद्यात ॥

and hence He is called by that sabda.

4. Talavakara Upanishad 1–5 states as:

यद्वाचाऽनुभ्युदितं येन वाक् अभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदं उप आसते ॥ ५ ॥

That which cannot be expressed fully by the mouth.

That which cannot be fully expressed by all the infinite Vedas.

That by which the mouth starts and gets the power of speaking.

तदेव ब्रह्म—that is only Brahman Who is Vishnu and therefore 'Vachaspathi'.

5. Vishnu is called 'Vachaspati' since it was He who propounded the meaning of the Vedas thro' Matsya Purana.

वेदोपबृंहणात् वाचस्पतिः मात्स्यपुराणतः ॥

6. Paramatma Vishnu is called as 'the Lord of Speech' because He did Para Vidya—Brahmasutras and other works like Mahabharatha and Puranas. Hence He is the Lord of Speech (words).

॥ श्रीः ॥

२२३. उदारधीः—ओं उदारधिये नमः ओं ॥

1. प्रकृष्ट बुद्धित्वात् उदारधीः ॥

Vishnu is called उदारधीः because He has very broad knowledge/intelligence to know all and everything.

2. उद् अर धीः Vishnu is called उदारधीः because He has pure intelligence and buddhi not having even an iota of ignorance or doubt.

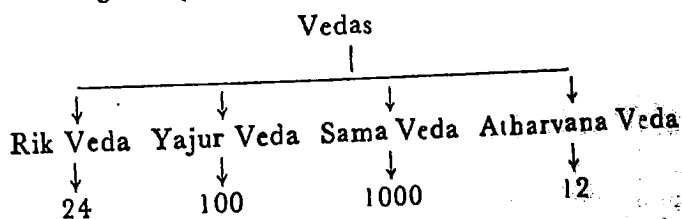
3. उत्कृष्टा दारा रमा, तस्या धीः यस्मात् इति उदारधीः ॥
Goddess Mahalakshmi is the supreme and splendid Wife of the Lord. Her intelligence and knowledge are due to Vishnu and hence He is called उदारधीः ॥

4. In the Avatar of Matsya, Sri Vishnu did upadesha about सृष्टितत्व out of great mercy to the devotee King Satyavratha and hence He is called 'उदारधीः'.

5. In Dwapara Yuga when the Jnanam of satvic souls had dwindled down and further it was enhanced by the curse of Gautama rishi also, they were unable to understand the Vedas and their meanings as in the past. Hence Sri Vishnu took avatar as Sri Vedavyasa, did classification of the Vedas into four and further again did classification of them.

Even tho' the Vedas had been classified, still their full import was unable to be understood and so He did 'Brahmasutras'—564 in number, to give their correct meaning. तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥

Vedas

Rik Veda	Yajur Veda	Sama Veda	Atharvana Veda
↓	↓	↓	↓
24	100	1000	12

चतुर्विंशतिधैकशतधा सहस्रधा द्वादशधा च ॥

But for that उद्दारधीः—Sri Vedavyasa—Sri Vishnu, the satvic souls had no chance of emancipation at all.

6. Vishnu is called as 'उद्दारधीः' because He is the Prime of all and He is all-knowing.

   सर्वोपजीव्य—सार्वज्ञ्यात् उच्यते स 'उदारधीः' ॥

7. उद्गताः आराः उदाराः निर्दोषाः धीः यस्य=उदारधीः ॥

   which means the Jnanam of Vishnu has no iota of blemishes, defects and drawbacks.

॥ श्रीः ॥

२२४. अग्रणीः—ओं अग्रण्ये नमः ओं ॥

1. अग्रं=Moksha which is above in the upper region.

   नयति=takes the satvic souls there.

Hence Vishnu is called अग्रणीः Who takes the satvic and good souls to Moksha.

2. अग्रे प्रथमे नयति इति अग्रणीः ॥

Vishnu is the First one to lead all. Hence He is known as 'अग्रणीः'।

3. अग्रं प्रकृष्टरूपं नयति मुक्तान् इति अग्रणीः ॥

Vishnu is called अग्रणीः because He takes Mukthas to a proper place, to a first class place.

4. In Mokshadharma in Bharatha, it is said :

   सर्वेषां अग्रणीः विष्णुः ।

Paramatma Sri Vishnu stands in the front and by His Prasada, takes the satvic souls to Moksha.

5. As stated above, Vishnu bestows and takes His devotees to Parama-Pada, Uttama-Pada—Moksha. He is called as अग्रणीः ।

महोदारस्तया भक्तान् अग्रिमं पश्चिमं पदम्।
नयति इति **अग्रणीः** प्रोक्तः भक्तमोक्षप्रदो मनुः॥

6. अग्रं=उत्कृष्ट मोक्षं भक्तान् नयति इति अग्रणीः॥

The Sutra—

ओं तन्निष्ठस्य मोक्षोपदेशात् ओं॥ १-१-७॥

says that Vishnu, the Parama-Atma takes the devotees to Moksha.

आत्मनिष्ठस्य मोक्षः उपदिश्यते।

and that 'Atma' is 'Paramatma' Who is 'Vishnu' Who is 'अग्रणीः'।

॥ श्रीः॥

२२५. ग्रामणीः—ओं ग्रामण्यै नमः ओं॥

1. भूतग्रामस्य नेतृत्वात् ग्रामणीः॥

Vishnu is the regulator of the group and class of indriyas which drag even great Vidwans. Hence He is called **ग्रामणीः**।

2. Vishnu is the regulator of all Jeevas as per their respective inherent standard and yogyatha. Atharvana states in 1–7 as—

यथोर्णनाभिः सृजते गृह्णते च, यथा पृथिव्यां ओषधयः संभवन्ति॥

Just like in the Earth, different kinds of crops grow as per the seeds planted, so also Akshara—Vishnu sees and regulates that the world is created with the Daityas, Devatas, Manushyottamas and various kinds of Jeevas in an orderly way.

3. Vishnu is the leader of the hosts of angels. So He is called as 'Gramaneeh'.

ग्रामं समाजं सूरीणां
नयति ग्रामणीः च सः ॥
तत्र च नित्यसिद्धानां,
ग्रामं—समाजं नयति इति ग्रामणीः ॥

4. भूतग्रामं संसारिणः प्रणयतीति ग्रामणीः ॥

Vishnu leads to liberation of those devotees who are merged in Samsara with Prakrithi sambandha.

अज्ञानां ज्ञानदो विष्णुः
ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां
स एव एको जनार्दनः ॥

For the ignorant, He gives Jnanam. For Jnanins, He bestows Moksha. For Mukthas, He gives Ananda and so He is called **ग्रामणीः** ॥

॥ श्रीः ॥

२२६. श्रीमान्—ओं श्रीमते नमः ओं ॥

1. श्रीमान् नित्यलक्ष्मीवान् ॥

Vishnu is called **श्रीमान्** because He is always with Goddess Mahalakshmi and bestows Anugraha to Her. Vishnu is called **श्रीमान्** because He is always with all wealth.

2. भूयिष्ठा कान्ति अस्य अस्तीति श्रीमान् ॥

Vishnu is called **श्रीमान्** because there is great and plenty of brightness and splendour in Him.

3. श्रीः त्रयी विद्या अस्य अस्तीति=श्रीमान् ॥

Vishnu is called as 'Sreeman' because the entire Veda-Vidya is in Him.

4. Srimad Acharya states in the short work 'Narasimha Nakhastuti' as

"श्रीमत् कण्ठीरवास्य प्रततसुनखरा"

which means—Narasimha Roopa Paramatma is with all wealth. The other meaning is that Narasimha is with Mahalakshmi always.

This would settle a great truth while reading Bhagavatham. This is because of the verse 7-9-2 in Bhagavatham—

साक्षात् श्रीः प्रेषिता देवैः दृष्ट्वा तन्महदद्भुतम् ।
अदृष्टाऽश्रुत पूर्वत्वात्सा नोपेयाय शङ्किता ॥

This means that Mahalakshmi pleads that She has not seen such Narasimha Roopa earlier. Then does it mean that other Devatas saw such Roopa earlier to Mahalakshmi? Srimad Acharya comes to our rescue and states :

अदृष्टाश्रुत पूर्वत्वात् अन्यैः साधरणैः जनैः ।
नृसिंहं शङ्कितेव श्रीर्लोकमोहायनो ययौ ॥

In respect of Mahalakshmi's saying that She has not seen such Roopa earlier, relates to the case of ordinary people but not to Her Who is the first and foremost devotee of Lord Narasimha. This has been said in Bhagavatham to mislead the wicked souls.

Srimad Acharya in Nakha-Stuti states that Lord Narasimha gave darshan and appeared along with Mahalakshmi only. श्रीमत्=श्रीमान् कण्ठीरवास्य—Where is the question of separation of Mahalakshmi from Lord Narasimha? So She only sees all Roopas to start with. Then only others see as per their status. Even at the time of Bimba Roopa aparoksha, He appears with Mahalakshmi only, making Sri Vayu as His Chariot.

|| श्रीः ||

२२७. न्यायः—ओं न्यायाय नमः ओं ॥

1. नितरां आयः न्यायः ॥

Vishnu is called न्यायः because He has plenty of income [आयः=लाभः यस्य सः]।

2. नीयते शिष्येषु गुरुणेति न्यायः ॥

Vishnu is called न्यायः because in the pupils thro' Guru He gives knowledge.

3. Vishnu is called as 'न्यायः' because He is always cent per cent just only. He does what is just and proper. He sees that nothing happens to His devotees which will be unwelcome or faulty. So He is Nyaayah.

न्यायो हि युक्त-कारित्वात् भक्तेषु एषः विशेषतः ||

4. Vishnu is a Just God. He has no partiality or cruelty at all even by an iota. He does always justice as per the Vedic rules. In the Sutra—

ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ओं ॥ २-१-३५ ॥

it is shown that for Vishnu there is no partiality and He is न्यायः and bestows results as per the Karmas performed by the Jeevas.

पुण्येन पुण्यं नयति पापेन पापं इति ।

For the virtuous deeds, He bestows good results and for the wicked and bad deeds, He punishes uniformly for all taking all the factors into account. He does not act arbitrarily of His own accord. He always places the apaurusheya eternal document Vedas before Him and rules the Kingdom. There is no biased nature or partiality in Him at all.

It is not as tho' Karmas are started when the Jeeva gets the human body. Even with linga deha which is षोडशकलात्मक with mind etc., the Jeeva does Karmas always by mind—मानसिक कर्माणि ॥ So the Karma is anadi depending upon the nature of the Jeeva.

ओं न कर्माविभागादिति चेन्नानादित्वात् ओं ॥ २-१-३६ ॥

answers that Karmas are anadi. So Vishnu is 'न्यायः' in the strict sense.

॥ श्रीः ॥

२२८. नेता—ओं नेत्रे नमः ओं ॥

1. लोकयात्रा प्रवर्तकत्वात् नेता ॥

Vishnu is called नेता because He leads and takes in the journey of the world.

2. नेता तत्तद्योग्य फल नियामकः ॥

Vishnu is called नेता because He gives the fruits as per their respective status; He controls them likewise.

Srimad Acharya quotes from उपनिषत् in his Sutra Bhashya, under the Sutra—

ओं वैषम्य नैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ओं ॥ २-१-३५ ॥

as "पुण्येन पुण्यं लोकं नयति,
पापेन पापम्" इति हि श्रुतिः ॥

Vishnu leads them and takes away to the virtuous divine regions those who have done good and virtuous deeds. He takes to the bad regions like hell etc., those who have done bad and evil deeds.

3. Vishnu is called as 'नेता' because He is निर्वाहशील which means the most capable person who manages all the affairs independently.

He is **नेता** since He is always in the habit of managing the affairs of His devotees.

भक्तैः नियुक्तं यत् कर्म **नेता** तत्करणादपि ॥

4. Dwadasha Stotra states in 2–5 as—

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।

सर्वकर्ता न क्रियते तं नमामि रमापतिम् ॥

Vishnu is having the entire Jagat under His control and He is the Leader—**नेता**। He creates each and everything but He is not created at all. Such a great person can only be a '**नेता**' in the strict sense, without any qualification.

5. Under the Sutra—'**ओं जन्माद्यस्य यतः ओं**' the attribute of '**नियमन**' is seen which is the quality of **नेता**—putting under regulation.

Rik Sambita says—

चतुर्भिस्साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीरँवी विपत्।

सः बृहच्छरीरः मूलरूपी चतुर्भिः वासुदेवादिनां अभिर्नाममात्रैः स्वरूप भेद शन्यैः साकं नवतिं विशेषेणाधिकान् देवान् वृत्तं चक्रमिव पर्यवर्तयति इति॥

अष्टौ वसवः–8 Vasus, **एकादश रुद्राः**–11 Rudras, **एकादश आदित्याः**–11 Suns (Adityas), **दश प्रजापतयः**–10 Prajapathis and **पञ्चमारुत इति**–50 Maruts are all lead by Vishnu—'नेता' ॥

॥ श्रीः ॥

२२९. समीरणः—ओं समीरणाय नमः ओं ॥

1. सम्यक् भूतानि प्रेरयति इति—समीरणः ॥

Vishnu is called **समीरणः** because He properly instigates and invokes them well to do their Karmas.

2. समीरणः समीरस्य वायोः णः सुखं यस्मात् ॥

Vishnu is called समीरणः because the happiness to Sri Vayu comes out of Him.

3. सं सम्यक् या लक्ष्म्या रणो जय जय जह्यजामिति स्तुतिरूप-शब्दो यास्मिन् सः—समीरणः ॥

Vishnu is called as समीरणः because He is being extolled by Lakshmi in a splendid way.

4. सं सम्यक् ईरयति प्रेरयति इति समीरणः ॥

Vishnu is called समीरणः because He does motivation to Jeevas in a splendid way.

5. Srimad Acharya states under बृहदारण्यक उपनिषत् भाष्य in 5–9–21 as—

" देवानां देवता वायुः
वायोः देवः जनार्दनः "

which means Sri Vayu is the Head of all Devatas; and for him Janardhana is the Head. Such Vayu's happiness is due to Vishnu and Hence He is समीरणः ॥

6. Vishnu is called as समीरणः because His activities are to His own liking and to that of His devotees.

भक्त इष्ट चेष्टा शीलत्वात समीरणः उदाहृतः ।

For example, Vishnu took the Roopa of a Fish and at once proceeded to the Rasathala-loka—the Nether World. He, the embodiment of Vedas, brought from there the Vedas, to the place of Chaturmukha Brahma. Hence He is समीरणः ॥

कृत्वा मीनमयीं सद्यः प्रविवेश रसातलम् ।
वेदमूर्तिस्ततो वेदान् आनित्ये ब्रह्मणोऽन्तिकम् ॥

॥ श्रीः ॥

२३०. सहस्रमूर्धा—ओं सहस्रमूर्ध्ने नमः ओं ॥

1. सहस्रं मूर्धानो यस्य सः ॥

Vishnu is called सहस्रमूर्धा because He has thousands of heads.

2. Purusha Sooktha states—

"सहस्रशीर्षा पुरुषः"—Namely Paramatma Who is called as 'पुरुषः' is having thousands of heads.

3. Gita 11–16 states—

अनेक बाहूदर वक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

विश्वेश्वर=Oh ! Master of the world,
विश्वरूप=having full and complete roopa,
त्वां अनेक बाहु उदर वक्त्रनेत्रं=I see you with many many hands, stomachs (bellies), faces, eyes.

So Paramatma Vishnu is having thousands of heads and सहस्रशब्दः अनन्तवाची ॥ That thousand indicates infinity.

4. सहस्र शब्दो आनन्त्य लक्षकः समुदाहृतः ॥

The sabda 'thousand' represents 'infinite' only, but it does not confine only to thousand in number.

सहस्र मूर्धा सोऽनन्त शिरस्कः कीर्त्यते ततः ।
सहस्र मूर्धा स स्याद्वा पुंसूक्ताद्युक्त नामवान् ॥

Vishnu has eyes on all sides. Brahman is possessed of hands and feet everywhere.

Aditya Purana 3–35 states—

अनन्तरूपं स्वमनन्तचर्यं
अनन्तवेदैः अनुवर्णनीयम्।
अनन्तनामानमनन्तदेवं
अनन्तकल्याणगुणाभिरामम्॥ ३५॥

Vishnu has Anantha Roopa and by nature He has anantha activities and all are infinite.

॥ श्रीः ॥

२३१. विश्वात्मा—ओं विश्वात्मने नमः ओं॥

1. विश्वात्मा विश्वनियामकः॥

Vishnu is called **विश्वात्मा** because He is the Motivator of all the universe.

2. विश्वस्य स्वामी विश्वात्मा॥

Vishnu is called **विश्वात्मा** because He is the Master of the world.

3. The Sruti states—

नारायणं महाज्ञेयं **विश्वात्मानं** परायणम्॥ इति

Hence **विश्वात्मा** is Narayana Who is Vishnu only.

4. Srimad Bhagavatham states in 3–3–18 as—

भगवान् अपि **विश्वात्मा** लोकवेदपथानुगाः।
कामान् सिषेवे द्वार्वत्यां असक्तः साङ्ख्यं आस्थितः॥

5. Vishnu is called '**विश्वात्मा**' because He pervades the entire universe by His knowledge and strength.

आभ्यां च ज्ञानकर्मभ्यां विश्वात्मा व्यापनात् स्मृतः॥

6. Vishnu should be meditated as the Master of the Jagat, **विश्वात्मा** has been said in the Sutra—

॥ ओं आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ओं ॥ ४-१-३ ॥

आत्मा=विष्णुः (आत्मा) इति=मम स्वामी इति उपास्यः एव ॥

Vishnu has to be meditated as our Master and Master of all the Universe, that is, as 'विश्वात्मा'।

7. Further, Vishnu should be meditated as 'विश्वात्मा', that is, Master for Sri Vayu. विश्वः means Sri Vayu.

मुख्यप्राणवशे सर्वं, सः विष्णोः वशगः सदा ॥

All are under the Control of Sri Vayu who in turn is the controlled entity by Vishnu.

Paramatma will be much pleased when this 'विश्वात्मा' is understood like this.

The knowledge that would lead a devotee to Moksha, is that, all are under the control of Mukhya Prana. Then Mukhya Prana is controlled by Sri Vishnu. The mere knowledge that we are controlled by Vishnu is not at all sufficient to reach Mukthi That is why विश्वात्मा—Master of Sri Vayu is the name of Vishnu.

8. There are Twelve names of Lord Srinivasa, which should be recited always. Such a devotee is assured of Moksha of the highest order :

वेंकटेशो वासुदेवो वारिजासनवन्दितः
1 2 3

स्वामिपुष्करणीवासः शङ्खचक्रगदाधरः ।
4 5

पीतांबरधरो देवः गरुडारूढशोभितः
6 7 8

विश्वात्मा विश्वलोकेशः विजयः वेंकटेश्वरः ॥
9 10 11 12

एतानि द्वादश नामानि त्रिसन्ध्यं यः पठेन्नरः ।

सर्वपापैः विनिर्मुक्तः विष्णोः सायुज्यं आप्नुयात् ॥

Hence this 'विश्वात्मा' is Lord Vishnu shining at the Tirumala Kshetra.

॥ श्रीः ॥

२३२. सहस्राक्षः—ओं सहस्राक्षाय नमः ओं ॥

1. सहस्राक्षः सहस्रं अक्षीणि यस्य सः ॥

Vishnu is called सहस्राक्षः because He has thousands of eyes.

पुरुषसूक्त says 'सहस्राक्षः सहस्रपात' इति ।

2. Gita 11–16 states:

अनेकबाहूदर वक्त्रनेत्रं पश्यामि ।

Arjuna states that he is seeing many many shoulders, stomachs, faces, eyes, etc., in Lord Krishna. Hence He is सहस्राक्षः ।

3. Srimad Acharya in गीता भाष्यम् quotes from Rig Veda as:

" विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात ।
सं बाहुभ्यां धमति संपतत्रै-
र्द्यावा भूमी जनयन् देव एकः ॥

Here विश्व शब्दः अनन्तवाची । The sabda 'विश्व' means infinite. An authority for this, is also given:

सर्वं समस्तं विश्वं च अनन्तं पूर्णमेव च इति अभिधानात ॥

Hence विश्वतः चक्षुः Vishnu is having millions of eyes. Hence He is सहस्राक्षः ।

4. Vishnu is called 'सहस्राक्षः' because, as far as He is concerned, there is absolutely no iota of difference between Him and His avayavas. Head itself is Vishnu

This सहस्र sabda denotes infinity. सहस्र शब्दः अनन्तवाची। Srimad Acharya has indicated in Gita Bhashya—

सहस्रशब्दो हि आनन्त्यलक्षकः समुदाहृतः ॥
सहस्रमूर्धा सः अनन्त शिरस्कः कीर्त्यते ततः ।
सहस्रमूर्धा स स्यात् वा पुंसूक्ताद्युक्त नामवान् ॥

Under the adhikarana called आनन्दमयाधिकरणम्, Srimad Acharya says in his Bhashya under the Sutra

॥ ओं मान्त्रवर्णिकमेव च गीयते ओं ॥ १-१-१५ ॥

शिरो नारायणः पक्षो दक्षिणः सव्य एव च ।
प्रद्युम्नश्चानिरुद्धश्च सन्दोहो वासुदेवकः ॥
ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

In the case of Janardhana, Vishnu, there is no contradiction, and this is His Iswarya. Hence His Head and Vishnu are identical.

॥ श्रीः ॥

२३३. सहस्रपात्—ओं सहस्रपदे नमः ओं ॥

1. सहस्रपात् सहस्रं पादाः यस्य सः ॥

Vishnu is called सहस्रपात् since He has thousands of legs—(infinite)

Purusha Sooktha states :

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

which means the Purusha—Vishnu is having infinite heads, eyes and legs.

2. Srimad Bhagavatham under 3–8–21 states :

सृष्ट्यग्रे महदादीनि सविकाराण्यनुक्रमात् ।
तेभ्यो विराजमुद्धृत्य तमनु प्राविशत् विभुः ॥ २१ ॥

Vishnu first, to start with, created the महत् Tatwa and then out of its transformation, He created the world etc., by entering into it. The presiding deity of Mahat Tatva, Sri Chaturmukha was first created by Him.

Srimad Acharya, in his Tatparya, quotes an authority of Garuda Purana to explain this and also from Brahma Purana.

विराजं ब्रह्माणम्—by the sabda Viraja is meant Chaturmukha Brahma.

(i) ब्रह्माणं प्राविशत् विष्णुः सहास्रक्षः सहस्रपात् इति ब्राह्मे ॥

Vishnu entered Chaturmukha Brahma, and He had infinite eyes and infinite legs.

(ii) अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा ।

इन्द्रियाणीन्द्रियार्थांश्च वर्णांश्चैव असृजत हरिः ॥ इति गारुडे

Then He created other things like Varnas, Indriyas and so on.

3. सहस्रपात्—Paramatma is having infinite legs and there is no difference between Him and His Avayavas. This point is established under the Sutra ओं आनन्दमयोऽभ्यासात् ॥ 1–1–12, where in the Taittireeya Upanishad, it is found as 'ब्रह्म पुच्छं प्रतिष्ठा' इति, that is Anandamaya's Legs or Tails is said to be Brahman. Without knowing about अवयवी namely आनन्दमय, how could it be possible to have the knowledge of His limb—avayava? To settle this, the Sutra states that Anandamaya is also Brahman only and in His case there is no difference between His Pada and Himself. He has infinite Padas and all are Bhagavan Vishnu only.

4. आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् is repeated eight times in Dwadasha Stotra to show आनन्दस्य पदं is identical with आनन्दः—Vishnu.

॥ श्री ॥

२३४. आवर्तनः—ओं आवर्तनाय नमः ओं॥

1. आ समन्तात् वर्तनं अस्य इति आवर्तनः।
संसार चक्रं आवर्तयितुं शीलं अस्येति—आवर्तनः॥

Vishnu is called 'आवर्तनः' because He rotates the Wheel of Samsara as well as the 'Time' factor.

2. संसारघटीयन्त्र परिवर्तनात् आवर्तनः॥

Vishnu turns and rotates the wheel of samsara and hence He is called as 'आवर्तनः'.

3. Vishnu is called as 'आवर्तनः' because the Wheel of Time, the Wheel of Jagat, the Wheel of Yuga are all rotated by that Keshava. (भारत states)—

कालचक्रं जगत चक्रं युगचक्रं च केशवः।
आत्मयोगेन भगवान् परिवर्तयते अनिशम्॥

4. Bhagavad Gita states in 18–61 :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया॥

Vishnu remains in all the creatures and makes them to rotate like a machine in doing their activities as per His discretion. He is standing in the hearts of all creatures. He is called so, by 'आवर्तनः'—

5. आवर्तनः—आ—सम्यक् वर्तनं अस्य इति।

Paramatma is in existence of His own accord but not depending on anyone else.

स्वरूप प्रमिति प्रवृत्ति लक्षण सत्तात्रैविध्ये पर अनक्षेपत्वं=स्वतन्त्रत्वं।

Like that in a good way, He remains, but this is inapplicable to all else. So He is called as 'आवर्तनः'.

॥ श्रीः ॥

२३५. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं ॥

1. निवृत्ताः आत्मनः येन=निवृत्तात्मा ॥

Vishnu is called **निवृत्तात्मा** because He relieves and releases the satvic souls from samsara.

संसारात् निवृत्तः आत्मा स्वरूपं अस्य इति निवृत्तात्मा ॥

2. अनिवृत्तः विनाशहीनः आत्मा देहादिः अस्य अस्ति इति अनिवृत्तात्मा ॥

Vishnu is called **अनिवृत्तात्मा** because He has body which has no destruction at all of any kind and at any time or place.

3. अनिषु वृत्तात्मा अनिवृत्तात्मा ॥

Vishnu is called **अनिवृत्तात्मा** because He resides in Sri Vayu.

4. Vishnu is called as '**निवृत्तात्मा**' because His glories are thrice (which means many times) more than the glory of the material Jagat.

त्रिपात् विभूतिकत्वेन भवपादविभूतितः ।
उद्गतात्मस्वरूपत्वात् 'निवृत्तात्मा' इति च कथ्यते ॥

॥ श्रीः ॥

२३६. संवृतः—ओं संवृताय नमः ओं ॥

1. संवृतः सम्यक् गुणैः वृतः ॥

Vishnu is called **संवृतः** because He is full and completely surrounded by infinite auspicious qualities.

2. सम्यक् देवादिभिः पुरुषार्थतया वृतः इति संवृतः ॥

Vishnu is called संवृतः because He is being surround by Devatas always for attainment of Purushartha by Grace.

3. Gita 7-25 says—

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।

मूढोऽयं नाभिजानाति लोको मां अजमव्ययम् ॥ २५॥

Lord Krishna says here by His capacity as the aid also by the part played by His wife Durgadevi, curtain hung so that the Jeevas are not able to understand Him see Him. Hence He is called संवृतः—being hidden.

4. मेघान्तर्हितादित्यवत् योगमायावृत्तत्वेन मूढज्ञानाविषयत्वात् संवृतः ॥

Just like the Sun is being closed or hidden by cluster of clouds, Vishnu is hidden by the activities Durga Devi, as per His mandates from the vision of Jeeva So Vishnu is called संवृतः ।

5. The Padma Purana states and explains the position

आत्मनः प्रकृतेश्चैव लोकचित्तस्य बन्धनम् ।

स्वसमार्थ्येन देव्या च कुरुते सः महेश्वरः ॥ इति पाद्मे ॥

6. Vishnu is called as 'संवृतः' because He has been made to be not seen by others. This is seen in Katha Upanishad 1-2-12 as—

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

धीरः=Jnani, गह्वरेष्ठं=resides in the Muktha Jeevas them also, गुहाहितं=resides in the caves of the heart therefore, गूढं=गूढत्वं अनुप्रविष्टं=by this, His nature

reduced to the one who is hidden. Therefore, Paramatma is दुर्दर्श=is very rare to be seen.

7. Vishnu is not visible to the Tamasic and wicked souls in whom Tamoguna predominates.

तामसानां तु मूढानां गूढत्वात् 'संवृतः' स्मृतः ॥

Since such souls cannot visualise Him, and so He is called as 'संवृतः'.

॥ श्रीः ॥

२३७. संप्रमर्दनः—ओं संप्रमर्दनाय नमः ओं ॥

1. सम्यक् प्रमर्दयति प्रळये प्रजा=इति संप्रमर्दनः ॥

In Paralaya, He destroys all the people well and completely. So Vishnu is called '**संप्रमर्दनः**'.

2. सम्यक् प्रमर्दयति दैत्यान् इति संप्रमर्दनः ॥

Vishnu is called '**संप्रमर्दनः**' because He destroys and massacres well all the daityas at the proper times.

3. This quality of '**संप्रमर्दनत्वं**' has been told in detail, under the Sutra—

॥ ओं अत्ता चराचरग्रहणात् ओं ॥ १-२-९ ॥

अत्ता=He eats all; He destroys all.

तत्तु=Vishnu only. This is because,

चराचरग्रहणात्=He eats all the sentient and non-sentient objects.

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु ।

वासुदेवपरः पुंसां इतरे अल्पस्य वा न वा ॥ इति स्कान्दे ॥

Vasudeva (Vishnu) is the Creator, Protector, and **Consumer of all the world. For others, this dharma**/

quality will be only in a fraction. Hence Vishnu called as **संप्रमर्दनः**.

4. Vishnu is called as '**संप्रमर्दनः**' because He dispels the enveloping darkness by the light of His knowledge.

तमसः विद्यया सम्यक् मर्दनात् '**संप्रमर्दनः**'।

संवरणं तमः स्वविद्यया-संप्रमर्दयति इति 'संप्रमर्दनः'।

॥ श्रीः ॥

२३८. अहस्संवर्तकः—ओं अहस्संवर्तकाय नमःओं

1. न जहाति इति अहः ॥

He never leaves off the devotees. **संवर्तकः** = He manages very well. Hence Vishnu is called 'अहस्संवर्तकः'।

2. अहः सम्यगह्नः दिवसस्य मनुष्यादि संबन्धिनः ब्राह्मकल्पस्य च प्रवर्तकत्वात् अहःसंवर्तकः ॥

Vishnu is called **अहस्संवर्तकः** because He controls and manages 'days' and 'Kalpas' in a fine way. He looks after the Brahma Kalpa and protects each Chaturmukha Brahma whose span of life, before reaching Mukthasthana is 3,11,04,000,00,00,000 years, in our scale.

3. Vishnu is called as '**अहस्संवर्तकः**' because He sees that the day dawns and good time is brought for the saintly souls. As per His orders only, the Sun rises in the Eastern horizon.

Taittireeya states **भीषोदेति सूर्यः** ॥

4. Vishnu gives the mandates to Surya and implicitly obeying that, the Sun comes up in the morning.

भयात् अग्निः तपति, भयात् तपति सूर्यः ॥

Surya, out of fear and respect, shines, and the day begins, out of Vishnu's mandates.

॥ श्रीः ॥

२३९. वह्निः—ओं वह्नये नमः ओं ॥

1. वह्निः जगत् वाहकः ॥ सर्वस्य वहनाद् वह्निः ॥

Vishnu is called वह्निः because He takes all the burden of the Earth and supports them, all.

2. वह्निरिव वह्निः दुष्टजनाय ।

For the wicked and evil souls, He is like fire and so Vishnu is called वह्निः ॥

3. वहनात् वह्निः ॥

Vishnu is called वह्निः because He takes the sole and complete responsibility of those devotees who always think and meditate upon Him.

4. All āhutis submitted in the Agni, by the various Vedic Mantras are taken upto the concerned Devatas. वहति इति वह्निः by Sri Vishnu in the Roopa of Agni and hence He is called so, by that name.

5. Taittireeya states—

देवेभ्यो हव्यं वहनः प्रजानन् ।

Vishnu made this as the job, of carrying them to the concerned Devatas what was offered in the fire. That is why Sri Krishna says in Gita 9–24.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्वेनातः च्यवन्ति ते ॥

Since He is the enjoyer of bhogas in all yajnas, He is called as वह्निः ॥

6. विश्वस्य देशरूपेण वहनात् ‘वह्निः’ उच्यते ॥

Paramatma remaining in space, bears the entire universe.

7. The entire universe is resting upon Koorma Roopa Bhagavan Sri Vishnu. On Him, Sri Vayu is in Koorma Roopa. On him, Sesha is resting. Out of one thousand hoods, on one hood, the whole Jagat is resting like a mustard. So the entire Jagat is borne by Sri Vishnu, the Varaha Roopa, who is called as 'Vahnih'.

Sri Krishna says in Gita, in 7–7—

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

8. Vishnu is present in वह्नि—fire, so that fire gets the property to burn and so Vishnu is called as 'Vahnih'.

॥ श्रीः ॥

२४०. अनिलः—ओं अनिलाय नमः ओं ॥

1. अनति इति अनेन अनिलः ॥

Vishnu is called अनिलः, because He takes breaths then only others can survive.

2. न विद्यते निलो निलयनं यस्य इति अनिलः ॥

Vishnu is called अनिलः because there is no place of shelter for Him. As a matter of fact, He is the shelter for all.

3. न विद्यते इला भूमिः आधारभूता यस्य इति अनिलः ॥

Vishnu is called अनिलः because the Earth is not the support for Him. On the contrary, the Earth is supported by Him.

4. The Sruti also says—

' अनात्म्ये अनिलयने इति श्रुतिः ।

5. Mukhyaprana is called by the name अनिलः as seen from Isavasya Upanishad Eighteenth मन्त्रः।

वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम् ॥ १८ ॥

Tho' the body survives until it is turned into ashes, the Mukhyaprana (present in the body) who is supported by God is immortal.

अनिलः अः ब्रह्मैव निलयनं आश्रयः यस्य सः इति ।

Hence Bhashya states :

अः ब्रह्मैव निलयनं यस्य वायोः सः अनिलम् ।

Hence Vishnu is अनिलः ।

6. Vishnu is called as 'अनिलः' because for Him, this Earth etc. are not the support. As a matter of fact, He is the support of all.

न विद्यते इला भूमिः आधारभूता यस्य इति ॥

॥ श्रीः ॥

२४१. धरणीधरः—ओं धरणीधराय नमः ओं ॥

1. आज्ञामात्रेण धरणीं धारयति इति धरणीधरः ॥

By His orders alone, Dharani Devi supports the world. Hence Vishnu is called धरणीधरः ।

2. एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः इति श्रुतेः ॥ [Brihadaranyaka Upanishad 5-8-9]

It is also as—

"एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठते"

Here the sage Yajnyavalkya teaches his wife Gargi, that this Sun, Moon and all other planets and the regions

all stand in their place, due to the Command of Akshara Lord Vishnu.

This is quoted by Srimad Acharya in his Bhashyam under the Sutra—

॥ ओं सा च प्रशासनात् ओं ॥ १-३-११ ॥

3. Gita 15–13 explains that He enters the land and by His power, He supports the world and hence He is called धरणीधरः ।

गां आविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

Lord Krishna enters the Earth and then by His power ओजसा धारयामि ।

Hence Vishnu is called धरणीधरः ।

4. धरान् पर्वतान् नयति इति धरणीः ।
पर्वत श्रेष्ठो गोवर्धनः तद्धारकत्वात् धरणीधरः ॥

Vishnu is called धरणीधरः because He supported the Supreme Mountain 'Govardhana' by His hand and saved the Cows, Gopikas and others in Brindavan.

5. Srimad Acharya states in द्वादशस्तोत्र ग्रन्थे under 5–1 as

वासुदेवापरिमेय सुधामन्
शुद्ध सदोदित सुन्दरीकान्त ।
धराधरधारण वेधुर धर्तः
सौधृति दीधीति वेधृविधातः ॥ १ ॥

धराधरधारणः धराधरस्य मन्दरस्य गोवर्धनस्य धारणं इति ।

Hence Vishnu is called धरणीधरः ।

6. Sri Bhagavatham 10–25–1 states—

श्री शुक उवाच—Sri Sukacharya says—

गोवर्धने धृते शैले आसाराद्रक्षिते व्रजे।
गोलोकादाव्रजन् कृष्णं सुरभिः शक्र एव च ॥ १ ॥

॥ श्रीः ॥

२४२. सुप्रसादः—ओं सुप्रसादाय नमः ओं ॥

1. शोभनो मोक्षजनकीभूत=प्रसादो यस्येति सुप्रसादः ॥

Vishnu is called **सुप्रसादः** because He has mangala anugraha, that is, the prasada which bestows Moksha on the satvic souls.

प्रसादः has been explained in Nyaya Sudha, as the speciality of desire of Vishnu.

प्रसादो नाम "एनं मोचयामि इति इच्छा विशेषः।"

2. Srimad Acharya says in the Sutra-Bhasya as in

॥ ओं अथातो ब्रह्मजिज्ञासा ओं ॥ १-१-१ ॥

यतो नारायण प्रसादं ऋते न मोक्षः।

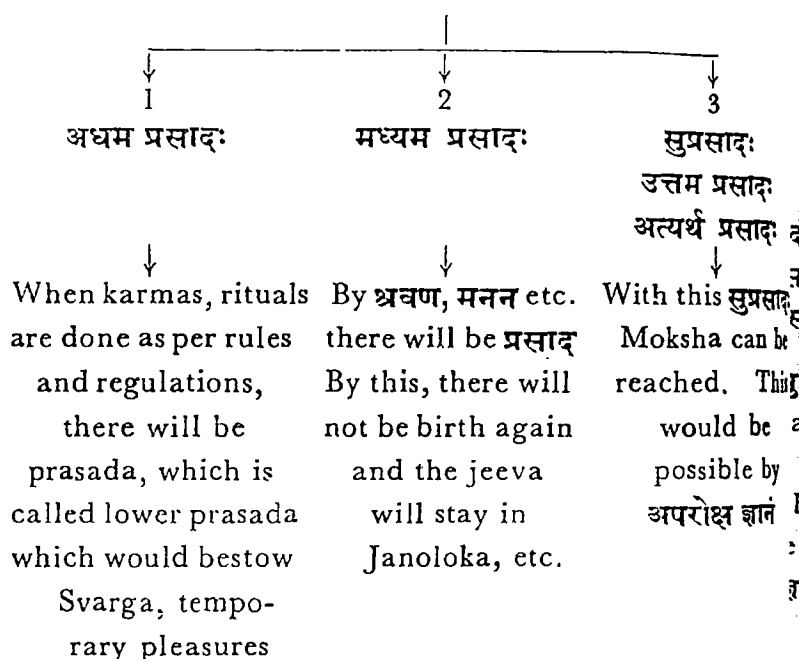
Without the prasada of Narayana, no Moksha is there.

न च ज्ञानं विना अत्यर्थप्रसादः ॥

Without knowledge, the special prasada—**सुप्रसादः** is not possible.

अतः ब्रह्मजिज्ञासा कर्तव्या।

Hence Enquiry into Brahman has to be made.

1	2	3
अधम प्रसादः	मध्यम प्रसादः	सुप्रसादः उत्तम प्रसादः अत्यर्थ प्रसादः
When karmas, rituals are done as per rules and regulations, there will be prasada, which is called lower prasada which would bestow Svarga, temporary pleasures	By श्रवण, मनन etc. there will be प्रसाद By this, there will not be birth again and the jeeva will stay in Janoloka, etc.	With this सुप्रसाद Moksha can be reached. This would be possible by अपरोक्ष ज्ञानं

3. प्रसीदति अनेन इति=आनन्दः।

सुप्रसादः means having full and complete ananda.

In the Sutra—

॥ ओं भूमा संप्रसादादध्युपदेशात् ओं ॥ १-३-८ ॥

Srimad Acharya says in Bhashya as—

'संप्रसादात्'=पूर्णसुखरूपत्वात्।

Here संप्रसादः means full happiness and joy which i only in Vishnu. Hence He is called 'Bhooma.'

Hence Vishnu is called 'सुप्रसादः'

4. Srimad Acharya states in विष्णुतत्वविनिर्णयः

मोक्षश्च विष्णुप्रसादेन विना न लभ्यते।

This Moksha cannot be obtained without the Gr of Vishnu. प्रसादः is one of the attributes of Vish

There is no difference between them. Hence Moksha cannot be obtained without सुप्रसादः that is Vishnu Himself.

Further, Srimad Acharya quotes Narayana Sruti—

यस्य प्रसादात् परमार्तिरूपात्

अस्मात् संसारात् मुच्यते नापरेण ।

नारायणोऽसौ परमो विचिन्त्यो

मुमुक्षुभिः कर्मपाशात् अमुष्मात्॥ इति नारायण श्रुतिः ॥

" One will become free from this miserable cycle of birth and death only by the grace of Narayana, but not by any other means. That is, by Him only, Who is called as सुप्रसादः ।

5. In the Sutra

ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ओं ॥ ३-३-५४ ॥

it is established that 'परमात्मनः सुप्रसादः एव साक्षात् कारणं मोक्षस्य । Here it is proved that the Supreme प्रसाद of Vishnu is the direct cause for release. Hence Vishnu is called सुप्रसादः ।

॥ श्री ॥

२४३. प्रसन्नात्मा—ओं प्रसन्नात्मने नमः ओं ॥

1. प्रसन्न आत्मा मनो यस्य सः प्रसन्नात्मा ॥

Vishnu is having mind which has no oscillation and is full with enthusiasm and solace. Hence He is called प्रसन्नात्मा ।

2. करुणार्द्रस्वभावत्वात् प्रसन्नात्मा ॥

Vishnu is called प्रसन्नात्मा because He is wet with mercy towards satvic souls by nature.

3. पूर्णकामत्वात् प्रसन्नात्मा ॥

Vishnu is called प्रसन्नात्मा because He is full with desires fully and completely satisfied. He is an आप्तकाम। Hence Vishnu is called प्रसन्नात्मा ।

4. In the Adhikaranam 2-1-33 and 2-1-34—

॥ ओं न प्रयोजनवत्त्वात् ओं ॥

॥ ओं लोकवत्तु लीलाकैवल्यम् ओं ॥

it is stated by Srimad Acharya in the Bhashya as—

देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा इति च श्रुतिः ॥

This creative activity according to design is essential nature of the Lord, for there is nothing to desired by Him who has all that is desirable. Vishnu प्रसन्नात्मा, hence it is His very Swabhava to create etc.

5. Vishnu is 'प्रसन्नात्मा' because,

अवाप्त सर्वकामत्वात् रागादि रहितं मनः ॥

यस्यास्ति स प्रसन्नात्मा चित्ततुष्टिप्रदो मनुः ॥

Vishnu has all the things desirable by Himself— an absolute आप्तकाम. Hence there is no possibility of mind being affected by desires and other attractions.

6. In Gita 11-47, Sri Krishna says—

मया **प्रसन्नेन** तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥

प्रसन्नेन मया = Sri Krishna says that He has bl- Arjuna and has done anugraha. Therefore He is प्र- **आत्मा** for Arjuna and because of Sri Krishna- 'Prasanna Atma', Arjuna was able to see the Vishw- of Paramatma.

॥ श्री :॥

२४४. विश्वदृक्—ओं विश्वदृशे नमः ओं ॥

1. Vishnu is called **विश्वदृक्** because He sees complete world without any omission at all.

विश्वं दृश्यति इति विश्वदृक् ॥

2. Srimad Acharya states in his marvellous Vishnu Tatva Vinirnaya as—

न च मायाविना माया दृश्यते **विश्वमीश्वरः** ।
सदा पश्यति तेनेदं न मायेत्यवधार्यताम् ॥ इति ।

The magician does not see his magical projection. *But God sees the world all the time.* He is '**विश्वदृक्**' ।

Therefore, the world is not an illusory projection.

3. Vishnu is the Mahaprabhu who reigns over Chaturmukha Brahma and others, who reign the worlds. Hence He is called as '**विश्वदृक्**'.

4. **विश्वस्मिन् धृक् प्रगल्भः ॥**

This means that His capacity and qualities are totally unique and different from the worldly experiences. Hence He is called as '**विश्वदृक्**' ।

The Sutra **ओं सर्वधर्मोपपत्तेश्च ओं** 2-1-38 says that because all the good qualities and absence of all defects are possible, are actually found in Brahman. Vishnu has remarkable capacity which is unique from worldly point of view.

गुणाः श्रुताः सुविरुद्धाश्च देवे सन्ति, अश्रुताः अपि नैवात्र शङ्का।
चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीता॥

That all the qualities even those apparently of contrary nature meet in the Lord, is distinctly told in the text. All the qualities declared in Scripture even those of the opposite character are present in the Lord, as well as those that are not declared.

And no doubt is to be allowed to remain here, whether the qualities are conceivable or inconceivable ; on the other hand all the defects are apparently heard or conceived by the ignorant are absent in the Lord.

Hence the Lord is called 'विश्वदृक्' ।

॥ श्रीः ॥

२४५. विश्वभुक्—ओं विश्वभुजे नमः ओं॥

1. विश्वं भुङ्क्ते भुनक्ति इति विश्वभुक् ॥

Vishnu is called 'विश्वभुक्' because He swallows the entire world created by Him, in entirety.

The Sutra ओं अत्ताचराचरग्रहणात् ओं 1-2-9 clearly establishes this quality of Vishnu.

Hence Vishnu is called 'विश्वभुक्' ।

2. विश्वं पालयति इति विश्वभुक् ॥

Vishnu is called विश्वभुक् because He saves and protects the entire world. विश्व भुङ्क्ते पालयतीति ।

In the adhikaranam, the doubt raised was made regarding 'पालकत्वं' of Sri Vishnu.

सृष्टिसंहारकर्तृत्वेन अस्य, न पालकत्वं, स्वतः सिद्धेः इत्यतः

It may be stated that the Lord is the author only of creation and destruction (or the destruction of what is created) but 'Protection' too need not be attributed to Vishnu ; for protection or continuance of things as created is in the very nature of the world till destruction. To correct the view, the Sutrakara says—

ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ॥

Srimad Acharya states—

सृष्टिं च पालनं चैव संहारं नियमं तथा ।

एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ॥

Hence Vishnu is called **विश्वभुक्** ।

3. Taittireeya Upanishad states that Vishnu is called as 'विश्वभुक्' because He swallows the entire Jagat, so that it can be within Himself.

प्रभुः प्रीणाति विश्वभुक् ॥

4. Vishnu does this **विश्वभुक्** dharma as stated in Atharvana Upanishad.

यथोर्णनाभिः सृजते गृह्णते च ।

यथा पृथिव्यां ओषधयः संभवन्ति ॥ ७ ॥

Just like the spider swallows the entire nest built by it, Paramatma also takes the Brahmanda from His stomach and keeps the same inside and so He is called as '**विश्वभुक्**'।

॥ श्रीः ॥

२४६. विभुः—ओं विभवे नमः ओं ॥

1. त्रिविधं भवति इति विभुः ॥

Vishnu is called **विभुः** since He takes many many Roopas.

2. विविधं व्याप्तो इति विभुः ॥

Vishnu is called विभुः because He is all-pervasive.

3. नियामकत्वेन विविधभवनात् विभुः ॥

Vishnu is called विभुः because as the Commander and Leader, He takes many millions of forms.

4. विशिष्टभवनात् विभुः ॥

Vishnu is called विभुः because He lives or He is there with all auspicious qualities and attributes.

5. समर्थत्वात् विभुः ॥

Vishnu is called विभुः because He is the Most Capable Person in all respects.

6. The वैभवं of Sri Vishnu is twofold as—

कपिल व्यास कृष्णाद्यं प्रत्यक्षं वैभवं स्मृतम्	भिन्नं ब्रह्मादि जीवेभ्यः जडेभ्यश्चापि तद्गतम् स्वजात्याधिक्यदं तेषां तत् तिरोहित वैभवम्
The avatars of Kapila, Vedavyasa Krishna are called प्रत्यक्ष वैभवम् of Vishnu	Different from Him are Chaturmukha Brahma and others including inanimate objects. If they have power, capacity, knowledge etc. more than what is ordinarily available to the Group, then it is called 'तिरोहित वैभवम्' which is due to the Special presence of Vishnu in them to bring glory to the

This is explained by Srimad Acharya in Gita Bhashya

7. Srimad Acharya states in Bhagavatha Tatparya Nirnaya under 2-7-16 from Matsya Purana as under :

हरिः तापसनामासौ जातस्तपसि वै मनुः ।
गजेन्द्रं मोचयामास ससर्ज च जगत् 'विभुः' ॥ इति मात्स्ये ।

Paramatma Sri Hari took avatar in the clan of Manu with the name as 'Thāpasa'.

Sri Hari released Gajendra from the clutches of crocodile. That Capable Sri Hari created the Jagat— so says Matsya Purana.

8. विशेषेण भवति सर्वत्र विभुः=व्यापकः ॥

Vishnu is called as 'विभुः' because He is the Most capable, and can manage all.

॥ श्रीः ॥

२४७. सत्कर्ता—ओं सत्कर्त्रे नमः ओं ॥

1. सतः कर्ता सत्कर्ता ॥

Vishnu is called सत्कर्ता because He creates the world which is true to the core.

2. सन् क्लेशादि रहितश्चासौ कर्ता च सत्कर्ता ॥

Vishnu is called सत्कर्ता because He does all work in a glorious manner without any strain effortlessly.

3. सतां योगक्षेमादिवहनात् सत्कर्ता ॥

Vishnu is called सत्कर्ता because He looks after the safety and well being of the good and satvic jeevas.

Gita says (4-8)—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Here in Bhashya, Srimad Acharya states—

तथाऽपि लीलया स्वभावेन च यथेष्टचारी ॥

Hence Vishnu is called सत्कर्ता ।

4. Paramatma does namaskaram to elders when He tak avatar, to establish the principle of यद्यत् आचरति श्रेष्ठः Whatever is done by the worthy people, the same followed by others. So Vishnu does so, only out of mer on the satvic souls, because all should bow to Him, b He need not, to anyone.

In Ramayana, it is said—

बहुश्रुतानां, वृद्धानां, ब्राह्मणानां उपासिताः ॥

Sage Valmiki states, that Sri Rama respected and d namaskarams to the knowledgeable great persons, elde persons and to the well adopted sacred brahmins. Hence Vishnu is called as 'सत्कर्ता'। This Sri Rama adopt following the worldly tradition when He took avatar as human being

5. सत्कार्यं करोति इति सत्कर्ता ॥

Vishnu always does only 'Sat Karyas' good activi and so He is known as 'Sat Kartha'. Every action do by Sri Vishnu is a Sat Karya.

The greatest Sat Karya that He has done is that has brought us with this Sadhana Sarira, so that one work out for emancipation.

6. सतां, सद्ऌ् विशरणगत्यवसादेष्विति धातोः, विशरणादियु दैत्यानां कर्ता हिंसकः ॥

Vishnu is called as सत्कर्ता because He gives brings all troubles to the daityas.

॥ श्रीः ॥

२४८. सत्कृतिः—ओं सत्कृतये नमः ओं ॥

1. सती कृतिः सत्यकर्मव्यापारो यस्य सः सत्कृतिः ॥

Vishnu is called as सत्कृतिः because all His activities are good and noble and are as per the dictums laid dcwn in the Vedas.

2. सत्कृतः=पूजितः [सत्कर्ता सत्कृतः साधुः जह्नुः नारायणो नरः]॥

Vishnu is worshipped. This can be seen by the three Avatars of Sri Vayu as Sri Hanuman, Sri Bheemasena and Sri Madhva, how Sri Vayu worshipped Vishnu. It is unique. Hence Vishnu is called as 'सत्कृतः'।

अर्चादिभिः सज्जनैः यः पूजितः 'सत्कृतः' स्मृतः ॥

3. सती कृतिः तन्नाम्नी भार्या यस्य=सत्कृतिः ॥

Mahabharatha Tatparya Nirnaya states in 1–7 as

प्रद्युम्नतामुपगतः कृतितां च देवी ॥

The Supreme God assumed the form of Pradyumna to function as Creator. The Goddess Mahalakshmi assumed the form of 'Kriti'. So, सत्कृतिः means Vishnu in Pradyumna Roopa.

॥ श्रीः ॥

२४९. साधुः—ओं साधवे नमः ओं ॥

1. साध्नोति परकार्यं इति साधुः ॥

Vishnu is called साधुः because He leaves His matters and does others work and helps them.

Paramatma does all the works only to help others. Not even a single act for Himself. That is the beauty of Vishnu. He does creation etc. only, for the benefit of others.

Why does He do so? It is *His Nature to help othe* *without any gain to Him*. Such is the Greatness, Magnanim of Vishnu called साधुः ।

This point has been explained in the Sutra—

॥ ओं न प्रयोजनवत्त्वात् ओं ॥ २-१-३३ ॥

2. न्यायवर्तित्वात् साधकत्वात् सिद्धि रूपत्वात् साधुः ॥

Vishnu is called साधुः because He does only prop judicious and reasonable acts. There will not be an of injustice, or of biased nature in His activities.

3. Vishnu does always in the most proper and straig forward dharmic lines as per Vedas. Hence He d not get any obstacles at all at any time, at any p and in any manner. सात्नोति = साधयति कार्यं = इति सा

For the Pandavas, He acted as a charioteer ther establishing that this deha-ratha देह-रथ will run only w He drives the vehicle. If there is no Vishnu, then body cannot act.

Sri Krishna went as an Emissary to the King Dhrit rashtra to show that all Dharmas generate only thro' H

4. Vishnu is called 'साधुः' because He carries out wh ever.His true devotees wish Him to do.

He acted as an Emissary, as a Charioteer, Security Guard and so on.

सेवां सारथ्यदूत्याद्यां 'साधुः' साधयति इति ॥

॥ श्रीः ॥

२५०. जह्नुः—ओं जह्नवे नमः ओं ॥

1. दुष्टान् जह्नुते, अपनयति, भक्षयति, जहाति हन्ति इति ज

Vishnu is called जह्नुः because He leaves off wicked people without protection. He eats or swallows them. He destroys them.

2. The sabda जह्नुः means the person who hides from the vision of others. The sage Jahnu got that name as 'Jahnu' because the King Bhageeratha, out of great efforts, brought the divine River Ganges to the world to save his ancestors. But this sage drank the whole river and Bhageeratha could not find it. Since he hid the river from the vision of Bhageeratha, the sage was called as 'Jahnu'.

Like that, Paramatma, at the time of Mahapralaya, keeps the whole world in His Belly and hides the same. Hence Vishnu is called 'Jahnu'.

3. Vishnu is called as जह्नुः because He leaves off those who do not realise His vast Mahimas from the Sadagamas and He protects those who have done so.

4. Vishnu is called 'Jahnu' because, He saves those Bhakthas who are by nature devoted to Him, but does some temporary wrongs due to the effect of Kali. He hides those faults and saves them. The best examples are the cases of—

   (i) Aswatthamacharya in Mahabharatha,

   (ii) Devendra in Srimad Bhagavatham.

5. Vishnu is 'Jahnu' because He conceals His greatness from the Non-devotees. In Udyoga Parva in Mahabharatha, it is said—

'That Discus of the Omni-present Vasudeva acts by

His Will for the benefit of the Pandavas being invi[illegible] the eyes of others) Oh! Great King!

अभक्तेषु आत्म माहात्म्य निह्नुते 'जह्नुः' उच्यते॥

॥ श्रीः ॥

२५१. नारायणः—ओं नारायणाय नमः

1. **नारायणः**—For this, Great Sri Sri 1008 Sri Vija[illegible] Thirtha Mahaswami of Kumbhakonam has w[illegible] work containing more than 125 meanings. S[illegible] the great Mahan Sri Bidarahalli Srinivasa T[illegible] has written about 75 meanings for this most sabda 'Narayana'

2. Sri Jayathirtha Mahan shows in Tatwaprakas[illegible] this Sabda 'Narayana' is indicative of the en[illegible] Vidya of 564 Brahmasutras.

पर विद्या ब्रह्मसूत्राणि

समन्वयाऽध्यायः	अविरोधाऽध्यायः	साधनाऽध्यायः	फला[illegible]
135 Sutras This establishes that Vishnu has immeasurable infinite auspicious attributes which none can fully understand अराः दोषाः नञुश्च विरुद्धार्थः नाराः गुणाः तदाश्रयः नारायणः	159 Sutras This establishes that this Vishnu has no iota of defects in Him at all. अराः दोषाः नञोऽभावार्थत्वात् तदाश्रयः नारायणः which means He has no defects	190 Sutras This establishes that Narayana-Vishnu is the Prime subject matter of knowledge नारं ज्ञानं विषयतया तदाश्रयत्वात् नारायणः	80 S[illegible] [illegible]

3. Srimad Acharya under Chandogya Upanishad Bhashya states—

" तापिनी पाचिनी चैव शोषिनी च प्रकाशिनी ।
नैव राजन् रवेः शक्तिः **नारायणस्य** सा ॥

Even the qualities of the SUN, like drying up, heating, melting are all due to Narayana present in it, but not due to the SUN independently.

Hence Vishnu is called Narayana.

4. **नारायणोपनिषत्—१३ अनुवाकः, मन्त्रः ४—**

नारायण परो ज्योतिः आत्मा **नारायणः** परः ।
नारायण परं ब्रह्म तत्वं **नारायणः** परः ।
नारायणपरो ध्याता ध्यानं **नारायणः** परः ।

(a) **नारायणः परः ज्योतिः**—Narayana is the most important Jyothi—luminous object.

(i) ओं ज्योतिः चरणाभिधानात् ओं [१-१-२४]

(ii) ओं ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ओं [१-४-१०]

(iii) ओं ज्योतिषैकेषामसत्यन्ने ओं [१-४-१४]

(b) आत्मा नारायणः परः ॥

Narayana alone is 'Atma' in the most important sense. He is **परमात्मा** ।

(i) आत्मा वा इदमेक एव अग्रे आसीत् ।

(ii) आत्मा वा अरे द्रष्टव्यः, श्रोतव्यः, मन्तव्यः निदिध्यासितव्यः ।

(iii) ओं गौणश्चेन्नात्मशब्दात् ओं १-१-६ ।

(iv) ओं आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ओं [१-४-३]

(v) ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ।

Under this Srimad Acharya cites from Padma Pu
as under—

" चेतनस्तु द्विधा प्रोक्ता जीव आत्मेति च प्रभो।
जीवाः ब्रह्मादयः प्रोक्ताः **आत्मैकस्तु जनार्दनः**।
इतरेषु आत्मशब्दस्तु सोपचारः प्रयुज्यते ॥

For others **'आत्म' शब्द** usage is only secondary
for Janardhana it is primary and important.

5. **नारायण परं ब्रह्म**—Narayana alone is Para Brahman a
full of infinite and unlimited auspicious qualities.

यतः **नारायण** प्रसादं ऋते न मोक्षः।
न च ज्ञानं विना अत्यर्थ प्रसादः,
अतः **ब्रह्म**जिज्ञासा कर्तव्या।

6. **नारायणः परः तत्वं**—Narayana alone is Supreme Tr

सर्वशास्त्राणां रहस्य तत्त्वं नारायणः एव ॥

7. **नारायणः परः ध्याता**—Those who meditate, have Nara
only as their goal.

8. **ध्यानं नारायणः परः**—Meditation is also Narayana, '
means Narayana is all pervasive in the medita
Narayana is all pervasive in the meditator also.

9. Mahabharatha states—

नास्ति **नारायण** समं न भूतं न भविष्यति।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥

There is none equal to Narayana, either in the p
in the future or now in existence. By this tr
proclamation, I shall prove and establish all thi
the Universe.

10. A very important Tattva relating to Sri Vayudevaru is given as a cream, so that the devoted readers can amass virtues. This Sabda 'Narayana' comes under the category of नत्रैव प्रसिद्ध शब्दाः—that is, those which have popularity प्रसिद्धिः only is Vishnu. There is a view that such sabdas are not capable of denoting Sri Vayu, even by ordinary Yoga Vrutti. This is basically wrong. All sabdas denote Sri Vayu by योग but the *modus operandi* in the case of Sri Vishnu is महायोग and महायोग रूढि। These are not available to anyone else other than Him. But there are very many authorities to show that Narayana denotes Sri Vayu.

नरसमुदायो नारं इति नरसमुदयादि सर्वपदार्थस्य अवकाश प्रदत्वेन आश्रयत्वेन नारायण शब्दवाच्यत्वं आकाशस्य, किं न स्यात् इति श्री विजयध्वजीय श्री भागवत टिप्पण्यां वर्तते ॥

Srimad Bhagavatham— in that Tippani says that 'Narayana' denotes 'Aakasa'. When 'Aakasa' is denoted by it, why not Jeevothama Sri Vayu? Further, Sri Yadavarya states in 2–7–45 in Srimad Bhagavatham says as—

उप=समीपे इन्द्रः=विष्णुः यस्य सः उपेन्द्रः चतुर्मुख ब्रह्मा (वायुः) तेन दत्त शुकः ॥

Hence it is very important and pertinent to understand and do Bhakthi in Sri Vayu that he is denoted by Narayana sabdas also by सामान्य योगवृत्या ॥

॥ श्रीः ॥

२५२. नरः—ओं नराय नमः ओं ॥

1. ना परिवर्तनः इत्यतो नरो "निर्विकारो" इत्यर्थः ॥

Vishnu is called नरः because He has no Vikara of any type at all. He is without any transformation.

In Anuvyakhyana Srimad Acharya states under the Sutra 1-4-24 'ओं प्रकृतिश्च प्रतिज्ञा दृष्टान्तनुपरोधात् ओं' in the verse 364 as under :

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥ ३६४ ॥

Vishnu is called 'निर्विकारः' which means नरः। Again in the next sloka 365, it is stated :

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिकाः मताः ॥ ३६५ ॥

इति श्रुतिपुराणोक्त्या, न विकारी जनार्दनः ।

Here Srimad Acharya has quoted Sruti and Puranas authorities to show that विष्णु is निर्विकारः। Hence He is नरः

2. नरः अविनाशी इत्यर्थः ॥

Vishnu is called अविनाशी नरः because He is without any type of destruction नाशः।

Gita 2-17 says that Vishnu is अविनाशी as a speciality

अविनाशी तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हसि ॥ १० ॥

Vishnu is अविनाशी तु—as a special entity, because He has total absence of (i) temporary nature (ii) loss of body (iii) having grief (iv) Not complete (incomplete).

3. नरति जगत् इति नरः ॥

Vishnu is called नरः because He reigns the world and makes it to be dynamic.

4. Sri Sesha Bhagawan is called नरः। Vishnu is His Antaryami. Hence Vishnu is called नरः।
   नरस्य अन्तर्यामित्वात् विष्णुः नरः इति उच्यते ॥

5. Vishnu is called as 'Nara' because He encourages the Jeevas and makes them to attain Moksha.
   नृणाति=नयति इति नरः ॥

6. By the avatar as ' Nara ' He did special anugraha to Devendra who had the avesha of Sri Vayu. This Nara and Narayana did tapas in Badarikashrama and showed the way to the satvic souls. That Narayana is Krishna and that Nara, without Paramatma as a special avesha, is Arjuna only.

7. "नयतीति नरः प्रोक्तः परमात्मा सनातनः" इति व्यासवचनम् ॥
   Paramatma puts all under correct regulative order and so He is called as ' Narah '. This is one of the qualities explained in the Sutra 1-1-2 ओं जन्माद्यस्य यतः ओं ॥

॥ श्रीः ॥

२५३. असंख्येयः—ओं असंख्येयाय नमः ओं ॥

1. न विद्यन्ते सङ्ख्येया गुणाः यस्य असौ असङ्ख्येयः ॥
   Vishnu is called असंख्येयः because He has infinite and uncountable auspicious attributes.

2. न विद्यन्ते सङ्ख्येया रूपाणि यस्य असौ असङ्ख्येयः
   Vishnu is called असंख्येयः because He has infinite and uncountable roopas (avatars).

3. सङ्ख्यातुं अशक्यत्वात् असङ्ख्येयः ॥
   Vishnu is called असंख्येयः because He cannot be capable of being counted in respect of anything, like His

Avatars, Roopas, Actions, Auspicious Attributes, etc, etc.

4. In fact, in the Second Sutra 1-1-2—ओं जन्माद्यस्य यतः ओं ॥ it is shown that, विष्णुः is

अमंख्येय कल्याणगुणगणपरिपूर्णः, जगत् जन्मादिकर्तृत्वात्, यत् व्यतिरेकेण देवदत्तवत् ॥

यत्र जगत् जन्मादिकर्तृत्वं, तत्र असंख्येय कल्याणगुणपरिपूर्णत्वं ॥

Vishnu is the Creator, Protector, Destroyer etc., of the world, and therefore He alone has uncountable unlimited, infinite auspicious qualities in Him.

5. **नामरूपकर्मगुणैः संख्यातुं अशक्यः असंख्येयः ॥**

Vishnu is called as **असंख्येयः** because His Names Activities, and Roopas are infinite and are unlimited No one can fully count them.

6. Paramatma is called as '**असंख्येयः**' because His Vibhutis are infinite and cannot be counted or measured by any one, other than Him

नान्तोऽस्मि मम दिव्यानां विभूतीनां परंतप ।
एषतूद्देशतः प्रोक्तः विभूतेः विस्तरो मया ॥

There is no limit or boundary for My Vibhutis. They are infinite and are countless. Hence Vishnu is called as **असंख्येयः** । Srimad Bhagavatham states : 11-16-39

संख्यानं परमाणूनां कालेन क्रियते मया ।
न तथा मे विभूतीनां सृजतेऽण्डानि कोटिशः ॥

This means even the particles of dust or atoms can be counted as well as the times can be measured in fractions. But it would be impossible to count the number of Vibhutis of the Lord. Hence He is called **असंख्येयः** ।

॥ श्रीः ॥

२५४. अप्रमेयात्मा—ओं अप्रमेयात्मने नमः ओं ॥

1. अप्रमेया आत्मा अप्रमेया आत्मनः स्वरूपदेहाः यस्य असौ अप्रमेयात्मा ॥

   Vishnu is called **अप्रमेयात्मा** because He has immeasurable and uncountable swaroopa bodies.

2. **अप्रमेया आत्मा अप्रमेया आत्मनः स्वभावाः यस्य असौ अप्रमेयात्मा ॥**

   Vishnu is called **अप्रमेयात्मा** because His nature is infinite in all respects.

3. Vishnu is called as **अप्रमेयात्मा** because He is all pervasive. Gita says in 2–18.

   अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।
   अनाशिनोऽ**प्रमेयस्य** तस्मात् युध्यस्व भारत ॥ १५ ॥

   Jeeva is Prati-Bimba. Paramatma is Bimba.

   Upadhi—or the intermediary object is the very swaroopa deha of the Jeeva which has no destruction.

   So the only one which remains is the '**सन्निधानं**'—or the gap or the intermediary space. This is also not an hindrance to state that Jeeva is Nitya because Paramatma Vishnu is everywhere and this is stated by the sabda '**अप्रमेयः**'—all pervasive.

4. Vishnu is **अप्रमेयात्मा** because He pervades inside and outside the infinite things which are limitless and are too numerous to be grasped one by one.

   एकैकशोऽप्रमेया या हि असंख्याता विभूतयः ।
   तासां चैव "**अप्रमेयात्मा**" व्यापनात् बहिरन्ततः ॥

|| श्रीः ||

२५५. विशिष्टः—ओं विशिष्टाय नमः ओं ॥

1. सर्वातिशायित्वात् विशिष्टः ॥

Vishnu is called विशिष्टः because He is the most extra ordinary and peculiar and wonderful in comparison to all

2. वि विशिष्टा ब्रह्मादयो यस्मात् सः विशिष्टः ॥

Chaturmukha Brahma and other wonderful devata like Rudra, Indra are there. They are called विशिष्टा Vishnu is infinite times superior to them. So He is called विशिष्टः ॥

3. Under छान्दोग्योपनिषत् भाष्य, Srimad Acharya, under 1–2–6 states—

उद्गीथाख्यस्य विष्णो विशिष्ट प्रतिमा वायुरेव । अतः तस्य सर्वोत्तम ज्ञानपूर्वकं तस्मिन् ततो अपि उत्तमत्वेन उपासित एव भगवान् सम्यक् फलं ददाति इति दर्शयति ॥

Sri Vayu is the glorious abode or residence for the Paramatma called 'Udgitha'. One should meditate that Vishnu is Sarvottama and is also superior to Sri Vayu (Chaturmukha Brahma) and is residing in Him. Then only God will bestow proper boons which are everlasting like Moksha.

4. Srimad Acharya quotes from हरिवंश in बृहदारण्यको निषत् भाष्य in 5–9–21 as under—

> रुद्रं समाश्रितो देवाः, रुद्रो ब्रह्माणमाश्रितः ।
> ब्रह्मा मामाश्रितो नित्यं नाहं कञ्चित् उपाश्रितः ॥

In Rudra all devatas take refuge. That Rudra takes shelter in Chaturmukha Brahma. That Chaturmukha

Brahma is always protected and takes refuge in Paramatma, Who is not supported by anyone.

Hence Vishnu is called विशिष्टः ॥

5. विशेष मर्याद योग्यः विशिष्टः ॥

Vishnu is called विशिष्टः because He is eligible for most respect. He is the most respectable person.

6. शिष्टं means that which comes under the boundaries and limits. All of these articles which are available in the universe are 'शिष्टं' only. Paramatma is beyond that and Taittireeya states—

"विश्वतः परम नित्यं"

Vishnu is not bound by the limitations and restrictions.

7. Those who live with proper and regular habits are called as 'Sishsta'. In them, Vishnu is the most supreme and so He is called as 'Visistah'.

8. Vishnu is called as 'Visistah' because He is of exalted nature by Himself and has not to depend on anyone else.

विलक्षणो विशिष्टो यो सर्वान् तान् अनपेक्ष्य सः ॥

॥ श्रीः ॥

२५६. शिष्टकृत्—ओं शिष्टकृते नमः ओं ॥

1. शिष्टं शासनं तत् करोति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् because He lays down Mandates and Commandments.

2. शिष्टान् करोति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् since He creates/produces great personalities by His Grace.

3. शिष्टान् पालयति इति शिष्टकृत् ॥

Vishnu is called शिष्टकृत् since He protects all.

4. समर्थैः सर्वैरपि कृत्वा कृत्वा उत्तरत्र करणासामर्थ्येन यत् शिष्टं, तत्स्वयं पूर्णं करोति इति शिष्टकृत् ॥

When all capable persons have attempted and left out pleading that they are incapable to execute, then Vishnu does the balance and completes the same, fully and completely, which no other can do. Hence He is called शिष्टकृत् .

5. Under the Sutra 1–3–11 ओं सा च प्रशासनात् ओं which means all happens due to His command, Vishnu is the support of all starting from Mahalakshmi to all Jeevas Jadas which existed, existing and are going to exist in future.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ॥
विष्णुरेको विभर्तीदं नान्यस्तस्मात् क्षमो धृतौ ॥ इति स्कान्दे

Then the question, that धृतिः supporting quality in Him, is not due to His actual contact, but it is due to His mandates, orders, commandants. 'सा च धृतिः प्रशासनात्'

Hence He is called शिष्टकृत् ।

6. Everything happens due to His Mandate and actual physical contact is not needed is gloriously exhibited in the story of गोवर्धन गिरिधरः ।

Indra poured rain continuously for several days in Gokula. The whole area was flooded with water. The cows and shepherds were running for life and shelter. Lord Krishna lifted the mountain Govardhana and all the persons, cows etc., came under that umbrella

shelter and were saved. Later Indra came there to witness the sufferings due to his act. At that time Lord Krishna was informed about Devendra's arrival. As per worldly custom, He rushed to invite the guest. He left off the mountain—the connection between His hand and the mountain was left off. Still Govardhana Mountain did not fall on the cows and Gopalakas. Why? This is because of the mandate of Sri Krishna. The mountain obediently and with all respect was standing in the sky. Srimad Acharya gloriously states in his Sutra Bhashya—"सा धृतिः प्रशासनात्"—that support is due to His mandate. Hence Vishnu is called 'शिष्टकृत्'।

॥ श्रीः ॥

२५७. शुचिः—ओं शुचये नमः ओं ॥

1. शुद्धत्वात् शुचिः ॥

Vishnu is called शुचिः because He is completely clean, pure and is crystal-like both in His body and swaroopa. [For Him chetana and body are one and the same].

2. शुच शोके इति शुचिः ॥

Vishnu is called शुचिः because He brings grief to the sinful persons.

3. निर्लेपत्वात् शुचिः ॥

Vishnu is called शुचिः because there is no conceit in Him. There is no question of any dramatic and conceited activities. All are bonafide, genuine and trustworthy.

4. निर्लेपत्वात् शुचिः ॥

Vishnu is called शुचिः because He does not eat or take food like us.

In the Sutra ओं स्थित्यदनाभ्यां च ओं (1-3-7), Srimad Acharya quotes in his Bhashya, from the famous आथर्वणोपनिषत् (3-1-1) as under—

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्व-
त्यनश्नन्नन्यो अभिचाकाशीति ॥

इति ईशजीवयोः स्थित्यदनोक्तेः ॥

Two birds are sitting on a branch of a tree. One eats, sleeps and suffers. The other one never eats anything and is always awaken and is enjoying all happiness. The first one is Jeeva and the second is Paramatma, Sri Vishnu. Hence Vishnu is शुचिः because He never eats anything— अनश्नन् अन्यः. One important truth between the Sutra and the Sruti Vakya has to be seen here. In the Sruti first is told स्वात् eating then अनश्नन् not eating. But in the Sutra it is as स्थितिः—Not eating as first and then अदन—eating as second relating to Jeeva.

This is because the factor that *God Vishnu* is the main; His activity is foremost and then only others.

॥ श्रीः ॥

२५८. सिद्धार्थः—ओं सिद्धार्थाय नमः ओं ॥

1. सिद्धः भक्ताभिलषित दाने अर्थ्यते गम्यते अर्थ्यते इति सिद्धार्थः

Vishnu is called सिद्धार्थः because He goes with desired or aspired fruits of His true devotees—which means He bestows upon them such results/fruits.

2. सिद्धः च असौ अर्थश्चेति सिद्धार्थः ॥

He has all things ready with Him and nothing requires preparation. Hence He is called **सिद्धार्थः** ॥

3. सिद्धानां सिद्धिमतां अर्थो धनरूपो वा इति सिद्धार्थः ॥

For the persons who have attained **सिद्धिः=अपरोक्षज्ञानं** He is like the wealth or precious article which is most coveted and established.

4. सिद्धो निवृत्तः कामो यस्य सः सिद्धार्थः ॥

Vishnu is called **सिद्धार्थः** because there is no desire in Him which was not fulfilled.

5. सिद्धोऽर्थो निवृत्तिः अयोग्यानां यस्मात् इति सिद्धार्थः ॥

Vishnu is called **सिद्धार्थः** because He removes the wealth of the undeserved and wicked.

6. सिद्धोऽर्थः सृष्ट्यादि प्रयोजनं न भवति तस्य इति ॥

Vishnu is called **सिद्धार्थः** because there is no utility or gain to Him by the act of creation of the world. *It is only and purely to help others* (satvic souls) He does so. This aspect is beautifully brought in the Sutra—

॥ ओं न प्रयोजनवत्वात् ओं ॥ २-१-३३ ॥

Srimad Acharya, states in the Bhashya as—

" अथैष एव परमः आनन्दः " इत्यादिना कृतकृत्यत्वात् न प्रयोजनाय सृष्टिः ॥

There is no gain for Him. **परप्रयोजनमेव अस्ति ।** There is total usage and benefit for the souls to evolve.

Srimad Acharya states in Anuvyakhyana condemning the view that Creation is like an act of recreation to the Lord and needs the same. In the Verse No. 538—

क्रीडां (लीलां) प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवल लीलैव निर्णीता प्रभुणा स्वयम् ॥ ५३८ ॥

Then भगवतः स्वप्रयोजनाभावेऽपि, परप्रयोजनोद्देशिनां अंगी. क्रियते in the Verse 539 :

आत्मप्रयोजनार्थाय स्पृहां श्रुतिरवारयत् ।
न प्रयोजनवत्त्वेन इष्यत आह जगद्गुरुः ॥ ५३९ ॥

Since Vishnu is सिद्धार्थः all these are consequential and are natural to Him.

7. In Nyaya Sudha, Sri Jayathirtha Mahaprabhu states that, साधनं or means (aids) are of two kinds.

साधनं द्विविधं

(1) सिद्धं	(2) असिद्धं
सिद्धं च साधनं भगवान् इति मुमुक्षुणा सव्यापारीकरणीयः । सिद्धं च साधनं भगवान् कुठारादिवत् । But Paramatma as our aid, is complete. Nothing need be done. It should be used only properly.	उत्पाद्यं फलकामेन चेति यथा यागादि This Yaga etc. becomes an aid only after completion, to Svarga etc. Before that completion it is not so.

Hence Vishnu is सिद्धार्थः that established /proved aid.

॥ श्रीः ॥

२५९. सिद्धसंकल्पः—ओं सिद्धसंकल्पाय नमः ओं॥

1. सिद्धः निष्पन्नः संकल्पो यस्य सः सिद्धसंकल्पः ॥

Vishnu is called सिद्धसंकल्पः because He has only concluded and completed pledges or undertakings.

2. सिद्धसंकल्पो भक्ताभिलषित वितरण विषयः यस्य सः इति ॥

Vishnu is called सिद्धसंकल्पः because He fulfils the prayers or ambitions of His devotees.

3. Vishnu is called as 'सत्यकामः' in Chandogya Upanishad, because He is 'सिद्धसंकल्पः'।

4. Vishnu is called as 'सत्यसंकल्पः' because the same Chandogya Upanishad says so, since Vishnu is सिद्ध-संकल्पः।

5. Under the Sutra

॥ ओं तदधीनत्वात् अर्थवत् ओं ॥ १-४-३ ॥

it is shown that all are under His Control and Command and such a Person only, can be सिद्धसंकल्पः and He is Vishnu.

6. इदं अहं कुर्यां इति मनसो व्यापारः 'संकल्पः' ॥

Sankalpa means—thinking of the mind, that 'I shall do this'. सत्यसंकल्पः or the सिद्धसंकल्पः means अबाधितमनो-व्यापारः ॥ The un-deviated jobs that are thought in the mind. सिद्धसंकल्पः and सत्यसंकल्पः are the same. Srimad Acharya states in Dwadasa Stotra as—

अत्ययो यस्य केनापि न क्वापि हि
प्रत्ययो यद्गुणेषूत्तमानां परः ।
सत्यसंकल्प एको वरेण्यो वशी
मत्यनूनैस्सदा वेदवादोदितः ॥

एकः=स्वतन्त्रः, मुख्यः, निम्यभिन्नः ।

That independent Vishnu alone is 'सिद्धसंकल्पः'।

॥ श्रीः ॥

२६०. सिद्धिदः—ओं सिद्धिदाय नमः ओं ॥

1. सिद्धिं योग्यानां ददाति इति सिद्धिदः ॥

Vishnu is called सिद्धिदः because He gives Moksha Siddhis like 'anima' etc. to the deserving devotees.

2 सिद्धिं अयोग्यानां द्यति खण्डयति इति सिद्धिदः ॥

Vishnu is called सिद्धिदः because He condemns criticises the wicked and improper persons. He destro the results achieved by them, since they have no status by nature.

3. सतां असतां च सिद्धिं कर्मफलं यथा संभवं ददाति खण्ड इति सिद्धिदः ॥

Paramatma Vishnu is called as 'सिद्धिदः' because the satvic souls, He bestows good results and for asat souls, He punishes with bad results.

As stated in the Sutra—

॥ ओं न कर्मविभागादिति चेत् न, अनादित्वात् ओं ॥ २-१-३

Paramatma gives the phala as per the Karmas done He has no biased or cruel nature.

4. As stated above—

अणिमा—गरिमाद्याः सिद्धीः साधकेभ्यो ददाति इति 'सिद्धिदः'

Vishnu confers super-human power on those strive for them by resorting to Him. He bestows power like anima—power of acquiring the size of an atom Garima—power of acquiring weight, immeasurable etc.

The siddhis are eight in number. They are—

(i) Animaa=Power of assuming the size of an atom
(ii) Mahima=Power of assuming an immeasurable
(iii) Laghimaa=Power to become very light,
(iv) Garimaa=Power to become very heavy,

(v) Praapti=Power of obtaining anything,
(vi) Praakamyam=Irresistible Will,
(vii) Isitaa=Superiority and
(viii) Vasitaa=Subjugation.

सिद्धिदः साधकेभ्यो यो हि अणिमाद्यष्ट सिद्धिदः ॥

॥ श्रीः ॥

२६१. सिद्धिसाधनः–ओं सिद्धिसाधनाय नमः ओं ॥

1. सिद्धिं मोक्षरूपं फलं साधयति इति सिद्धिसाधनः ॥

Vishnu is called **सिद्धिसाधनः** because He is the giver and bestower of Moksha and others like anima and other fruits.

2. Vishnu is called as 'Siddhi-Sādhanah' because He makes the means also as pleasant as the goal.

तत्सिद्धेश्चापि हेतुत्वात् 'सिद्धिसाधनः' ईरितः ॥

3. This point is found in Gita 12-20—

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधानाः मत्परमाः भक्ताः ते अतीव मे प्रियाः ॥ २० ॥

Paramatma states that the devotees are dear to Him when they adopt the means as explained in that Adhyaya from the slokas 13 to 19, starting from **अद्वेषा**—Not having hatred towards uttama souls etc. This sadhana is for reaching Moksha and the sadhana is also very sweet and pleasant.

4. Vishnu is called as '**सिद्धिसाधनः**' because He is an established and proved means and sadhana. Sriman Nyaya Sudha states that Sadhana is of two kinds. (i) Siddha and (ii) Asiddha. This Siddha Sadhana is Bhagawan Vishnu, like the axle. All that is to be done

is to make use of the same. Nothing need be done to make it as a Sadhana.

सिद्धं साधनं भगवान् इति, मुमुक्षुणा सव्यापारीकरणीयः।

॥ श्रीः ॥

२६२. वृषाही—ओं वृषाहिने नमः ओं ॥

1. वृषेण धर्मेणाद्यते व्याप्यते इति वृषाही ॥

Vishnu is called **वृषाही** because He is surrounded by dharmas.

2. **वृषः** means dharma. Vishnu is called as '**वृषाही**' because He shines with dharmas.

3. Vishnu is called as 'Vrishahee' because the day on which a devotee first approaches the Lord, is itself a day of Virtue and Vrisha means Dharma, since it is the day on which the inauguration is made for the flowering of all auspiciousness.

निखिल-मंगलांकुर-अर्पण-दिनत्वात् वृषरूपं धर्मरूपम् अहः प्रथमाभिगमन दिवसं '**वृषाही**'।

It is said—

वृषोहि धर्मः तद्रूपम् अहः यस्य दिनं स्मृतम्।
प्रथमाभिगमाहाख्यं 'वृषाही' सः प्रकीर्तितः ॥ इति ॥

4. Vishnu Purana explains this, by stating—

अद्य मे सफलं जन्म सुप्रभाता च मे निशा।
यदुन्निद्राब्जपत्राक्षं विष्णोः द्रक्ष्याम्यहं मुखम् ॥

"Today I am going to see the Face of Lord Vishnu which has lovely eyes like full blown lotus

Therefore my birth has become fruitful this day and this is an auspicious dawn for my night."

Hence Vishnu is 'वृषाही'।

॥ श्री ॥

२६३. वृषभः—ओं वृषभाय नमः ओं ॥

1. वर्षयत्वेव भक्तेभ्यः कामान् इति वृषभः ॥

Vishnu is called वृषभः because for the devotees, He pours down like rainfall fulfillment of all their desires.

2. वृषः धर्मः (पुष्यम्) तेन भा प्रकाशते इति वृषभः ॥

Vishnu is called वृषभः because He glitters with dharma and virtue.

3. Paramatma Vishnu is called as 'वृषभः' because, He is the one who glitters with brightness by the composition of 'अ'कार, 'उ'कार and 'म'कार making 'Omkara'.

Taittireeya states—

त्रिधा बद्धो वृषभो रोरवीति ॥

4. Vishnu is called as 'Vrishabhah' because He pours down His Grace on those who approach Him and who are scorched by the fire of samsara.

अभिगच्छत् भक्तजनान् सुधावर्षणतोऽन्वहम् ।
वृषभश्च समाख्यातः सिञ्चन् भयहरो मनुः ॥

This is stated by Srimad Acharya in the Bhashya under the Sutra—

॥ ओं विशेषणाच्च ओं ॥ १-२-१२ ॥

where Kataka Upanishad is cited as—

"यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परं" इति ।

Vishnu is the bridge to cross over the sea of samsara.

5. विशेषेण सनोति ददाति भक्ताय अभीष्टं इति वृषभः ॥

For the devotees, Vishnu bestows all the boons as speciality and so He is called as 'वृषभः'।

॥ श्रीः ॥

२६४. विष्णुः—ओं विष्णवे नमः ओं ॥

1. Srimad Acharya states in Anuvyakhyana Verse under **ओं तत्तु समन्वयात् ओं** 1-1-4 as—

ते एवान्वयनामानः तैः सम्यक् प्रविचारिते ।
मुख्यार्थो भगवान् विष्णुः सर्वशास्त्रस्य नापरः ॥

Vishnu is the Main Theme and meaning for all Sastras or Agamas. Vishnu is the main heart and all others in the Sastras are only insignificant and subsidiary.

2. Srimad Acharya in Anuvyakhyana Verse 526 under **ओं तदनन्यत्वं आरंभणादिशब्दादिभ्यः ओं** 2-1-15 states—

शक्तोऽपि भगवान् विष्णुः कर्तुं अकर्तुं अन्यथा ।
स्वभिन्नं करणाभिन्नं भिन्नं विश्वं करोत्यजः ॥ ५२६ ॥

This brings the Omnipotence of Vishnu as a *sui juris* *patria potestas* of Roman Law. He can do and undo things and change to anything. But still He acts so to safeguard the authenticity of the Vedas so that the satvic souls can be saved, by dharmas.

3. सर्वव्यापित्वात् विष्णुः ॥

Vishnu is called so because He is all pervasive and everywhere.

4. सर्वप्रवेशित्वात् विष्णुः ॥

Vishnu enters everywhere and gives those objects power, strength etc., to live and to do their activities.

5. Under **ओं तन्निष्ठस्य मोक्षोपदेशात् ओं** 1-1-7 in his Bhashya Srimad Acharya quotes Padma Purana vakya as under :

चेतनस्तु द्विधा प्रोक्ता जीव आत्मेति च प्रभो।
जीवाः ब्रह्मादयः प्रोक्ता आत्मैकस्तु जनार्दनः ॥

इतरेषु आत्मशब्दस्तु सोपचारः प्रमुच्यते।
तस्यात्मनो निर्गुणस्य ज्ञानान्मोक्ष उदाहृतः ॥

सगुणस्त्वपरे प्रोक्ताः तज्ज्ञानान्नैव मुच्यते।
परो ही पुरुषो **विष्णुः** तस्मात् मोक्षः ततः स्मृतः ॥ इति पाद्मे ॥

Chetanas are of two kinds as Jeeva and Atma. The Jeevas are Chaturmukha Brahma and others. Janardhana is Atma. For others when Atma sabda is used it is only with secondary importance. Atma sabda is applicable in the important sense to Him and by His knowledge Moksha is obtained. He is Supreme. He is Purusha and is called **Vishnu** and by Him only Moksha is attainable.

6. Srimad Acharya in his Bhashya quotes an authority from Skanda Purana, which is unique and spectacular under the Sutra—

ओं अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न,
निचाय्यत्वादेवं व्योमवच्च ओं ॥ १-२-७ ॥

The Skanda vakya goes like this—

" सर्वेन्द्रियमयो **विष्णुः** सर्वप्राणिषु च स्थितः।
सर्वनामाभिधेयश्च सर्ववेदोदितश्च सः ॥ " इति स्कान्दे ॥

Vishnu is in all Indriyas and He is residing in all creatures. All names denote Him only primarily. He is only spoken of in all Vedas in the primary sense.

7. Srimad Acharya in his Bhashya under—

॥ ओं अक्षरं अंबरान्तधृतेः ओं ॥ १-३-१० ॥

states from Skanda Purana as under—

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको विभर्तीदं नान्यः तस्मात् क्षमो धृतौ ॥

इति च स्कान्दे॥

Vishnu is the only person who is capable of giving support from Goddess Mahalakshmi to the Earth and to all. No one else has capacity to do so.

8. Srimad Acharya states in Bhashya from Bhavishyat Purana from out of the Sutra—

॥ ओं न कर्माविभागादिति चेन्नानादित्वात् ओं ॥ २-१-३६ ॥

Karma is anadi. God gives destiny to the Jeevas based on this Karma. Hence there is no cruelty or partiality in Him. In that, the above authority crisp to the point is reached as—

Vishnu does virtuous and sinful deeds, which means gets them done thro' Jeevas; based on the factor of time-immemorial Karma. Hence there is no contradiction at all.

9. Again Srimad Acharya under the Sutra 2–3–11 'ओं आपः ओं' states from Bhavishyat Purana as under—

कर्ता सर्वस्य वै विष्णुः एक एव न संशयः ।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥ इति भविष्यत् पुराणे॥

Vishnu is the sole doer of all. In others, if the capacity or power or potency to do is found, it is only due to His orders/Mandates.

10. Again Vamana Purana is quoted under the same Sutra, by Srimad Acharya, in his Bhashya.

तत्र तत्र स्थितो **विष्णुः** तत्तच्छक्तीः प्रबोधयन् ।
एक एव महाशक्तिः कुरुते सर्वमंजसा ॥ इति ॥

Vishnu is all pervasive and available in the respective places, gives the power and strength, for all to do their jobs. He is only *Mahashakthi*, Who is doing well all the activities.

11. Srimad Acharya under the Sutra 3-3-51 **ओं अनुबन्धादिभ्यश्च ओं** ॥ proves that Guruprasada, is a mandate for Aparoksha Knowledge, still 'Devotion' **भक्तिः** cannot be dispensed with. In this context, Srimad Acharya states—

सर्वलक्षणसंपन्नः सर्वज्ञो **विष्णुः** तत्परः ।
यद्गुरुः सुप्रसन्नः सन्दद्यात्तन्नान्यथा भवेत् ॥
तथाऽध्ययनादि संसिद्धो भक्त्यादि गुणपूगतः ।
लभेत् गुरुप्रसादं च तस्मादेव च तद्भवेत् ॥ इति ॥

Vishnu is having all qualities. He is all knowing. If Gurt is pleased then only Vishnu is pleased. Even then to attain Moksha, Bhakthi should be adhered to. By that only, real Guruprasada will be reached.

12. In the same Sutra, in his Bhashya, Srimad Acharya quotes from Narayana Tantra as—

भक्तिः **विष्णौ** गुरौ चैव गुरोः नित्यप्रसन्नताम् ।
दद्याच्छमदमादिं च तेन चैते गुणाः पुनः ।
तैः सर्वैः दर्शनं **विष्णोः** श्रवणादिकृतं भवेत् ॥ इति नारायणतन्त्रे ।

Devotion to Guru and Vishnu is obtained by **शमदमादि** and the allied attributes. By **श्रवणं, मननं, निदिध्यासनं**

or ध्यानं, the seeing of Vishnu is attained. Guruprasada should also be there.

13. Srimad Acharya in his Bhashya under the Sutra 3-4-11, ओं विभागश्शतवत् ओं quotes an authority as under—

नवकोट्यो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके ॥

यथा तथैव असङ्ख्येयाः प्रजाः तासु क्रियाञ्चनः ।
ज्ञानाधिकारी संप्रोक्तो विष्णुपादैकसंश्रयः ।

इति वचनात् सुखापेक्षणसाम्येऽपि विभागः इष्यते अधिकारार्थम् ॥

Even tho' there are nine crores of Devatas, still only hundred persons are alone eligible to drink Somarasa. Not for others. There is division and classification like this. Similarly even tho' all have desire in the result, some only are eligible for अपरोक्षज्ञानं but not to all.

14. Under the Sutra ओं दर्शयति च ओं 3-3-5 Srimad Acharya has quoted Brahma Tarka authority as under:

सर्वान् वेदान् सेतिहासान् सपुराणान्सयुक्तिकान् ।
स पंचारात्रान्विज्ञाय विष्णुः ज्ञेयो न चान्यथा ॥ इति ब्रह्मतर्के ॥

The subject matter of knowledge, the main object of knowledge in all the Vedas, Ithihasas, Puranas, all Logics, Pancharatra Agamas etc., is only VISHNU; but not others.

15. Srimad Acharya in his Bhashya under ओं पुरुषविद्यायामपि चेतरेषामनाम्नानात् ओं ॥ 3:3-25 has quoted Brahma Tarka vakya as under :

सर्वेनः पौरुषे सूक्ते गुणाः विष्णोरुदीरिताः ।

तत्रापि नैव सर्वेऽपि तस्मात् कार्योपसंहृतिः ॥ इति ब्रह्मतर्के ॥

In one Vidya, all the attributes of God are not explained, But Purusha Sukta is the top in which many attributes of Vishnu are described. But it is only some, or few when compared to His total attributes- So all Vidyas should be read. Hence learning or reading has no end.

16. Srimad Acharya in his Bhashya under the Sutra ओं सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ओं ॥ 3–4–46 has discussed that pupils will also get the fruit/result tho' the Devatas are only the motivators of all Indriyas.

To establish that Srimad Acharya has cited from Varaha Purana—

ज्ञानादिदानं देवानां विष्णुना साधु चोदितम् ॥

वेदे च तेषां विहितं तत्राऽचार्यो महत्तरः ।

विहितस्सहकारित्वे सहकार्यन्तरं प्रजाः ।

पातृत्वेन यथा राज्ञो यथा शिष्या गुरोरपि ।

तस्मात् श्रुतं फलं तासां आचार्याणां महत्तरम् ।

ततो महत्तरं प्रोक्तं देवानां उत्तरोत्तरम् ॥ इति

In the Moksha, Guru will get eight times more the fruits/results than the pupil The Devatas who impulse to do the activities will get still more than that Guru. Brahma (Chaturmukha) will get much more than all the Devatas, because he is the Supreme Devata and is below Lord Vishnu, Who is the ultimate resort.

17. Srimad Acharya has stated in his Bhashya under the Sutra ओं आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ओं ॥ 4-1-3 where it is established that Paramatma should be meditated as our 'Master'. Brahma Purana authority is quoted here—

आत्मा **विष्णुः** इति ध्यानं विशेषणविशेष्यतः ।
सर्वेषां च मुमुक्षूणां उपदेशश्च तादृशः ।
कर्तव्यो नास्य हानेन कस्यचित् मोक्षः इष्यते ॥ इति ॥

Whoever aspires for Moksha, should meditate on Vishnu as the Master. He should also preach like that. If these are left out, then there is no Moksha at all for anyone. There should *not be* meditation under any circumstances that Sri Vishnu is Jeeva and there should not be such preaching or teaching.

18. Srimad Acharya quotes the authority from Brahma Tarka in his Bhashya on the Sutra 4-1-5 : ओं ब्रह्मदृष्टिरुत्कर्षात् ओं ॥

ब्रह्मदृष्ट्या सदोपास्यो **विष्णुः** सर्वैरपि ध्रुवम् ।
महत्त्ववाची शब्दोऽयं महत्वज्ञानमेव हि ।
सर्वतः प्रीतिजनकमतस्तत्सर्वथा भवेत् ।
आत्मेत्येव सदोपास्या तदा ब्रह्मत्वसंयुता ।
कार्यैव सर्वथा **विष्णोः** ब्रह्मत्वं न परित्यजेत् ॥

'Brahma' means that He is Superior to all and the Supreme Vishnu should be meditated by all like this certainly. His meditation, that is, meditation about Him, is also very superior. Brahman should be meditated upon as the Master—आत्मा and is always full of infinite attributes. Never should be left off that Vishnu is Brahman, with infinite attributes.

19. Srimad Acharya cites Varaha Purana under the Sutra ओं अत एव च अनन्याधिपतिः ओं ॥ 4–4–9 which runs as under—

> परमोऽधिपतिः तेषां विष्णुरेव न संशयः ।
> ब्रह्मादिमानुषान्तानां सर्वेषामविशेषतः ॥
> ततः प्राणादिनामान्ताः सर्वेऽपि पतयः क्रमात् ।
> आचार्याश्चैत्र सर्वेऽपि यैर्ज्ञानं सुप्रतिष्ठितम् ।
> एतेभ्योऽन्यः पतिर्नैत्र मुक्तानां नात्र संशयः ॥ इति

In Moksha, starting from Chaturmukha Brahma to man, for all, including Goddess Mahalakshmi, Vishnu, Who is superior to Her, is the Controller. Then Chaturmukha Brahma right to Usha—15 categories are controlled by gradual system.

(1) Usha—the devata for dawn
(2) Vak—Swaha Devi
(3) Mind—Parjanya
(4) Sankalpa—Mitran
(5) Chittam—Agni
(6) Dhyanam—Varuna
(7) Vijnyanam—Chandra
(8) Strength—Prahvanam
(9) Anna—Aniruddha
(10) Water—Ahankarika Prana
(11) Agni—Indra
(12) Sky—Parvathi
(13) Remembrance—Rudra
(14) Asa—Saraswathi or Bharathi
(15) Pranam—Mukhya Vayu

20. Srimad Bhagavatham 10–1–43, Srimad Acharya states in Tatparya Nirnaya, from Padma Purana :

स्वतन्त्रत्वात् सुखत्वात् च स्वनामा **विष्णुः** उच्यते ॥

इति पाद्मे ॥

Srimad Acharya states that Vishnu is called 'स्व' because He is independent and He is the very swaroopa of happiness.

21. In **कृष्णामृतमहार्णवः** in the fifth verse, Srimad Acharya states—

स नाम सुकृती लोके कुलं तेनाभ्यलंकृतम् ।

आधारः सर्वभूतानां येन **विष्णुः** प्रसादितः ॥ ५ ॥

He is blessed and verily lights his family who is able to win the Grace of Lord Vishnu, the sole support of all beings. [One **विष्णुभक्तः** will bring light to the entire family.]

22. Under **आथर्वण उपनिषत् भाष्य**, Srimad Acharya states under the fifth Mantra, authority from Parama Samhita which is very important in Vedantic Philosophy.

ऋगाद्याः अपरा विद्या यदा **विष्णोः** न वाचकाः ।

ता एव परमा विद्या यदा **विष्णोस्तु** वाचकाः ॥

इति परमसंहितायाम् ॥

Rig Vedas and others are called '**अपरा**' **विद्या** when they do not talk about Vishnu primarily and the Rig Vedas and others are called '**परमा**' when they speak of Vishnu in the primary sense.

23. In the same Bhashya, Srimad Acharya states in a glorious way—

न विष्णोः सदृशं किंचित् परमं चापि मन्वते ।

सर्वोत्तमं तं जानन्तः ते हि भागवतोत्तमाः ॥

There is absolutely nothing which is similar to Vishnu. He is Sarvottama. There is nothing equal to Him. Those who know this, are called 'Bhagavathottama'. They are Supreme devotees.

24. Srimad Acharya in his महाभारततात्पर्यनिर्णयः in 22-71 states in the voice of Draupadi a fine verse bringing the glory of Sri Vishnu.

सत्यं च **विष्णुः** सकलप्रवर्तकः
रमाविरिंचेशपुरःसराश्च ।
काष्ठादिवत् तद्वशगाः समस्ताः
तथापि न व्यर्थता पौरुषस्य ॥ ७१ ॥

She says to the King Dharmaraja as—

"I am not only aware and conscious but also very much convinced of the truth and fact that *Lord Vishnu alone is the sole and exclusive Prompter and Activator of all souls.* The greatest Devatas like Mahalakshmi, Chaturmukha Brahma, Siva and others are under His absolute control, just as insentient objects (jadas) wooden articles—are under the control of sentient souls (chethana). There is no doubt even of iota nature over this basic truth which is universally applicable Still with all these limitations, the individual soul's effort is not futile or a waste.

25. Srimad Acharya, while commenting on the verse 3-30 in Gita, brings out the quintessence of '**निष्कामकर्म**' doctrine in the words of Brahma Tarka as under—

नाहं कर्ता, हरिः कर्ता, तत्पूजा कर्म चाखिलम् ।
तथापि मत्कृता पूजा तत्प्रसादेन नान्यथा ॥
तद्भक्तिस्तत्फलं मह्यं तत्प्रसादः पुनः पुनः ।
कर्मन्यासो हरावेवं विष्णोः तृप्तिकरः सदा ॥

I am not the doer, that is, I am not an independent doer. The independent doer is *Lord Vishnu* only. All my actions constitute His worship. This worship performed by me has become possible by His Grace only. Sri Vishnu alone is the independent doer behind all my actions. The results or fruits of my worship are the rise of more and more devotion to Him in me and more and more gain of His Grace. Actually this constitutes the **कर्मन्यास** of offering all actions to the Lord Vishnu as His worship.

26. In Anuvyakhyana Grantha, Srimad Acharya states—

स्वन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्णवधीना भवेत् जीवकृतेष्वपि ॥

A father asks his little son and teaches him to bow down to himself. The actual action of bowing down was done by the little son, but at the same time, it was possible only because of the father's earlier action. Like that, Lord Vishnu residing in us, prompts or propels us to do pooja to Him and such pooja is dependent upon Him.

27. Srimad Acharya quotes from Naradeeya Purana in his Gita Bhashya under 2–24 as—

सत्यं सत्यं पुनः सत्यं शपथैश्चापि कोटिभिः ।
विष्णुमाहात्म्यलेशस्य विभक्तस्य च कोटिधा ।
पुनश्चानन्तधा तस्य पुनश्चापि ह्यनन्तधा ।
नैकांशसममाहात्म्याः श्रीशेषब्रह्मशंकराः ॥ इति नारदीये ॥

This is true, true, true again will be declared more than crore times. The glory of Vishnu is Unparallel and even if 1/one crore is taken and again of it by splitting

up again by 1/one crore of that fraction, still, it cannot be equal to the glories of Mahalakshmi, Chaturmukha Brahma, Sesha and others. Such is the Supreme Glory of Sri Vishnu.

|| श्रीः ||

२६५. वृषपर्वा—ओं वृषपर्वणे नमः ओं ॥

1. वृषः पुण्यं तत्साधनानि पर्वाण्यमानास्यादीनि यस्य असौ वृषपर्वा ॥

Vishnu is called वृषपर्वा because He created several seasons to adopt dharmas.

2. वृषरूपाणि ज्ञेयानि पर्वाण्याहुः मनीषिणः ।
नरं जिगमिषोः स्थाने वृषपर्वा ततः स्मृतः ॥
इति वृषपर्वा ॥

3. वृषाः=वर्णाश्रमधर्माः ते तदारोहणपर्वाणि इति वृषपर्वा ॥

Having those dharmas as the steps for His attainment and hence Vishnu is called as 'वृषपर्वा'।

This is the central teachings of Sri Vedavyasa who is Vishnu and Sri Krishna Who is Vishnu, to His disciple Arjuna.

4. In fact the central theme of Bhagavad Gita is only to emphasise this issue and that Sri Krishna is Vrisha Parva. Gita 3–35 states—

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Sri Krishna emphasises that one should not leave his Varnasrama Dharmas even tho' there are some short-comings.

Instead of adopting the other's dharma it would be preferable to have one's own duty as ordained is performed

and even tho' death were to happen in that process of adoption.

॥ श्रीः ॥

२६६. वृषोदरः—ओं वृषोदराय नमः ओं ॥

1. वृषोदेन पुण्योदकेन रमते इति वृषोदरः ॥

Vishnu is called वृषोदरः because He sports with holy waters.

2. वृषः+उद्+उरः=वृषोदरः ।

Vishnu is called वृषोदरः because He pours down the needs of the devotees and He is without any defects or blemishes.

3. वृषोदं गङ्गोदकं शति त्रिविक्रमरूपेण ब्रह्माण्डवर्तिभ्यः । इति वृषोदरः ॥

Vishnu is called वृषोदरः because He brought the most sacred water of Ganga in the avatar of Trivikrama.

4. वृषो धर्मः प्रजा उदरे अस्येति वृषोदरः ॥

Vishnu is called वृषोदरः because Dharma is in His stomach. He is Dharmamurthy.

5. Vishnu is called as 'Vrishodarah' because He has Dharma itself for His Belly which can be easily filled by the oblations acquired and offered by His worshippers. He is वृषोदरः because He keeps those in distress in His Belly and protects them, when they resort to Him.

भक्तैः उपाहृतां पूजां उपहारांश्च धर्मतः ।
कृत्वोदरे यो जयति सः 'वृषोदरः' उच्यते ॥

|| श्रीः ||

२६७. वर्धनः—ओं वर्धनाय नमः ओं ॥

1. वर्धयति स्वीयात् इति वर्धनः ॥

Vishnu is called वर्धनः because He nourishes the devotees.

2. वर् वृतं धनं यस्य असौ इति वर्धनः ॥

Vishnu is called वर्धनः because all Wealth is due to Him and is in Him.

3. देवानां समेधनात् दैत्यानां छेदनाच्च वर्धनः ॥

Vishnu is called वर्धनः because He is the nourisher of Devatas and destroyer of Daityas.

4. Even when a very small quantity offered by the devotee is accepted by Him, the Wealth, Iswarya and all fortunes will grow to a large extent to the devotee. The example for this can be seen in the case of Kuchela. A small quantity of beaten rice was offered to Sri Krishna. That made to grow the Iswarya of Kuchela, to such an extent, that he became overwhelmed with happiness and was unable to bear with the fortune that was made to grow for him by Sri Krishna. Hence Vishnu is called as 'वर्धनः'।

5. Paramatma takes the very subtle Moola Prakriti, which is Nitya and He enters into it, and makes it to grow to such a large quantity and varieties, which none can visualise. The Sutra 1–4–27 ओं आत्मकृतेः परिणामात् ओं states in the Bhashya, in Bhallaveya Sruti as—

अथ हैष आत्मा प्रकृतिं अनुप्रविश्य आत्मानं बहुधा चकार ॥

Hence Sri Vishnu is called as 'वर्धनः'। It is really amazing to see the growth of Moola Prakriti, to so many varieties by the sakthi of Sri Vishnu.

6. Vishnu is called as 'Vardhanah' because like a mother, He keeps them in His womb, and nourishes them.

मातृवत् जठरे कृत्वा भक्तान् वर्धयति स्वयम् ।
वर्धनः प्रोच्यते नित्यम् सतार्णो वृद्धिदो मनुः ॥

॥ श्रीः ॥

२६८. वर्धमानः—ओं वर्धमानाय नमः ओं ॥

1. नित्यप्रवृद्धत्वात् वर्धमानः ॥

Vishnu is called **वर्धमानः** because He helps the devotees with all desires and fills up Himself with fullness always.

2. वर्धनं नित्यमिति वर्धमानः ॥

His growth is always eternal and so Vishnu is called **वर्धमानः** ।

Srimad Acharya says in his Mahabharatha Tatparya Nirnaya 4-1, as—

अथाभ्यवर्धश्चतुराः कुमारा
नृपस्य गेहे पुरुषोत्तमाद्याः ।
नित्यप्रवृद्धस्य च तस्य वृद्धि :
अपेक्ष्य लोकस्य हि मन्ददृष्टिम् ॥ १ ॥

Thereafter the clever sons of the King Dasaratha headed by Purushottama (Sri Ramachandra) grew up in his house. The growth of Him Who is always uniformly great is, however, spoken of from the standpoint of the ignorant people.

Sri Rama is **नित्यप्रवृद्धः**—He is **वर्धमानः** ।

|| श्रीः ||

२६९. विविक्तः—ओं विविक्ताय नमः ओं ॥

1. विविक्तो जगद्भिन्नः ॥

Vishnu is called विविक्तः because He is totally different from the world.

2. जीवजडात्मकान् प्रपंचात् विलक्षणः इति विविक्तः ॥

Vishnu is called विविक्तः because He is different from Chetanas and Jadas [Sentient and insentient objects in the world].

Bhagavad Gita states in the 15th Adhyaya that the entire dependent Chetanas have been grouped into two categories as 'Kshara' and 'Akshara'. Vishnu is different from both of them. He is a Category by Himself. He is distinct and unique in all respects.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उत्तमः पुरुषः तु अन्यः—सः परमात्मा and He is विविक्तः= अन्यः ॥

3. Vishnu is called as 'Viviktah' because all his activities are extra-ordinary and are vast superior to those of others in the world.

लोकोत्तरादि वृत्तांन्तात् स्वैकान्तात् गुणबृंहितात ।
विविक्त इति विख्यातः पावनत्वप्रदो प्रभुः ॥

4. Srimad Acharya clearly brings this point in his Anu-vyakhyana Verse 534.

विरोधः सर्ववैशिष्ये यः द्वितीये निरस्यते ।
नारायणस्य तु अध्याये तदन्ये तत्र तत्र गाः ॥

तु=एव, नारायणस्य=परब्रह्मणः नारायणस्य सर्ववैशिष्ठ्ये=सर्वस्मात् चेतनात्, अचेतनात् च, वैशिष्ठ्ये=वैलक्षण्ये (१), परमोत्कृष्टत्वे (२), अत्यन्तव्यावृत्तत्वे च (३)।

य: विरोधः यः युक्त्यादि विरोधः।

स एव अत्र द्वितीये अध्याये निरस्यते ॥

This has been dealt with in the Sutra 2-1-38 **ओं श्रुतेस्तु शब्दमूलत्वात् ओं** and this Sutra brings that Vishnu is '**विविक्तः**'।

॥ श्रीः ॥

२७०. श्रुतिसागरः—ओं श्रुतिसागराय नमः ओं॥

1. Vishnu is called **श्रुतिसागरः** because He is the ocean for Vedas. This means that just like all rivers reach only the sea in the end, likewise all the Vedas speak only of Vishnu, in the most important sense

नद्यः सागरः इव, श्रुतयः अस्मिन् निधीयन्ते इति श्रुतिसागरः॥

In the Sutra 1-4-24 **ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं**, Srimad Acharya says in his Bhashya—

"हन्तैनमेव पुरुषं सर्वाणि नामानि अभिवदन्ति यथा नद्यः स्यन्दमानाः समुद्रयानाः समुद्रं अभिविशन्ति एवमेव एतानि नामानि सर्वाणि पुरुषं अभिविशन्ति" इति प्रतिज्ञादृष्टान्तानुपरोधात् प्रकृतिशब्दवाच्योऽपि स एव ॥

All the names denote Sri Vishnu only in the most important sense, and join Him, just like all rivers ultimately join the sea. In order that the example and the subject matter covered by the example, to be in harmony it is mandatory that all the names denote Sri Vishnu only. Hence Vishnu is called **श्रुतिसागरः**।

2. Vishnu is called as 'श्रुतिसागरः' because all the rivers take rest and shelter in the sea and they become calm. Likewise, all the Vedas take rest in Vishnu, Who is like the Ocean. Kataka states—

सर्वे वेदाः यत्पदं आमनन्ति ।

All the Vedas, in the most important sense, speak about the Bhagavat Swaroopa only and they all take rest in the Ocean of Vishnu.

॥ श्रीः ॥

२७१. सुभुजः—ओं सुभुजाय नमः ओं ॥

1. शोभना जगत् रक्षाकरा भुजा अस्येति सुभुजः ॥

Vishnu is called सुभुजः because He has arms which would protect the world.

2. सु सुखं भोजयति इति सुभुजः ॥

Vishnu is called सुभुजः because He enjoys all joys and happiness.

Srimad Acharya states in his Sutra Bhashya under 1–2–11 ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं, from Padma Purana as—

शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥ इति ॥

Vishnu always drinks शुभं only. Hence He is called सुभुजः ॥

3. सु+भुजः इति सुभुजः ॥

Vishnu is having arms which do destruction of enemies and devils. They protect the devotees. Hence Vishnu is called सुभुजः ॥

4. Srimad Acharya states in **द्वादश स्तोत्र १–६** as—

शंखचक्रगदापद्म धराश्चिन्त्या हरेर्भुजाः ।

पीनवृत्ता जगद्रक्षा केवलोद्योगिनोऽनिशम् ॥ ६ ॥

हरेः भुजाः (१) शंख चक्र गदा पद्म धराः ।

(२) पीनवृत्ताः ।

(३) जगद्रक्षा केवलोद्योगिनः ।

अनिशं चिन्त्याः ॥

Hence they are **सुभुजाः**, **तद्वान् सुभुजः** Who is Vishnu.

5. **प्रपन्न-भर-धुर्य-शोभनभुजः=सुभुजः ॥**

Vishnu has auspicious arms which are ever bent upon shouldering the burden of those who seek refuge in Him.

So He is called as 'Subhujah'.

॥ श्री ॥

२७२. दुर्धरः—ओं दुर्धराय नमः ओं ॥

1. **धारयितुं अशक्यत्वात् दुर्धरः ॥**

Even the most strong person, cannot bear Him. Hence Vishnu is called **दुर्धरः ॥**

2. **दैत्यादिभिः धारयितुं न शक्यते इति दुर्धरः ॥**

He cannot be borne by the daityas; Hence He is called **दुर्धरः ॥**

पृथिव्यादीनि अन्यैः धारियितुं अशक्यानि धारयति इति दुर्धरः ॥

3. Isavasya Upanishad states in the 4th Mantra as—

अनेजदेकं मनसो जवीयो,

नैनद्देवाः आप्नुवन् पूर्वमर्षत् ।

तद्धावतोऽन्यान् अत्येति तिष्ठत्,

तस्मिन् अपो मातरिश्वा ददाति ॥ ४ ॥

That Swaproopa of Bhagawan is without any fear. It is very important. For the speed, mind is the most popular entity. But the speed of Vishnu is far superior to that and none can bear or visualise the speed and so Vishnu is दुर्धरः—which means nobody can bear with His Speed.

॥ श्री :॥

२७३. वाग्मी—ओं वाग्मिने नमः ओं ॥

1. वेदादि रूपवाक् विशिष्टत्वात् वाग्मी ॥

Vishnu is called **वाग्मी** since He speaks well with the words of the Vedas.

2. शोभना वागस्येति वाग्मी ॥

Vishnu is called **वाग्मी** because always auspicious speech will be from His mouth.

Under the Sutra 1-1-1 **ओं अथातो ब्रह्मजिज्ञासा ओं** in the Bhashya, Srimad Acharya states that the two sabdas **ओं** and '**अथ**' which are most virtuous and auspicious, came first and to start with from the mouth of the Lord. Garuda Purana states :

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
आनन्तर्ये अधिकारस्य मंगलार्थे तथैव च ॥
ओंकारश्चाथशब्दश्च तस्मात् प्राथमिकौ क्रमात् ।
ओंकारश्चाथशब्दश्च मांगलिकौ उभौ ॥

Hence Vishnu is **वाग्मी** ॥

3. Srimad Acharya tells in **द्वादशस्तोत्रं** 1-7 as—

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभ भासकं ।
वैकुण्ठस्याखिला वेदाः उद्गीर्यन्ते अनिशं यतः ॥ ७ ॥

वेदाः उद्दीर्यन्ते=अपौरुषेयतया वेदानां भगवत् कण्ठाभिव्यक्तत्वमेव। न तु रचितत्वं।

Always the Vedas are constantly recited by Him. Hence He is वाग्मी।

4. The speech of Sri Vedavyasa, Sri Vishnu in the form of Para Vidya known as Brahmasutras is the best Vak. Vedas are infinite and all these Vedas have been analysed and their meanings have been settled by these Sutras. Hence He is called as वाग्मी ॥

5. Arjuna refused to wage war with the Kauravas and placed the Gandeeva bow on the Earth and said he was sweating and his body was trembling. Then Sri Krishna–Vishnu with 574 small slokas clearly cleared all the doubts of Arjuna and made him to fight against Duryodhana and others. The Vak of Vishnu has so much power and sakthi, and so He is called as वाग्मी ॥

॥ श्रीः ॥

२७४. महेन्द्रः—ओं महेन्द्राय नमः ओं ॥

1. इदं अभीष्टं राति ददाति इति इन्द्रः। महांश्चासाविन्द्रश्च महेन्द्रः॥

Vishnu is called महेन्द्रः because He gives all the desired results to the devotees and is very great.

2. महांश्चासाविन्द्रश्चेति इन्द्रः ॥

which means Vishnu is having wealth and all संपद very much more than Indra. Hence He is called महेन्द्रः॥

3. Srimad Acharya explains under ऋक् भाष्य, regarding Indra Sabda—

इन्द्रशब्दार्थः उक्तः ऋग्भाष्ये—

इन्द्रः सः परमैश्वर्यादिदमुद्दिश्य च द्रुतेः ।

ददर्शेदं दीप्तिमत्वादिदं रातीति वा भवेत् ॥ इति ॥

Vishhu is called इन्द्रः because He possesses Unlimited and Immeasurable Wealth.

The Sruti says—

इदमदर्शमिती । तस्मात् इन्द्रो नाम तस्मिदन्द्रं सन्तमिन्द्रः इत्याचक्षते परोक्षेण ।

4. Both 'Indra' sabda, as well as 'महत्' sabda are applicable only to Vishnu is established in the Sutras—

(a) ओं अन्तस्तद्धर्मोपदेशात् ओं [1-1-20]

'स च इन्द्रो राज्ञा'—अन्तः श्रूयमाणः विष्णुरेव ॥

(b) ओं महद्वच्च ओं [1-4-8]

Srimad Acharya in his Bhashya—

यथा महच्छब्दो महत्तत्वे प्रसिद्धोऽपि परममहत्वात् परमात्मनः एव मुख्यः एवं इतरेऽपि ॥

Tho' 'महत्' sabda is popularly applicable to 'महत्' tatwa, still Vishnu being very much great which is unimaginable, this महत् sabda is applicable to Him in the most important sense.

Hence Vishnu is called महेन्द्रः ।

5. Vishnu is called as 'Mahendra' because He has vast and supreme wealth.

परमैश्वर्यवत्वेन 'महेन्द्रः' इति शब्द्यते ॥

॥ श्रीः ॥

२७५. वसुदः—ओं वसुदाय नमः ओं ॥

1. वसु तोये धने मणौ इत्युक्तेः धनदः मणिदः जलदः इति वसुदः॥

(a) Vishnu is called वसुदः because He gives the most auspicious and virtuous Ganges water. Ganga starts from His most sacred lotus feet.

(b) Vishnu is called वसुदः because He gives the wealth to the devotees. Kuchela became Sudhama due to His Grace and giving of wealth to that poor devotee.

(c) Vishnu is called वसुदः because He restored and gave the divine—'स्यमन्तकमणिः' to the King Satrajit Raja.

॥ श्रीः ॥

२७६. वसुः—ओं वसवे नमः ओं ॥

1. सर्वत्र वसति इति वसुः ॥

Vishnu is called वसुः because He resides in all places.

2. वं वाय्वादीन् सूत इति वसुः ॥

Vishnu is called वसुः। He drives like a charioteer Sri Vayu and others.

3. वं=ज्ञानं सूते=ददाति इति वसुः ॥

Vishnu is called वसुः because He is the bestower of knowledge.

Srimad Acharya states in Anuvyakhyana Verse 15—

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥ १५ ॥

For the ignorant, He gives knowledge and ultimately His vision; then for such holy devotees He bestows Moksha. For the Mukthas, He gives ananda in Moksha as per their status and efforts.

4. Gita states in 10-23 :

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

Among the eight Vasus, He is in Pavaka, in special. Vishnu is called वसुः because He is present in the वसु—पावकः and cleanses all.

5. Paramatma—Vishnu does the act of hiding Himself and None can see without His Grace.

वस्ते=आच्छादयति ।

6. Kataka Upanishad states in 2-2-2 as—

हंसः शुचिषत् वसुरंतरिक्षसत् होता . . . .

Vishnu is called as हं because He has no defects. Vishnu is called as सः because He is the Cream or the quintessence.

शुचिषत्=Vishnu is residing in Vayu.

वसु=He has Supreme and Covetable happiness and Vishnu is called by that Sabda.

वसुः वासयति तत्त्वस्थानेषु जनान् असौ ।
वासयति आच्छादयति स्वरूपं इति वसुः ॥

(a) Vishnu is called वसुः because He makes all to reside in their respective places and He also lives in all places.

(b) Vishnu is called वसुः because He hides His complete swaroopa from others, which means no one can know Him fully.

|| श्रीः ||

२७७. नैकरूपः—ओं नैकरूपाय नमः ओं ॥

1. नैकान्यनेकानि रूपाणि यस्य असौ नैकरूपः ॥

Vishnu has millions of roopas. Hence He is called नैकरूपः ॥

In Brihadaranyaka Upanishad Bhashya under 4-5-19, Srimad Acharya states—

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि च अनन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानु भूरित्यनुशासनम् ॥ १९ ॥

Vishnu took—

(i) Four roopas as Aniruddha, Vasudeva, Pradyumna and Sankarshana.

(ii) Matsya the ten glorious avatars.

(iii) Keshava the twenty-four roopas.

(iv) Aja or Narayana, the hunderd roopas.

(v) Vishwam the thousand roopas.

(vi) Param—many many roopas.

(vii) Ajitha—infinite roopas.

Hence Vishnu is called नैकरूपः ॥

2. Srimad Acharya quotes from Brahma Tarka in Gita Tatparya under 11-14 as—

एकं रूपं हरेः नित्यं अचिन्त्यैश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ॥

Vishnu is only ONE, still for Him many many infinite roopas are possible by the doctrine of विशेषः ॥

Hence Vishnu is called नैकरूपः ॥

3. Vishnu is called as 'Naika-Roopah' because He has multifarious Roopas. Vishnu is in diverse forms as a result of which it is quite appropriate to His Being cognised as all those things themselves.

यस्सदा वहुरूपश्च नैकरूपः स कीर्तितः।
तत्तज्जन-ज्ञानयोग्यं रूपं यस्य विशेषतः।
नैकरूपः समुद्दिष्टः सर्वप्रत्यय गोचरः ॥ इति ॥

॥ श्रीः ॥

२७८. बृहद्रूपः—ओं बृहद्रूपाय नमः ओं ॥

1. बृहद् रूपं यस्यासौ बृहद्रूपः ॥

Vishnu is called बृहद्रूपः because He has very big and fantastic roopa.

Gita says 16-42—

अथवा वहुनैतेन किं ज्ञानेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्न एकांशेन स्थितो जगत् ॥ ४२ ॥

Krishna pervaded the whole Universe by His one Amsa and that is called विश्वरूपः and He has such big Roopa and so He is called बृहद्रूपः ॥

2. In the Roopa of Varaha, Puranas state that Vishnu took a huge roopa, so that the Earth which was brought outside from the water, again, did not get merged with the water.

In the Avatar of Trivikrama, Vishnu took a huge Roopa which filled the entire space.

3. व्याप्नुवत् यस्य रूपं तु बृहद्रूपः सः कीर्तितः ॥

By Thee alone is pervaded the inter space between the Earth and the Heaven as well as all the directions.

4. Kataka Upanishad says about Him as 'महतो महीयान्' which means Vishnu is bigger than the big and hence He is Brihad-Roopah.

5. About this 'Brihad Roopa', Arjuna pleads in Gita in 11-16 as—

नान्तं न मध्यं न पुनः तवादिं पश्यामि विश्वेश्वर विश्वरूप॥

Sri Krishna is the Master of the Jagat, He is the Poorna Vastu. Arjuna pleads that he has not seen the beginning. He has not seen the end of the Roopa. Arjuna has not seen the Roopa as the limited one (within boundaries) also and so Sri Krishna is called as 'Brihad Roopah'.

॥ श्रीः ॥

२७९. शिपिविष्टः—ओं शिपिविष्टाय नमः ओं ॥

1. शिपवः पशवः ॥ तेषु प्रविष्टो यज्ञरूपेणेति शिपिविष्टः ॥

Vishnu is called शिपिविष्टः because He enters the animals that are in the Yagas. Yagapasus.

2. Sruti says यज्ञो वै विष्णुः ॥

पशवः शिपिः यज्ञ एव पशुषु प्रतितिष्ठति इति श्रुतेः ॥

3. शिपयो रश्मयस्तेषु निविष्टो इनि शिपिविष्टः ॥

Vishnu is called शिपिविशिष्टः because He enters in the rays in a glorious way.

4. शिपि=जलं, विष्टः=प्रवेशति इति ॥

Vishnu is called शिपिविष्ट because He enters in the waters and gives them the taste.

Gita says in 7-8 as—

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ॥
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

Arjuna, I am the rasa in water. Srimad Acharya states in his Gita Tatparya as—

सोऽप्सु स्थित्वा रसयति रसनामा ततः स्मृतः ।
सूर्यचन्द्रादिषु स्थित्वा प्रभानामा प्रभासनात् ॥
सः केशवः अप्सु जलेषु स्थित्वा रसयति ॥

Hence Vishnu is called शिपिविष्टः ।

5. शिपिविष्टः शिपिषु काष्ठेषु अग्नि अन्तर्यामितया स्थितत्वात् ॥

Vishnu is called शिपिविष्टः because He is residing in the firewood sticks as antaryami in the form of Agni.

6. शिपिविष्टेषु चाख्यायां हीनरोचो यो भवेत ।
तेनाविष्टं च यत्किंचित् शिपिविष्टेषु च स्मृतः ॥
यास्को मां ऋषिरव्यग्रो नैकयज्ञेषु गीतवान् ।
शिपिविष्ट इति ह्यस्माद् गुह्यनामधरो ह्यहम् ।
स्तुत्वा मां शिपिविष्टेति यास्को ऋषिः उदारधी ॥
मत्प्रसादादयो नष्टं विरक्तमभिजग्मिवान् ॥

इति मोक्षधर्मेषु नारायणीये ॥

In Mahabharatha, in Shanthi Parva, a story occurs. शिपि means a person who has no hairs in the head, a bald-headed person. Vishnu has entered in that person. It is a secret name of the Lord. Yaska, a rishi by name worshipped and praised this name शिपि of the Lord. Because of this, he got the work 'निरुक्तः' which was hidden in the Patala. This work became an anga of the Vedas, out of six angas.

Hence Vishnu is called शिपिविष्टः since He entered specially the शिपिः—the bald headed person.

7. Vishnu is called as 'Sipi'-Vishtah because He pervades the rays—

शिपय:=रश्मय:, तान् संप्रविष्टः व्याप्तवान् इति 'शिपिविष्टः'

'Sipi' means rays and 'Vishtah' means 'has entered'. He has pervaded all the rays.

शिपय: रश्मय: प्रोक्ता व्याप्य तेष्वपि वर्तनात् ।
'शिपिविष्टः' समाख्यातः सूर्येन्दुः अग्नयादिरूपवत् ॥

॥ श्रीः ॥

२८०. प्रकाशनः—ओं प्रकाशनाय नमः ओं ॥

1. प्रकाशयति इति प्रकाशनः ॥

Vishnu is called **प्रकाशनः** because He shines with great brightness and illumination.

2. प्रकर्षेण कं सुखं अश्नाति इति प्रकाशनः ॥

Vishnu is called **प्रकाशनः** because He takes the joy and happiness in a special and extra-ordinary way.

3. प्रकाशं सूर्यादि प्रकाशं नयति इति ॥

Vishnu is called **प्रकाशनः** because He gives light and shining to the illuminating objects like SUN, Moon, Fire, etc.

(i) Gita 7–8 states—

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

कृष्णः, शशिसूर्ययोः प्रभा अस्मि ॥

Lord Krishna, residing in the Moon and Sun and gives them all brightness.

Srimad Acharya says in Tatparya as—

सूर्यचन्द्रादिषु स्थित्वा, प्रभानामा प्रभासनात्।

Vishnu in the name of **प्रभा** staying in the Moon and Sun, gives them all brightness and light.

Hence Vishnu is called **प्रकाशनः** ।

(ii) Gita again in 15-12 states—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

It is not out of the light from the Sun, that the world becomes brighter, but it is due to the light of Vishnu, that makes the SUN, Moon and Fire to be bright.

4. The Kātaka Upanishad states—

तस्य भासा सर्वमिदं विभाति ॥

By Vishnu's light and brightness only, all others become bright.

तमेव भान्तं अनुभाति सर्वम् ॥

says again in the said Upanishad.

All these are condensed in the Sutras running as—

॥ ओं अनुकृतेः तस्य च ओं ॥ १-३-२२ ॥

॥ ओं अपि स्मर्यते ओं ॥ १-३-२४ ॥

Hence Vishnu is called **प्रकाशनः** ।

॥ श्रीः ॥

२८१. ओजस्तेजोद्युतिधरः—

ओं ओजस्तेजोद्युतिधराय नमः ओं ॥

1. ओजः प्राणः बलम्; तेजः शौर्यादयो गुणाः द्युतिः कान्तिः, तद्धारकत्वात् ओजस्तेजोद्युतिधरः ॥

Vishnu is called ओजस्तेजोद्युतिधरः because He has extra-ordinary strength, bravery and brightness.

गीता states in 7–11 as—

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Krishna states to Arjuna, that He is among the strong persons without passions etc., is the strongest.

Bheeshmacharya, Dronacharya all had strength. But their strength was coupled with passion etc., बद्धोऽस्मि अर्थेन कौरवैः । But the strength of Bheemasena was pure and clean and this strength is like the pratima of God.

Similarly Sri Krishna says in 7–10 as तेजः तेजस्विनां अहम् । For those who have vast bravery, I (Sri Krishna) remain as the bravery in them.

2. ओजः = बलम् = strength

तेजः = पराभिभवनसामर्थ्यं = Vigour अथवा कीर्तिः

द्युतिः = औज्ज्वल्यम् = brilliance.

तानि धरति इति ओजस्तेजोद्युतिधरः सः एव ।

All these are had by Vishnu and so He is called as 'Ojas-thejo-dyuti-dharah.

असाधारण-सामर्थ्यं बलम् ओजः प्रचक्षते ।

पराभिभव-सामर्थ्यं तेजश्च परिपठ्यते ॥

कीर्तिः वा द्युतिः औज्ज्वल्यं तानि धत्ते च यः सदा ।

ओजस्तेजोद्युतिधरो हि एकनामा प्रकीर्तिताः ॥

Gita explains these qualities of *Sri Vishnu* :

11–29 says in Viswaroopa adhyaya.

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्ध-वेगाः ।

Just as moths with accelerated speed enter a blazing fire for their own destruction, all enter the Mouth of Sri Krishna.

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः इत्यादि ॥ (११-१२)

His shining was equivalent to infinite SUNS coming to the horizon simultaneously.

॥ श्रीः ॥

२८२. प्रकाशात्मा—ओं प्रकाशात्मने नमः ओं ॥

1. प्रकाशस्वरूपत्वात् प्रकाशात्मा ॥

Vishnu is called प्रकाशात्मा because He is the swaroopa of brightness. प्रकाश-रूप आत्मा यस्य सः ॥

2. प्रकर्षेण कं अश्नातीति प्रकाशः आदेयं यातीत्यात्मा । प्रकाशश्चासावात्मा च इति प्रकाशात्मा ॥

3. Vishnu is called as 'Prakashatma' because He is of a nature that is well known to all.

मूर्खैरपि संप्रतिपन्न पर प्रभावः=प्रकाशात्मा ॥ यथा Dhritharashtra says—

त्वमेव पुण्डरीकाक्ष सर्वस्य जगतः प्रभुः ।
तस्मात् मे यादवश्रेष्ठ, प्रसादं कर्तुं अर्हसि ॥

O ! Lotus eyed one, You are the Master of the entire universe. Therefore You should take pity on me and You are the Chief of the Yadavas. Hence Vishnu's nature is well known to all, even to dull witted persons.

॥ श्रीः ॥

२८३. प्रतापनः—ओं प्रतापनाय नमः ओं ॥

1. प्रकर्षेण सूर्यादिषु स्थित्वा तापयति इति प्रतापनः ॥

Vishnu is called प्रतापनः because He resides in the SUN majestically and shines.

विश्वं प्रतापयति इति प्रतापनः ॥

Vishnu makes the entire world bright. Hence He is called प्रतापनः ॥ Padma Purana says—

तापनी पाचनी चैव शोषणी च प्रकाशनी ।

नैव राजन् रवेः शक्तिर्नारायणस्य सा ॥ इति ॥

The qualities of heating, drying up, cooling, giving brightness, light etc., are not the qualities of the SUN, but they are due to the power of Narayana who is residing in the Sun.

2. प्रकर्षेण ततत्वात् प्रतः, अपां समूह आपं, तं नयति इति अपनः ॥ प्रतश्चासावपनश्चेति प्रतापनः ॥

Vishnu is called प्रतापनः because He is all-pervasive in a glorious way; and He drives the water in its way.

3. तीक्ष्णभावः प्रतापनः ॥

He who scorches is called as 'Prathāpanah'.

॥ श्रीः ॥

२८४. रुद्धः—ओं रुद्धाय नमः ओं ॥

1. Vishnu is called रुद्धः because at the time of Pralaya, having small qualities and dependent is called Prakriti and Vishnu is hidden by that.

Under the Sutra—

॥ ओं आनुमानिकमप्येकषामिति चेन्न शरीररूपकविन्यस्तगृहीतेः दर्शयति च ओं ॥ १-४-१ ॥

Srimad Acharya states in his Bhashya from Rig Samhita:

" तुच्छयेनाभ्यवपिहितं यदासीत् " इति ॥

2. The same Sruti is again quoted by Srimad Acharya under the Sutra :

॥ ओं नाऽत्माऽश्रुतेः नित्यत्वाच्च ताभ्यः ओं ॥ २-३-१७ ॥

where it is discussed that Paramatma has no laya like others. But in some Srutis 'निलीनः' is told, which means that God is hidden only from our vision by Prakriti. The same meaning is told by the Rig Veda mantra : अभिहितं by this Sabda.

Here also the same Rig Veda Mantra is quoted in the Bhashya.

"तुच्छयेनाऽभ्वपिहितं यदासीत्" इति श्रुतेः ॥

3. रुद्रः also means full of and complete in all respects. Vishnu is full of Dharmas, Knowledge and various auspicious qualities in full. There is no question of 'absence of' or 'inadequateness' in any respect in Him

॥ श्रीः ॥

२८५. स्पष्टाक्षरः—ओं स्पष्टाक्षराय नमः ओं ॥

1. **स्पष्टान्यक्षराणि सर्वे वेदाः प्रतिपादकत्वेन यस्य असौ स्पष्टाक्षरः ॥**

All Vedas are called '**स्पष्टानि अक्षराणि**'। In all these God is told in the most important way and so He is called **स्पष्टाक्षरः ॥**

Paingi Sruti states—

सर्वोत्कर्षे देवदेवस्य विष्णोः
महातात्पर्यं नैव च अन्यत्र सत्यम् ।
अवान्तरं तत्परत्वं तदन्यत्
सर्वागमानां पुरुषार्थस्ततोऽत ॥ इति ॥

The entire sacred literature chiefly conveys Vishnu as the Supreme God and nothing else. Dharma etc., other matters conveyed are only secondarily. This is because, the entire sacred literature is intended to lead to the Purushartha—that is, liberation which can be obtained only by His Grace.

2. The Sabda 'Omkara' brings the glories of Vishnu clearly. '**तस्य वाचकः प्रणवः**' ॥ This Pranava Mantra means "with full of auspicious qualities". **गुणपरिपूर्णत्वम्** ॥ Paramatma is mainly denoted by this letter. **ओंकार मुख्य प्रतिपाद्यत्वं विष्णौ वर्तते** ॥

Therefore Vishnu is called as **स्पष्टाक्षरः** ॥

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ॥

उत्कर्षे तु तदन्यत्र तात्पर्यं स्यात अवान्तरम् ॥ इति महावराहे ॥

The chief purport of all Vedas is to declare the supremacy of Lord Vishnu. The other matters such as dharma etc., are conveyed only secondarily.

Hence Vishnu is called as '**स्पष्टाक्षरः**' ॥

॥ श्रीः ॥

२८६. मन्त्रः—ओं मन्त्राय नमः ओं ॥

1. मन्त्रन् त्रायते इति मन्त्रः ॥

Vishnu is called **मन्त्रः** because He protects Mantras, Vedas, etc.

2. मानात् त्रायते इति मन्त्रः ॥

Vishnu is called **मन्त्रः** because He protects and saves His devotees from disrespect and defame.

The best devotee Draupadi was saved in the Sabha Hall by Him, by supplying infinite sarees, whereby the devil Dusshasana fell unconscious by dragging them.

Actually Draupadi was not there while being dragged to the Hall by the demon Dusshasana. But in the figure of Draupadi someone either Sachi or Shyamala or Usha were seated inside. This is because that demon cannot touch Draupadi and more so cannot drag her. He can do in respect of others. Because that Dusshasana was capable of even defeating their respective husbands easily, namely Arjuna, Dharmaraja or Nakula and Sahadeva.

Further, the case of monthly periods have no application at all to her. (This humble author has dealt with these subtle prameyas in the book called 'Rishi Panchami Vratha Mahima—Volume 81 of SMSO Publication and in particular page 102 to 118—Knowing this will bring good deal of Virtues.)

Sri Krishna saved Sachi and others also, because they were also highly devoted to Sri Hari Vayugalu.

3. मननकर्तृत्वात् मन्त्रः

Vishuu is called मन्त्रः because He does meditation upon Himself; as well as makes other devotees to meditate upon Him.

4. In Gita 9-16 which runs thus—

अहं क्रतुः अहं यज्ञः स्वधाहं अहं औषधम् ।
मन्त्रः अहं अहमेवाज्यं अहं अग्निः अहं हुतम् ॥ १६ ॥

Lord Krishna emphatically states that He is मन्त्रः ।

Srimad Acharya in his तात्पर्य quotes as—

मानात् त्रातीति मन्त्रः अयं इति ॥

which means He would protect those who try to know about Him with devotion.

|| श्रीः ||

२८७. चन्द्रांशुः—ओं चन्द्रांशवे नमः ओं ॥

1. तापार्तानां चन्द्रांशुः इव आह्लादकत्वात् चन्द्रांशुः ॥

Vishnu is called चन्द्रांशुः because He bestows happiness like the rays of the Moon, when they suffer by the three-fold distresses.

2. चन्द्रस्य अंशवः यस्मात् सः चन्द्रांशुः ॥

Vishnu is called चन्द्रांशुः because of Him glorious rays to the Moon, are there.

The Sutras clearly state that all objects with illumination have such brightness only due to Sri Vishnu.

॥ ओं अनुकृतेः तस्य च ओं ॥ १-३-२२ ॥

॥ ओं स्मर्यते ओं ॥ १-३-२३ ॥

Bhagavad Gita says—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

Hence Sri Vishnu is called as चन्द्रांशुः ॥

Gita states in 15–6—

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

Hence Sri Vishnu is 'चन्द्रांशुः'। Chandra gets its brightness only from Sri Vishnu.

3. The rays of the Moon will bring happiness, coolness and peace of mind and it would erase the heat. Like

this, by the mercy of Vishnu, the devotees would get all these happiness and so He is called as चन्द्रांशुः ॥

4. क्लमहारि-महाह्लाद-तेजस्करतयाऽपि च ।
मन्तॄणामेव चंद्रांशुः आह्लाद-फलदो मनुः ॥

Bhagawan possesses an effulgence which dispels the distress of the meditators and fills them with joy. So He is called 'Chandramshuh'.

5. Vishnu is called as चन्द्रांशुः because He took avatar as Lord Krishna in the clan of Chandra.

॥ श्रीः ॥

२८८. भास्करद्युतिः—ओं भास्करद्युतये नमः ओं ॥

1. भास्कराणां द्युतिरिव द्युतिः यस्य सः भास्कर द्युतिः ॥

Vishnu is called भास्करद्युतिः because He gives brightness to the SUN and other luminous objects.

2. In Bhagavad Gita in 11–12 it is stated—

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥
इति गीता वचनात् ॥

The brightness of Krishna's Viswaroopa was more than millions of SUNS if they had come on the sky simultaneously.

3. Vishnu is the supplier of brightness to the SUN. Gita says 'यदादित्य गतं तेजः .... विद्धि मामकम्। So Vishnu is called as 'भास्करद्युतिः'। Since He is the very Person responsible for Surya to shine so.

4. परेषां परिभावुक प्रभावत्वात् भास्करद्युतिः ॥

Bhagawan is endowed with a brilliance which easily throws others in the shade.

So He is 'Bhaskara-dyuti.'

॥ श्रीः ॥

२८९. अमृतांशूद्भवः—ओं अमृतांशूद्भवाय नमः ओं॥

1. अमृतांशुः Chandra-Moon is having rays like amrutha, उद्भवः यस्मात् and Vishnu created him from the Mind and from the Milky Ocean while the same was churned.

2. अमृतांशूद्भवः अमृतायाः अंशवो यस्य धन्वन्तर्यादिरूपस्य सः अमृतांशुः । उद्गतो भवात् संसारात् उत्पत्तेः ॥

इति अमृतांशूद्भवः ॥

Vishnu is called अमृतांशूद्भवः because in His avatar as 'Dhanvantri', He came out of Nectar.

3. उत् उत्कृष्टः भवः रुद्रः इन्द्रियादिभ्यः येन इति उद्भवः— अमृतांशूद्भवः ॥

Vishnu is called अमृतांशूद्भवः because He created Rudra and others from limbs.

4. When the Devatas churned the Milky Ocean, to obtain nectar, the Moon who was present got immersed there. Hence he had a dip in the nectar. So the Moon when he came out, apart from giving coolness, pleasure etc., had nectar also in his rays.

Vishnu Who was in the Roopa of nectar was responsible for the Moon to get such roopa and Vishnu was present in Him. Hence Vishnu is called as अमृतांशूद्भवः ॥

5. सर्वतापहरस्यैव मृतसंजीवनस्य च ।
अमृतांशो हि तज्ञत्वात् अमृतांशूद्भवः स्मृतः ॥

The Moon has got rays of nectar which dispel all heat which nourish the plants and which bring back to life even the dead. The Moon has acquired this quality because of her close contact with the mind of Bhagavan which has coolness and other loveable qualities.

॥ श्रीः ॥

२९०. भानुः—ओं भानवे नमः ओं

1. भाति इति भानुः ॥ भारूपत्वात् भानुः ॥

भानुः is Vishnu because He shines.

2. Kataka Upanishad states 2–2–15 :

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भांति कुतोऽयमग्निः ।
तमेव भांतं अनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

That Bhagavat Swaroopa is not made to shine by Surya or the lightnings. Agni is also too incapable to do so.

Vishnu is with all brightness due to His own Swabhava (nature). By following Vishnu only, all the illuminating objects like Surya, Chandra, Stars, lightning, fire etc., get their shining as per their capacities. Vishnu's brightness and shining only is pervaded thro'out the Jagat. Hence He is called as 'Bhanu'.

3. The Sutras explain this aspect of Vishnu very clearly—

ओं अनुकृतेस्तस्य च ओं ॥ १-३-२२ ॥

ओं अपि स्मर्यते ओं ॥ १-३-२३ ॥

For this Sutra, the Kataka Upanishad, cited above is taken as the Vishaya Vakya. Great Trivikrama Pandit-acharya, in his Tatva Pradeepa raises a very pertinent point. That is, in case, the Sruti, तमेव भान्तं अनुभाति सर्वं is accepted to be discussed here, then the Sutra should be as ओं अनुभानात् ओं then why should it be read as, ओं अनुकृतेः तस्य च ओं ॥ This question is very splendid. The answer given by him, is more marvellous and takes the devotee nearer to Vishnu. He states, that 'shining' is one of the representatives of action. All actions are absolutely controlled by Vishnu, not only shining. In case, the Sutra is made as ओं अनुभानात् ओं then it would give room to raise a point, that other than shining, other actions take place, without Vishnu. The answer is definitely 'No'. To highlight this point, Paramatma Vishnu as Vedavyasa has done as ओं अनुकृतेः तस्य च ओं ॥

न क्वापि हरिरिच्छा अनुरोधेन वर्तते। भानस्यापि क्रियारूपत्वात् ॥

4. **अतिभास्वरेण सहस्रांशुनाऽपि उपजीव्यतेजाः भाति इति भानुः ॥**

Bhagavan is Bhanu, because He has an effulgence by acquiring which even the thousand-rayed bright SUN shines.

॥ श्रीः ॥

२९१. शशिबिन्दुः—ओं शशिबिन्दवे नमः ओं ॥

1. **शशं पूर्णसुखं बिन्दुः लक्षणं यस्य सः शशिबिन्दुः ॥**

Vishnu is called **शशिबिन्दुः** because He has infinite bliss, happiness and knowledge.

2. Brahma Vaivarta states—

लक्षणं परमानन्दो विष्णोरेव न संशयः ।

अव्यक्तादि तृणान्तास्तु विप्लुडानन्दभागिनः ॥ इति ब्रह्मवैवर्ते ॥

For Vishnu, greatest happiness is the quality, there is no doubt about this. Even Mahalakshmi and others cannot have even an iota of His happiness.

3. ज्ञानज्ञानः सुखसुख इति श्रुतेः अत्यन्त सुखात्मकत्वात् शशः ॥ इति ॥

4. Paramatma is called as 'Shashibindu' because He is present in the Moon in the shape of an hare. This is mainly and only responsible for the growth of trees, creepers etc. Sri Krishna states in Gita under 15–15 as—

गां आविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

Sri Krishna says to Arjuna, that He is most handsome and He remains in the Moon and due to His presence, by the rays of Chandra, Trees, Creepers and other herbs grow. Vishnu is mainly responsible for their growth.

5. Paramatma is called as शशिबिन्दुः because He disowns the evil minded—

शशः प्लुतगतिः प्रोक्तः बिन्दुः तस्य निवर्तकः ॥

॥ श्रीः ॥

२९२. सुरेश्वरः—ओं सुरेश्वराय नमः ओं ॥

1. सुष्ठु राजते इति सुरः । अश्नुते जगदीश्वरः । सुरश्चासौ ईश्वरश्च= सुरेश्वरः ॥

Well shining and remains well and so Devatas are called सुराः। Vishnu is called the leader of them. Vishnu is superior to all of them. Hence He is सुरेश्वरः।

2. सुराणां ईश्वरः सुरेश्वरः ॥

Vishnu is called सुरेश्वरः because He is the Master, Leader and Prabhu of all Devatas like Chaturmukha Brahma, Rudra and others.

3. Srimad Acharya states in Tatparya Nirnaya in Sundara Kanda 7–49—

रामं सुरेश्वरं अगण्यगुणाभिरामं
संप्राप्य सर्वकपिवीरवरैस्समेतः ।
चूडामणिं पवनजः पदयोर्निधाय
सर्वाङ्गकैः प्रणतिमस्य चकार भक्त्या ॥ ४९ ॥

Sri Hanuman prostrated to Sri Ramachandra with all devotion by placing the Choodamani at His Lotus Feet accompanied by all the monkey-chiefs. That Sri Rama is सुरेश्वरः who is the Eswara/Master of all Devatas.

॥ श्री ॥

२९३. औषधं—ओं औषधाय नमः ओं ॥

1. अष्टानां तापत्रयदग्धानां आश्रयत्वात् औषधं ॥

Vishnu is called 'औषधम्' because He is the treasure for those who burn their Samsara tapatraya.

In Gita under 9–16 : which runs thus—

अहं क्रतुः अहं यज्ञः स्वधाहं अहं औषधम् ।
मन्त्रोऽहं अहमेवाज्यं अहं अग्निः अहं हुतम् ॥ १६ ॥

Lord Krishna says that He is medicine which means

उषाः दीयन्ते अस्मिन् इति औषधं—He is the source or treasure for burning the tapatrayas and He is called as 'औषधं'।

2. Srimad Acharya quotes in his गीतातात्पर्यः as under—

क्रतुः कृति स्वरूपत्वात्, स्वधाऽनन्यधृतो यतः।
मानात् त्रातीति मन्त्रः अयं उष्टानां निधिः औषधम्॥

3. Many diseases can be cured by medicines but the disease of Samsara—the bondage of Prakrithi can be cured only by Vishnu and so He is called 'औषधं'।

4. Paramatma is called औषधं because by His Power, He removes the deadly poison—Samsara.

भवतीत्र विषं हर्ता हि औषधं यः स उच्यते॥

॥ श्रीः ॥

२९४. जगतस्सेतुः—ओं जगतस्सेतवे नमः ओं॥

1. जगतः उत्तारणहेतुत्वात् जगतः सेतुः॥

Vishnu is called 'जगतः सेतुः' because He is like the protecting Dam and lifts the world to a higher position.

2. Under the Sutra 1-1-12 ओं विशेषणाच्च ओं it is stated in Bhashya, from काठकोपनिषत् as :

यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परम्।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि॥ २॥

[इति काठक ३-२]

We may meditate upon the Nachiketa Agni—God present in Nachiketa sacrificial fire/Who is the final goal for the worshippers, Who is Supreme Akshara and Brahman Who is *fearless shore* सेतुः to those who desire to cross over the ocean of transmigration. Hence Vishnu is called जगतः सेतुः।

3. Paramatma is called as **'जगतः सेतुः'** because He is the barrier which keeps apart the mixing up of the good and the bad.

एवं सदसत् वर्ग संकर विरोधित्वेन जगतः सेतुः ।

॥ श्रीः ॥

२९५. सत्यधर्मपराक्रमः—

ओं सत्यधर्मपराक्रमाय नमः ओं ॥

1. सत्यवचनात्=सत्यः ॥

Vishnu is called **सत्यः** because He always speaks only the truth. He always does Sankalpa and fulfils the same.

Srimad Acharya states in **द्वादश स्तोत्रम्** 8–5—

सत्यसंकल्प एको वरेण्यो वशी मत्यनूनैस्सदा वेदवादोदितः ।

अबाधित मनोव्यापारः=सत्यसंकल्पः ॥

which means He does what He is in His mind.

मूर्तामूर्तजगत् आश्रयत्वात् सत्यः=Vishnu is called **सत्यः** because He is the support for the world consisting of dynamic and static objects. (Mobile and immobile objects.) **धारकत्वात् धर्मः**—Because He is the supporter, He is called **धर्मः** ॥

पराक् रमते इति=पराक्रमः ॥ Vishnu is called **पराक्रमः** because He enjoys with Himself. He is **स्वरमण** । Nobody's help is needed for His pleasure; in fact everybody needs His Grace for their pleasure and happiness.

सत्यश्चासौ धर्मश्चासौ पराक्रमश्चेति=सत्यधर्मपराक्रमः ।

2. सत्यः अबाधिता धर्माः, ज्ञानादयो गुणाः, पराक्रमश्च यस्य सः सत्यधर्मपराक्रमः ॥

3. Paramatma is called 'सत्यधर्मपराक्रमः' because He has auspicious qualities and the sabda 'Parākrama' means 'exploits'. All of them are always true and never go in vain. So He is called as 'Satyadharmaparākramah'

सत्या ह्यवितया धर्माः गुणाः यस्य पराक्रमः ।
चेष्टितानि च सन्ति इति 'सत्यपराक्रमः' ॥

॥ श्रीः ॥

२९६. भूतभव्यभवन्नाथः—

ओं भूतभव्यभवन्नाथाय नमः ओं ॥

1. भूतभव्यभवतो लोकान् उत्पत्त्यादिना आशास्ते इति भूतभव्यभवन्नाथः ॥

Vishnu is called भूतभव्यभवन्नाथः because He is responsible for the creation etc., of past, present and future worlds and He is the Master of all those persons at all times.

2. तैः याच्यते इति भूतभव्यभवन्नाथः ॥

Vishnu is being begged for, by those persons in the past, present and future and so He is called भूतभव्यभवन्नाथः ॥

3. Paramatma is the Master for all who existed in the past and who exist now in the present and who will be existing in the future. Kataka Upanishad states 2-1-12—

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वैतत् ॥ १२ ॥

That Vishnu is of the size of the finger. That Vishnu is Purusha (having all the six qualities in abundance).

He stands in the middle of the Jeevas. He is the person who reigns all in the past and in future and present now.

भूतभव्यस्य ईशानः—this is exactly '**भूतभव्यभवन्नाथः**' by which name Sri Vishnu is referred to.

4. Vishnu is called as '**भूतभव्यभवन्नाथः**' because He is alone responsible for the creation, protection, destruction etc., of all creatures *at all times.* This point has been ably handled by Mahan Sri Satyanatha Prabhu in Abhinava Chandrika while dealing with the Sutra in Bhakthi Pada as **ओं अनेन सर्वगतत्व मायामय शब्दादिभ्यः ओं** ॥ 3–2–38. The point raised was, that this adhikaranam seems to be redundant, because that Vishnu is the Creator, etc., has been dealt with already in the Sutra **ओं जन्माद्यस्य यतः ओं** 1–1–2. On this Abhinava Chandrika states—

'स इदं सर्वं असृजत्' इत्यादीनां 'इदं' शब्द श्रवणेन वर्तमानकालीन जगत्कारणतापरत्वस्यैव उचितत्वात्, कालान्तरे पुनः अस्यैव जगत्कारणत्वे प्रमाण-अभावेन, न कालान्तरीय जगत्कारणत्वं अस्ति इति अभ्यधिकाशंका निरासना इति शेषः ॥ प्राचीनोक्तिरिति—यतो वा

इमानि ॥

To answer such objection the present Sutra under Bhakthi Pada helps to settle that Vishnu is **जगत् जन्मादि कर्ता** at all times past, future and present.

Srimad Acharya in Tatparya Nirnaya states in 13-134–

योवेत्ति निश्चितपतिः हरिः अब्जजेश
पूर्वाखिलस्य जगतः सकलेऽपि काले ॥
सृष्टिस्थितिप्रलय मोक्षदं आत्मतन्त्रं
लक्ष्म्या अपि ईशमतिभक्तियुतः समुच्येत् ॥

॥ श्रीः ॥

२९७. पवनः—ओं पवनाय नमः ओं ॥

1. पान्तीति पाः राजानः तान्वनति भाग्यदानेन इति पवनः ॥

Vishnu is called पवनः because He is being worshipped by the Emperors. He is being begged for by the Emperors. वननीयत्वात्=वनः ॥ पैः वननीयत्वात्=पवनः ॥

2. पवते इति पवनः ॥

3. गीता 10–31—

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

पवतां=Among the vastus which make clean or among the vastus which are having speed.

पवनः अस्मि=I am like the wind. पान्ति इति पाः=पैः He is the protector.

4. In Bhagavatham under 2–2–24 it is said—

योगेश्वराणां गतिमामनन्ति बहिस्त्रिलोक्याः पवनान्तरात्मा ।
न कर्मभिः तां गतिं आप्नुवन्ति विद्यातपोयोग समाधिभाजाम् ॥ २४ ॥

5. Paramatma Vishnu is called as 'Pavana' because "He who moves about" is called so.

यतः स्वयं तु सर्वत्र प्रवहत्येव नित्यशः ।
प्रवाहः पवनः तस्मात् कथ्यते वेगदो मनुः ॥

॥ श्रीः ॥

२९८. पावनः—ओं पावनाय नमः ओं ॥

1. पावयति शोधयति इति=पावनः ॥

Vishnu is called पावनः because He makes the wind or air to blow. भीषास्माद् वातः पवते इति ॥

2. पाः राजानः तेभ्यः अवनं यस्मात् इति पावनः ॥

Vishnu is called **पावनः** since He guards/protects the Kings and Emperors. In Srimad Bhagavatham, it can be seen that many Kings have been protected by Sri Vishnu. King Pareekshit, King Priyavratha, King Prithu, King Dhruva, King Nimi, King Māndhātha, King Ambareesha, King Muchukunda etc., etc. So Sri Vishnu is '**पावनः**'

3. Vishnu is called as 'Pāvana' because He makes the Ganga and the like that are connected with Him that purify the world—

य: स्वसंबन्धिगंगादीन् पावयेत् लोकपावनान् ।
सः पावनः इति ख्यातः पावनत्वप्रदो मनुः ॥

4. In Ramayana, great sage Agastya says to Sri Rama.

पावनः सर्वलोकानां त्वमेव रघुनन्दन ॥ इत्यादि ।

॥ श्रीः ॥

२९९. अनिलः—ओं अनिलाय नमः ओं ॥

1. निलं=निलयनं ॥

Shelter or place of abode. **अनिलः** not having the place of abode or shelter. Vishnu is called **अनिलः** because He has not any one particular place of abode/residence. He is there in all places. He is all-pervasive.

2. Isavasya Upanishad states in the Mantra 18 as—

वायुः अनिलं अमृतं अथेदं भस्मांतं शरीरम् ॥

When the body gets burnt, Sri Vayu inside the body, is not burnt. When such Sri Vayu called as **अनिलः** is not burnt, this Vishnu Who is the Antaryami of this

great अनिलः who is also called as अनिलः in the most important sense is not destroyed.

3. अनं=मुख्यप्राणं लाति इति अनिलः ॥

Sri Vishnu protects Mukhyaprana and so He is called as 'Anila'.

॥ श्रीः ॥

२००. कामहा—ओं कामघ्ने नमः ओं ॥

1. कामं मुमुक्षुणां विषयेच्छां हन्ति इति=कामहा ॥

Vishnu is called कामहा because He destroys the desires relating to worldly matters for the deserving (Moksha) eligible devotees.

2. कामं दुष्टं मनोरथं हन्ति इति कामहा ॥

Vishnu is called कामहा because He destroys the desires of the wicked and demons.

3. कुसिनः अमः रोगः कामः, तं हन्ति इति कामहा ॥

Vishnu is called कामहा because He destroys the diseases relating to the body and also of the mind.

Srimad Acharya says under the Sutra—

॥ ओं आदित्यादिमतयश्चांग उपपत्तेः ओं ॥ ४-१-६ ॥

in his Bhashya as—

आधिव्याधि निमित्तेन विक्षिप्तमनसोऽपि तु ।
गुणानां स्मरणाशक्तौ विष्णोः ब्रह्मत्वमेव तु ॥

When a man is affected by physical or mental disease and is unable to meditate on Paramatma, the minimum that he should do, should be to worship Vishnu as Brahma, Who is full of all infinite auspicious attributes.

Hence Vishnu is कामहा ।

4. Gita 3–37—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्धयेनमिह वैरिणम् ॥ ३७ ॥

Srimad Acharya says in his Tatparya Nirnaya under this, by quoting from the authority called 'Brahma Tarka'. It is told that Vishnu is called **कामहा** because-

(i) He killed the presiding asura of Kama by name 'Kalanemi'.

(ii) He again (as Sri Krishna) killed the same asura when he was reborn as Kamsa and committed atrocities.

ब्रह्मतर्क states : That Sri Vishnu is the Instigator and Motivator of all for all activities, including great Chatur-mukha Brahma and others. The asuras are the presiding devils for wrong and devil desires. There Kalanemi is the presiding asura for Kama. This asura will envelope all knowledge, good deeds and thoughts like dust, smoke and womb cover and will destroy the person from doing good deeds etc. Vishnu destroys such devils and saves the satvic souls.

अखिल प्रेरको विष्णुः ब्रह्माद्यास्तदवान्तराः ।
असुरा अशुभेष्वेत्र कामादेः अभिमानिनः ॥

तत्र **कामः कालनेमिः** सर्वं धूममलोल्बवत् ।
शुभमध्याधमजन्तं क्रमादावृत्य तिष्ठति ॥

महाशनस्य तस्येदं नालं तेनानलोऽग्निवत् ।
भुंजान इन्द्रियानिष्टो ज्ञानास्त्रेणैव हन्यते ॥ इति ब्रह्मतर्के ॥

|| श्रीः ||

३०१. कामकृत्—ओं कामकृते नमः ओं ||

1. कामं भक्ताभिलषितं करोति इति कामकृत् ||

Vishnu is called कामकृत् because He fulfils the noble desires of His devotees.

2. सतां मनोरथं करोति इति कामकृत् ||

Vishnu is called कामकृत्, because, for the satvic souls He motivates the covetable desires in them.

3. कामकृत्—'Manmatha' handsome Devata was created by Him as His son. Hence Vishnu is called कामकृत् कामस्य प्रद्युम्नस्य कृत् उत्पादकः इति ||

4. Vishnu is called as 'Kāmakrut' because, He creates desires and attachment in His lotus feet to the deserving satwic souls.

स्वपादपद्मे रागादि-करणात् कामकृत् स्मृतः ||

|| श्रीः ||

३०२. कान्तः—ओं कान्ताय नमः ओं ||

1. प्रियत्वात् कान्तः ||

Vishnu is called कान्तः because He is the most dear one.

प्रियं हृदयमुत्सिक्तं कान्तं इति अभिधीयते—इति अभिधानात् ||

2. कस्य ब्रह्मादि सुखस्वरूपस्य अन्तः निर्णयः यस्मात् इति कान्तः ||

Vishnu is called कान्तः because He is the person Who is to determine the happiness of Mukthas right from the Manushyottama to Chaturmukha Brahma, both quantitatively and qualitatively.

3. दैत्यानां कस्य सुखस्य अन्तः नाशः यस्मात् इति कान्तः ॥

Vishnu is called कान्तः, because, He brings to a close or to an end the happiness of daityas.

4. के समुद्रोदके अन्तति बध्नातीति कान्तः ॥

Vishnu is called कान्तः because He ties up in the waters of the ocean.

5. कं सुखम् । तस्य अन्तः अवधिरिति कान्तः ॥

Vishnu is in the end of happiness; which means He has unimaginable and unlimited happiness.

6. All become near to us and dear to us only when they have nexus with कान्तः who is प्रियस्वरूपः । In Anuvyakhyana (46), Srimad Acharya quotes this Verse from Bhagavatham—

प्राणबुद्धिमनः स्वात्मदेहापत्यधनादयः ।

यत्संपर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥ ४६ ॥

All these become dear to us, by the association with Vishnu, otherwise it is of no use.

Hence Vishnu is called कान्तः ।

7. Vishnu is called as 'Kāntah' because, by the qualities of His body, like loveliness and delicacy, He is so charming.

सौन्दर्यादि गुणैः कान्तः ॥

॥ श्रीः ॥

३०३. कामः—ओं कामाय नमः ओं ॥

1. काम्यते इति कामः ॥

Vishnu is called कामः because He is being liked and coveted by all satwic souls.

2. न विद्यते मा परिमितिः अस्येति अमः ॥ केनाम कामः । अपरिमितसुखः इति यावत् ।

Vishnu is called कामः because He has unlimited and unimaginable Happiness and Joy in Him.

3. केन चतुर्मुखेन अभ्यते गम्यते इति कामः ।

Vishnu is called कामः because He is reachable by Chaturmukha Brahma.

4. केन वायुना अभ्यते गम्यते इति कामः ॥

Vishnu is called कामः because He is reachable by Sri Vayu. The Sruti says—"स एनान् गमयति इति श्रुतेः ॥"

5. विद्युत्पतिः वायुरेव नमेत् ब्रह्म न च अपरः । कुतः अन्यस्य भवेत् शक्तिः तमृते प्राणनामकमिति स्मृतेश्च ॥

6. Vishnu is called as 'Kāmah' because He is extremely loveable by virtue of His innate qualities like amiability, generosity and compassion. Since Manmatha is having only a small fraction of this quality, he maddens the whole world.

शीलौदार्य-दयादिभिः आत्मगुणैश्च निंकाम-कमनीयत्वात् कामः ॥ एतद् गुण अल्प अल्प बिन्दुना हि मदनोऽपि जगत् उन्मादयति ॥

॥ श्रीः ॥

३०४. कामप्रदः—ओं कामप्रदाय नमः ओं ॥

1. भक्तानां कामान् प्रकर्षेण ददाति इति कामप्रदः ॥

Vishnu is called कामप्रदः because He gives in abundance the desired results/fruits to the devotees.

2. एको बहूनां यो विदधाति कामान् ॥ इति ॥

The One Who fulfils the desires of many and so Vishnu is called 'Kāmapradah'.

॥ श्रीः ॥

३०५. प्रभुः—ओं प्रभवे नमः ओं ॥

1. प्रकर्षेण भवति इति प्रभुः ॥

Vishnu is called **प्रभुः** because He is existing in all glorious ways incomparable to anyone.

2. **प्र**=Supreme and divine **भव** in the birth. Vishnu is called **प्रभुः** because His Birth—Avatar is Supreme and Divine.

Gita 4-9 states—

जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्वतः ।
त्यक्त्वा देहं जनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Lord Krishna explains to Arjuna, that His Birth is divine and His Activities are divine.

3. प्रभुः समर्थः इत्यर्थः ॥

Vishnu is most capable of all things. Hence He is called **प्रभुः** ॥

4. Srimad Acharya states in his Sutra Bhashya under the Sutra—

॥ ओं उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ओं ॥ २-१-२५ ॥

as under—

नाहं कर्ता, न कर्ता, त्वं कर्ता यस्तु सदा प्रभुः इत्यादेः ॥

We are not the independent doers, all are done by Him, Who is capable. **समर्थः प्रभुः विष्णुः ॥**

5. Srimad Acharya in his Bhashya under—

॥ ओं अनुज्ञापरिहारौ देहसंबन्धाज्ज्योतिरादिवत् ओं ॥ २-३-४८ ॥

states in his Bhashya as found in मोक्षधर्मः—

ईश्वरो हि महत् भूतं प्रभुः नारायणो विराट्।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ॥

6. Srimad Acharya under the Sutra—

॥ ओं संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ओं ॥ २-४-२१ ॥

we find in the Bhashya from Brahmanda Purana as under—

त्रिवृत्क्रिया यतो विष्णो रूपं च तदपेक्षया।
रूपापेक्षं तथा नाम व्यवहारस्तदात्मकः ॥
अतो नाम्नश्च रूपस्य व्यवहारस्य चैकराट्।
हरिरेव यतः कर्ता पिता अतः भगवान् प्रभुः ॥ इति ब्रह्माण्डे ॥

7. Srimad Acharya under the Sutra—

॥ ओं तत्रापि च तद्व्यापारादविरोधः ओं ॥ ३-१-१७ ॥

in his Bhashya quotes from पौत्रायणश्रुतिः as under—

य स्वर्गे स भूमौ स नरके सोऽन्धे तमसि प्रवृत्तिकृदेक एवानुविष्टो नासौ दुःखभुगीश्वरः प्रभुत्वात् सर्वं पश्यति सर्वं कारयति नासौ दुःखभुग्य एवं वेदेति ॥ पौत्रायणश्रुतिः ॥

8. प्र=प्रकर्षेण भवः=उत्पत्तिः यस्य, इति ॥

Vishnu is called प्रभुः because His Creation/Avatar/ Birth is with divine quality and flavour.

Gita states 4–9—

जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्वतः ॥

The Birth of Krishna, His Activities are all with divine nature.

9. Anuvyakhyana in the Verse 199 states—

इति श्रुतेरन्यवेदी कथं मुक्तिं प्रयास्यति।
पुरुषः परः आत्माऽजो ब्रह्म नारायणः प्रभुः ॥

तमेव विद्वान् अमृत इह भवति, नान्यः पन्था अयनाय विद्यते ॥ इति श्रुतेः अन्यज्ञानी कथं मुक्तिं प्रयास्यति ?

Without obtaining the knowledge of God, there is no possibility of obtaining Moksha at all. So a person having other knowledge cannot achieve Him. There is no rescue for him. That Paramatma is Purusha, Para, Atma, Aja, Brahma and Narayana and is *Prabhu* Master of all.

10. Anuvyakhyana in the Verse 258 states—

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।
दूरतोऽप्यतिशक्तः स लीलया केवलं **प्रभुः** ॥

This comes under the famous Sutra—

॥ ओं सर्वत्र प्रसिद्धोपदेशात् ओं ॥ १-२-१ ॥

This glorious sloka states that,

सः प्रभुः=स विष्णुः, दूरतः अपि अति शक्तः=तत्तच्छक्तिप्रबोधते अतिशक्तः ॥

Tho' that Prabhu, Sri Vishnu is far away, still He is completely capable of giving energy to all objects far and near, as per its status and capacity.

11. Anuvyakhyana, Sloka under 332, the aphorism—

॥ ओं एतेन सर्वे व्याख्याता व्याख्याताः ओं ॥ १-४-२९ ॥

states—

विद्याधिनाथो भगवान् उपाचक्रे स्वयं **प्रभुः** ।
स्वशिष्याणां प्रसिद्ध्यर्थं मतमात्मीयमंशतः ॥ ३३२ ॥

विद्याधिनाथः भगवान् प्रभुः–Sri Vedavyasa Who is Bhagavan and Who is capable in all respects, just to bring fame to His disciples referred to as Jaimini, Oudulomi, Kasakrtsna etc. Prabhu is Vedavyasa Who is Vishnu.

12. Under Anuvyakhyana again, under the Sloka 362, under the aphorism as stated above, we find—

इति भागवते प्राह विद्याधीशः स्वयं प्रभुः ।
न च प्रकृतिशब्देन ब्रह्मोपादानं उच्यते ॥ ३६२ ॥

The 25 Tatvas doctrine is not unauthoritative is shown by stating that, Bhagavan Sri Vedvyasa has stated in His other work Bhagavatham likewise. Himself Prabhu Sri Vedavyasa is Vishnu.

13. Under Anuvyakhyana, again it is stated in the Sloka 538, under the Sutra,

॥ ओं लोकवत्तु लीला कैवल्यम् ओं ॥ २-१-३४ ॥

as under—

लीलां प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता प्रभुणा स्वयम् ॥ ५३८ ॥

While creating the world for Sri Vishnu it is not done as a re-creation or sport and to relax. Then it would become as a point of benefit to Him. Such glorious Maha Vishnu Who is of ज्ञान, आनंदस्वरूप etc., creates the world which is true and bonafide to the full extent. He does this time immemorial as per His desire and He is the *Prabhu,* which means He is the King, the independent, glorious capacitated, unique and extra-ordinary person.

14. In Yukthi Mallika, Bheda Sourabha Verse 68 states—

सौन्दर्येण समग्रेण ज्ञानेन च बलेन च ।
पूर्णस्य हि आप्तकामस्य विभोः नित्यस्य च प्रभोः ॥ ६८ ॥

Lord Vishnu is with all perfect handsomeness, knowledge and strength. He is complete and all His desires are totally fulfilled without one's support, by Himself. He is Eternal and All-pervasive and He is the Master of all. He is Prabhu.

15. Gita states in 11–4 as—

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति **प्रभो** ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

प्रभो ! तत् मया द्रष्टुं शक्यं इति यदि मन्यसे, ततः योगेश्वरः त्वं अव्ययं आत्मानं मे दर्शय ॥

Arjuna pleads before Lord Krishna as Oh ! Lord, You have unexcelled powers ! **प्रभुः**—You are most capable in all respects ! **प्रभुः**, hence if you feel that I have the status, capacity and virtue to see that glorious Vishwaroopa, then help me with that vision.

Here Srimad Acharya in his Bhashya states : **प्रभुः समर्थः ।** He also quotes an authority from Moksha Dharma. '**नास्ति तस्मात् परं भूतं पुरुषात् वै सनातनम् ॥** "That the Lord's unexcelled powers". "There is no being other than the Supreme Eternal Purusha Who is all powerful". The Kosa dictionary also has in that the words 'Prabhu', 'Isa' and 'Samartha' are synonymous—

"प्रभुः ईशः समर्थश्च" इत्यादि च अभिधानात् ॥

Drawn on worldly analogy, it would be just like an officer after strenuous work, goes to the sports club to relax. The creation by the Lord is not akin to that, as enunciated by the school of Visistadwaita.

But the creation etc., are done *without* any iota of strain and effortlessly is the main point. That Prabhu is Sri Vishnu, Who is Vedavyasa, the Writer of Brahma-sutras.

16. The Sloka 540 is the crux which again states—

इच्छामात्रं प्रभोः सृष्टिः इति सृष्टौ विनिश्चिताः ॥

Mere desire/wish by the Prabhu—Vishnu will do. All things will be created as per His desire. He does not depend upon anyone else at all for any of His activities.

17. In कृष्णामृत महार्णवः, Srimad Acharya States in 203—

एवं ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।
कीर्तयन्ति सुरश्रेष्ठं देवं नारायणं प्रभुम् ॥ २०३ ॥

Great Chaturmukha Brahma and other great Devatas, Rishis who are all devoted to serious tapas and meditation, sing the glories of the Supreme Devata, Narayana Who is *Prabhu* i.e., Master of all, the most generous-hearted Great Person.

18. Under Isavasya Upanishad under the mantra 8, Srimad Acharya quotes from Varaha Purana as under—

एवं भूतो महाविष्णुः यथार्थं जगदीदृशम् ।
अनाद्यनन्तकालीनं ससर्जात्मेच्छया प्रभुः ॥ इति वाराहे ॥

19. Srimad Acharya in his Bhashya under the Sutra--
ओं देहयोगाद्वासोऽपि ओं ॥ 3–2–6 quotes from **कौण्ठरव्य श्रुतिः** as under—

स एव जागरिते स्थापयति स स्वप्ने यः ।
प्रभुः तुराषाट् स एको बहुधा भवति ॥ इति ॥

20. Srimad Acharya in his Bhashya under the Sutra—**ओं सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ओं** ॥ 4–2–9 quotes from Thura Sruti as under—

सर्वतः प्रकृतिः सूक्ष्मा प्रकृतेः परमेश्वरः ।
ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्योऽधिकाः **प्रभोः** ॥

इति च तुरश्रुतिः ॥

21. Under Anuvyakhyana in **ओं जन्माद्यस्य यतः ओं** ॥ 1–1–2 Verse 100—

हिताक्रियादि दोषं च वक्ष्यत्येव स्वयं प्रभुः ।
निर्गुणत्वं च तेनैव निषिद्धं **प्रभुणा** स्वयम् ॥

22. Under the Sutra—**ओं नेतरोऽनुपपत्तेः ओं** ॥ 1–1–16 under Anuvyakhyana, the Verse 199 says—

पुरुषः परः आत्माऽजो ब्रह्म नारायणः **प्रभुः** ॥

23. Under the Sutra—**ओं अस्मिन् अस्य च तद्योगं शास्ति ओं** ॥ 1–1–19 we find in Verse 241 as—

विद्वद्रूढिर्वैदिका स्यात् सा योगादेव लभ्यते ।
तस्मान्मुख्यार्थता विष्णोरिति कृत्वा हृदि **प्रभुः** ॥ २४१ ॥

24. Under the Sutra—**ओं सर्वत्र प्रसिद्धोपदेशात् ओं** ॥ 1–2–1 Srimad Acharya says under Anuvyakhyana Verse 258—

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।
दूरतोऽप्यतिशक्तः स लीलया केवलं **प्रभुः** ॥

25. In Anuvyakhyana under the Sutra—**ओं अदृश्यत्वादिगुणको धर्मोक्तेः ओं** ॥ 1–2–21 we find in the Verse 276 as under—

अदृश्यत्वादिकांस्तस्मात् गुणानाह स्वयं प्रभुः ।

26. Under the Sutras 1–4–16 to 1-4-23 in Anuvyakhyana, in the Verse 332 it is stated—

विद्याधिनाथो भगवान् उपाचक्रे स्वयं **प्रभुः** ।
स्वशिष्याणां प्रसिद्ध्यर्थं परमात्मीयमंशतः ॥ ३३२ ॥

27. Under the Sutra—**ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं** ॥ 1–4–26 under the Verse 362 it is found—

इति भागवते प्राह विद्याधीशः स्वयं **प्रभुः** ।

28. Under the Sutra—**ओं लोकवत्तु लीलाकैवल्यम् ओं** ॥ 2–1–34 in Anuvyakhyana Verse 538 states—

क्रीडां प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता **प्रभुणा** स्वयम् ॥ ५३८ ॥

29. Again Verse 540 runs as—

इच्छामात्रं **प्रभोः** सृष्टिरिति सृष्टौ विनिश्चिता ।
इति प्रशंसया काम श्रुतिभ्यश्चैव युक्तितः ॥ ५४० ॥

30. Under Anuvyakhyana in Verse 1018, the find—

अदृश्यत्वादयोऽप्यस्य गुणा हि **प्रभुणोदिताः** ।
यदि स्युस्तादृशा धर्माः सर्वज्ञत्वादयो न किम् ॥ १०१८ ॥

31. Under the Sutra 3–2–18, Srimad Acharya states in **अनुव्याख्यानं** as under, in the Verse 1105—

इत्याशंका निवृत्त्यर्थमाह वेदोधिपः प्रभुः ।
अत एवोपमेत्येव च अन्याभास विशेषिताम् ॥ ११०५ ॥

32. Srimad Acharya in his **अनुव्याख्यानं**, under the Sutra—**ओं न प्रतीके न हि सः ओं** ॥ 4–1–4 under the Verse 1717 states—

इत्यभिप्रेत्य 'न हि स' इत्याह भगवान् **प्रभुः।**
प्रतीकसंस्थितत्वेन ध्येयो विष्णुः न चान्यथा ॥ १७१७॥

33. In Kathakopanishad 3–1, Srimad Acharya states in his Bhashya—

आत्मान्तरात्मेति विभुरेक एव द्विधा स्थितः।
स विष्णुः परमे वायौ परेभ्योप्युद्धरूपके।
शुभान् पिबति भोगान् स छायेव विदुषां **प्रभुः** ॥

God is present in His two forms Atma and Antaratma in Vayu (who is present in the heart) and enjoys the fruits of the good deeds of wise men. He is the Master—**प्रभुः।** Hence Vishnu is Prabhu.

॥ **श्रीकृष्णार्पणमस्तु** ॥

[Continued from Cover 4]

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)
(26) Vishnu Stuti (Sri Satyasandha Mahan)
(27) Vinayaka Chaturthi (as per the Vedas)
(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)
(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)
(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)
(31) Three Ratnas of Sri Vadiraja Mahaprabhu
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(37) Sri Vishnusahasranama Bhashya Sangrahartha
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(39) Tirtha Prabandha–Part I—Paschima Prabandha
(40) Harikathamrutha Sara—Mangala Sandhi
(41) Glories of Brahma Tarka
(42) Harikathamruta Sara—Karuna Sandhi
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(44) Tirtha Prabandha–Part II
—Uttara Prabandha
(45) Tirtha Prabandha–Part III
—Purva Prabandha
(46) Sangraha Ramayana—Tamil
(Bala Kanda and Ayodhya Kanda I Part)
(47) Harikathamrutha Sara
—Vyapti and Bhojana Sandhi

(48) Tirtha Prabandha–Part IV
—Dakshina Prabandha

(49) Vibhuti Tattva—Bhagavad Gita
10th Adhyaya—Bhagavatha 11th Skandha–16th Adhyaya—
Vayu Purana—Magha Masa Mahatmya–1st Adhyaya and
Harikathamrutha Sara–Pancha Vibhuti Sandhi

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(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and
Pancha Tanmatra Sandhi—combined

(52) Unparallel Mahimas of Tatparya Chandrika

(53) Three Rathnas of Mantralaya Mahaprbhu

(54) Sri Vyasa Karavalambana Stotram

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Popularly known as

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The author is the third son of Sri D. V. Subbachar and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C.A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F.L. examination and again I Rank in the Final B.L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

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S.M.S.O. Sabha Publication No. 117

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama Bhashya Sangrahartha

Part IV (306 to 400 Names)

श्रीमदानन्दतीर्थभगवत्पादाचार्याः

S.M.S.O. SABHA
Chirtanur (Near Tirupati, A.P.)
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2002

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1-12-1907 — 9-1-1993

[An Accredited Scholar on Dwaita Vedanta]

Father and Vidya Guru of the Author of this humble work.

A Patron Member of the Sabha who had interest in its growth in propagating Dwaita School of Thought

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[युगादिकृत् to शुभेक्षणः]

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 116th publication **'Sri Vishnu Sahasranama Bhashya Sangrahartha'** Part IV from 306 to 400 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhashyas of Srimad Acharya on Brahmasutrus, on Upanishads and other sacred works.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock,

to fulfil the promise made to his father and Vidya-Guru. This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 67 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

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(14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997

(15) तत्त्वतो भेदः—Difference Is Real. 1997

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(40) Harikathamruta Sara—Mangala Sandhi 2001

(41) Glories of Brahma Tarka 2001

(42) Harikathamruta Sara—Karuna Sandhi 2001

(43) Sri Vishnu Sahasranama Bhashya Sangrahartha Part II (107 to 202 names) 2002

(44) Tirtha Prabandha-Part II—Uttara Prabandha 2002

(45) Tirtha Prabandha-Part III—Purva Prabandha 2002

(46) Sangraha Ramanayana—Tamil (Bala Kanda and Ayodhya Kanda I Part) 2002

(47) Harikathamruta Sara—(Vyapti and Bhojana Sandhi) 2002

(48) Tirtha Prabandha-Part IV Dakshina Prabandha 2002

(49) Vibhuti Tattva—Bhagavad Gita 10th Adhyaya—Bhagavatha 11th Skandha-16 Adhyaya—Vayu Purana—Magha Masa Mahatmya-I Adhyaya and Harikathamruta Sara-Pancha Vibhuti Sandhi 2002

(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V. Subbachar, and English by T. S. Raghavendran, for the First Adhikarana 'Jijnasadhikaranam' consisting of 88 verses in Anuvyakhyana 2002

(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined 2002

(52) Unparallel Mahimas of Tatparya Chandrika 2002

(53) Three Rathnas of Mantralaya Mahaprabhu 2002

(54) Sri Vyasa Karavalambana Stotram 2002

(55) Ranga Mahatmyam 2002

(56) Mahabharatha Tatparya Nirnaya—
Adhyaya 21 2002

(57) Sangraha Ramayanam—Part II Tamil
(Aranya Kandam, Kishkinda Kanda and
Sundara Kanda) 2002

(58) Sri Vishnu Sahasranama Bhashya
Sangrahartha Part III—203 to 305 names
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(59) Mahabharatha Tatparya Nirnaya—
Adhyaya 22 (461 Stokas) 2002

(60) Manimanjari—Part I-4 Sarga and 9 Gems
of Dwaita in Srimad Bhagavad Gita 2002

(61) Sangraha Ramayana—Aranya Kanda,
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(62) Mahabharatha Tatparya Nirnaya—
Adhyaya 26 with Harikathamruthasara
8th Sandhi—Matruka Sandhi 2002

(63) Apoorva Anudwayam—Anubhashya and
Anu Madhva Vijaya 2002

(64) Bhakthi Pada in Brahmasutra Bhashya
42 Sutras 2002

(65) Aparoksha Jnana Pada in Brahmasutra
Bhashya—51 Sutras 2002

(66) Vairagya Pada in Brahmasutra Bhasya
29 Sutras 2002

(67) Yukthi Pada in Brahmasutra Bhasya
58 Sutras. 2002

Sri B. RANGASWAMY NAIDU
1900—1943
Founder : Rajalakshmi Mills Ltd., Coimbatore

A very dynamic and noble personality with a lot of intelligence and administrative capacity, was born on Vaisaka 19th Sukla Paksha—Sarvari Varsha—in Tiruvathirai star. Whatever he touched became gold and he built a huge empire for his children and relatives.

But joined the majority while he was young. Sri R. Krishnaswamy his noble son and Sri K. Rajesh the noble grandson have donated the entire cost of publication of this noble, sacred work in high respect, reverence and regard for Sri B. Rangaswamy Naidu, Coimbatore.

We thank profusely Sri R. Krishnaswamy, Managing Director of Rajalakshmi Mills Ltd., and his son Sri K. Rajesh, Director of Krishna Mills, P. Ltd. Coimbatore who were kind enough to donate the entire amount for the the publication of this great humble work in memory of Sri B. Rangaswamy Naidu, Founder of Rajalakshmi Mills Ltd., Coimbatore. We admire their generosity and regard to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for their long life, peace and prosperity and for all the members of their family and continued patronage for such valuable, sacred and useful publication.

We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore–4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

Tiruppur, 15–5–2002,
Wednesday, Chitrabhanu,
Vaisaka Sukla Paksha Trithiya
Holy Aradhana Day of
Sri Sri 1008 Sri Vidyadhi Raja
Tirtha Swamy Maharaj
of Jagannathapuri.

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the special anugraha of my Guru, Tapasvi, Vairagyamurthy and Jnana Prabhu, Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru of Sri Uttaradi Mutt and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore, I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part IV from 306 to 400 names of Lord Mahavishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 67 books which have been listed in the Publisher's Note.

2. The present 68th publication is submitted at the Holy Padas of Sri Sri 1008 Sri Vidyadhiraja Tirtha Mahaprabhu, Jagannathapuri (1388 A.D. to 1392 A.D.).

Sri Sri 1008 Sri Vidyadhiraja Tirtha Mahaprabhu
1388 A.D. to 1392 A.D.

Sri Vidyadhiraja Tirtha Mahan was an outstanding tapasvi who had the honour, privilege and fortune of receiving the pontifical seat from Sri Malkhed Mahaprabhu, Sri Jayatirtha. Regarding his scholarship, vairagya and other merits, nothing need be added except to state, that Sri Swamiji was the direct disciple of Sri Jayatirtha who received ashram from him.

(2) Sri Swamiji propagated the Dwaita Vedanta School of Sri Madhwa as explained by Sri Jayatirtha in his Sriman Nyaya Sudha, in a splendid way.

Once Sri Swamiji was camping on the bank of River Bheema. Sri Swamiji wished at that time to have bath in Ganga and ordered his sishyas to pack for the tour. After this, when Sri Swamiji was standing on the bank of the River Bheema, he saw the shining form of a divine figure. It was goddess Ganga herself. The goddess spoke to the revered Swamiji not to take the trouble of travel to such a long distance and conveyed that all the offerings intended to her (Ganga) may be given to her there itself. Sri Swamiji was very much pleased and surprised and submitted all the articles of pooja there in the holy hands of mother Goddess Ganga Devi. Then Ganga disappeared in the waters of Bheema River receiving all such sacred pooja articles. All saw, at the same place, a fresh stream of pure water white in colour bubbled in the Bheema River. Then Sri Swamiji with his sishyas who all stood ensaptured took holy bath there which was Ganga itself.

(3) *Works of Sri Swamiji*

Sri Swamiji had written a splendid commentary on the Bhashya of 'Chandogya Upanishad'. Sri Swamiji alto wrote a commentary on Bhagavad Gita called as 'Gita Vivrutti'. For Vishnu Sahasranama, Sri Swamiji wrote Bhashya on it.

(4) Sri Sri Vidyadhiraja Tirtha Mahan entered holy Brindawan in the year 1372 AD at Jagannathapuri, Orissa State. His Aradhana falls on Vaishaka Sukla Tritheeya.

मायद्वैत्यंधकारप्रद्योतनमहर्निशम् ।
विद्याधिराजं सुगुरुं ध्यायामि करुणाकरम् ॥

Then this humble author has no eligibility or status to directly submit this humble work at the Lotus Feet of

that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 15-5-2002,
Chitra Bhanu Vaisaka Sukla
Paksha Tritheeya—अक्षय तृतीया
Holy Aradhana Day of Sri Sri
1008 Sri Vidyadhiraja Tirtha
Mahan, Jagannathapur, Orissa

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

N. Raman

Sri Srinivas
4 H Raja Nagar
Johnsonpet Main Road
Salem–636 007
12–7–2001

Dear Sri Guruji,

Namaskarams. I am thankful to you for having sent the Mahimas of Sri Satyanarayana Vratha Katha. I am unable to cope with your speed of publication of books by studying. Kindly note not readings, but to studying thoroughly grasping the subject.

I was so far under the impression that as it is a 'Tamasa-purana' was not giving so much importance. Further those people who perform the Vratha do for some gain i.e. 'Kamya Pooja'. But you have cleared my doubt by using the strongest word as they must be censured. I could not go through the entire new book and I shall revert after studying the same shortly.

Thanking you,
With kind regards,

Yours sincerely,
(Sd.) N. Raman

* * *

V. K. K. Rao
Deputy Transport Commissioner (Rtd.)

No. 5, Rajaji Street
N.G.O. Colony
Guduvancherri–603 202
18–7–2001

Respected Sir,

The book on Mahima Sri Satyanarayana Vratha Katha. I received the same with thanks. Sir, your books towards Dwaita Philosophy—none is equal to you in propagating interest in that school. I am fortunate to get your book. Your simple

style of English translation of the above book is a monumental guide to all devotees of Sri Satyanarayana Swamy.

Yours sincerely,
(Sd.) V. K. K. Rao

* * *

G. Srinivasan
Retd. Deputy Manager

State Bank of India
10 Ganesh Nagar
2nd Main Street
Madipakkam
Chennai-600 091
24-7-2001

Respected Sir,

I am in receipt of your book Dhruva—Supreme Devotee of Sri Hari. I am very happy that you are doing very useful service to the Madhva Community by publishing books on Madhva Siddantha.

I read your recent publications on Three Rathnas of Sri Vadiraja Mahaprabhu and Mahimas of Srimad Bhagavatham which is very useful and informative. I request you to kindly publish as early as possible the remaining chapters of Mahabharatha Tatparya Nirnaya of our Great Acharya.

Thanking you, Sir,

Yours,
(Sd.) G. Srinivasan

* * *

S. Vijayasarathy
Audit Officer

No, 37, III Cross Street
K.K. Nagar
Guduvancherri
8-8-2001

Respected Sir,

Sub. : Sri Sathyanarayana Katha Mahima

For the six different names of Sri Hari appearing in the Katha, your goodself have given references numbering about

15 to 17 culled out from Sarvamoola Granthas and other great works of Great Pontiffs like Sri Raghavendra Mahaprabhu and Chandrikacharya, etc.

On reading your books it reminds me the sloka 'Sakala Shabda Mayee Cha Saraswathi' in Sumadhva Vijaya. There it is said that in the tongue of Srimad Acharya, Goddess Saraswathi will be waiting to dance. Likewise all the slokas of all the Pontiffs of our Philosophy are waiting at the finger tips of your goodself when you start to write a book.

I pray Sri Hari Vayugalu to give you long life, for continuance of this noble work.

Sincerely yours,
S. Vijayasarathy

* * *

N. Vyasa Rao, B.SC.

Food Corporation of India
292, Alagesan Road
Coimbatore-641 011
14-10-2001

My Respected Vidya Guru,

Pranams. One day when I met Sri A. Gopalakrishna Rao, M.A., Retd. Administrative Officer, Coimbatore, he informed me as to why I should not attend daily Pata at the residence of Sri T. S. Raghavendran.

Though many times when I met your goodself at Telugu Brahmin Street, you asked me to attend such Pata classes, I did not respond. I think till I met Sri A. Gopalakrishna Rao the 'Kali Pravesha' in me was in full that prevented me from attending the classes to know about our Great Madhva Siddantha.

Now I am attending the classes taken up by your goodself regularly and to start with I thank Sri A. Gopalakrishna Rao for this help.

I am shedding tears for having wasted the time so far, though 'T.S.R. Hand Push' which is showing me the Moksha Path and I feel now it is very near to me.

Sir, I have purchased most of the books written by your goodself and I am going through the same. One of them which attracted me is the 33rd Publication—Dhruva Supreme Devotee of Sri Hari.

In this, the child devotee Dhruva who was the son of King Uttanapada through his first wife, went to the forest and undertook severe austerities and finally had the splendid Darshan of Sri Hari is very well explained.

After reading this book, I came to the conclusion that it would be shameful on my part to say that I have no time to read the works of Srimad Acharya who has taken avatar only to show the path to Moksha for the satvic souls.

Sir, your goodself is doing a marvellous service to Madhva Community to learn Madhva Philosophy in a simple manner when we are exposed to very dangerous society and fight hard to live. It is nothing but 'Kalipurusha influence' if any Madhva is not having and reading the books written by you.

I pray Lord Sri Hari Vayugalu as well as my Guru Sri Chandrikacharya to give long life and to provide all help to publish the entire Madhva Siddantha in easily approachable manner.

With regards,

Yours sincerely,
(Sd.) N. Vyasa Rao

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

चतुर्थः भागः

[युगादिकृतः to शुभेक्षणः]
306—400

तृतीयः भागः ३०५

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्योव्यक्तरूपश्च सहस्रचिदनन्तजित् ॥ ३३ ॥ ८

इष्टो विशिष्टश्शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ३४ ॥ ११

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरनुष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ३५ ॥ ९

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ३६ ॥ ९

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलश्शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ३७ ॥ १०

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ३८ ॥ ९

अतुलश्शरभो भीमस्समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान्समितिञ्जयः ॥ ३९ ॥ ८

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ४० ॥ १०

379

B/F 379

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ४१ ॥ १०

व्यवसायो व्यवस्थानः संस्थानस्थानदो ध्रुवः ।
परर्धिः परमस्पष्टस्तुष्टः पुष्टश्शुभेक्षणः ॥ ४२ ॥ ११

नामानि ४००

॥ श्रीकृष्णार्पणमस्तु ॥

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३०६. युगादिकृत्—ओं युगादिकृते नमः ओं
३०७. युगावर्तः—ओं युगावर्ताय नमः ओं
३०८. नैकमायः (अ)—ओं अनैकमायाय नमः ओं
३०९. महाशनः—ओं महाशनाय नमः ओं
३१०. अदृश्यः—ओं अदृश्याय नमः ओं
३११. व्यक्तरूपः—ओं व्यक्तरूपाय नमः ओं
३१२. सहस्रजित्—ओं सहस्रजिते नमः ओं
३१३. अनन्तजित्—ओं अनन्तजिते नमः ओं
३१४. इष्टः—ओं इष्टाय नमः ओं
३१५. विशिष्टः—ओं विशिष्टाय नमः ओं
३१६. शिष्टेष्टः—ओं शिष्टेष्टाय नमः ओं
३१७. शिखण्डी—ओं शिखण्डिने नमः ओं
३१८. नहुषः—ओं नहुषाय नमः ओं
३१९. वृषा—ओं वृषाय नमः ओं

३२०. क्रोधहा—ओं क्रोधघ्ने नमः ओं

३२१. क्रोधकृत्—ओं क्रोधकृते नमः ओं

३२२. कर्ता—ओं कर्त्रे नमः ओं

३२३. विश्वबाहुः—ओं विश्वबाहवे नमः ओं

३२४. महीधरः—ओं महीधराय नमः ओं

३२५. अच्युतः—ओं अच्युताय नमः ओं

३२६. प्रथितः—ओं प्रथिताय नमः ओं

३२७. प्राणः—ओं प्राणाय नमः ओं

३२८. प्राणदः—ओं प्राणादाय नमः ओं

३२९. वासवानुजः—ओं वासवानुजाय नमः ओं

३३०. अपांनिधिः—ओं अपांनिधये नमः ओं

३३१. अधिष्ठानं—ओं अधिष्ठानाय नमः ओं

३३२. अप्रमत्तः—ओं अप्रमत्ताय नमः ओं

३३३. प्रतिष्ठितः—ओं प्रतिष्ठिताय नमः ओं

३३४. स्कन्दः—ओं स्कन्दाय नमः ओं

३३५. स्कन्दधरः—ओं स्कन्दधराय नमः ओं

३३६. धुर्यः—ओं धुर्याय नमः ओं

३३७. वरदः—ओं वरदाय नमः ओं

३३८. वायुवाहनः—ओं वायुवाहनाय नमः ओं

३३९. वासुदेवः—ओं वासुदेवाय नमः ओं

३४०. बृहद्भानुः—ओं बृहद्भानवे नमः ओं

३४१. आदिदेवः—ओं आदिदेवाय नमः ओं

३४२. पुरन्दरः—ओं पुरन्दराय नमः ओं

३४३. अशोकः—ओं अशोकाय नमः ओं

३४४. तारणः—ओं तारणाय नमः ओं

३४५. तारः—ओं ताराय नमः ओं

३४६. शूरः—ओं शूराय नमः ओं

३४७. शौरिः—ओं शौरये नमः ओं

३४८. जनेश्वरः—ओं जनेश्वराय नमः ओं

३४९. अनुकूलः—ओं अनुकूलाय नमः ओं

३५०. शतावर्तः—ओं शतावर्ताय नमः ओं

३५१. पद्मी—ओं पद्मिने नमः ओं

३५२. पद्मनिभेक्षणः—ओं पद्मनिभेक्षणाय नमः ओं

३५३. पद्मनाभः—ओं पद्मनाभाय नमः ओं

३५४. अरविन्दाक्षः:—ओं अरविन्दाक्षाय नमः ओं

३५५. पद्मगर्भः—ओं पद्मगर्भाय नमः ओं

३५६. शरीरभृत्—ओं शरीरभृते नमः ओं

३५७. महर्धिः—ओं महर्धये नमः ओं

३५८. ऋद्धः—ओं ऋद्धाय नमः ओं

३५९. वृद्धात्मा—ओं वृद्धात्मने नमः ओं

३६०. महाक्षः—ओं महाक्षाय नमः ओं

३६१. गरुडध्वजः—ओं गरुडध्वजाय नमः ओं

३६२. अतुलः—ओं अतुलाय नमः ओं

३६३. शरभः—ओं शरभाय नमः ओं

३६४. भीमः—ओं भीमाय नमः ओं

३६५. समयज्ञः—ओं समयज्ञाय नमः ओं

३६६. हविर्हरिः—ओं हविर्हरये नमः ओं

३६७. सर्वलक्षणलक्षण्यः—ओं सर्वलक्षणलक्षण्याय नमः ओं

३६८. लक्ष्मीवान्—ओं लक्ष्मीवते नमः ओं

३६९. समितिञ्जयः—ओं समितिञ्जयाय नमः ओं

३७०. विक्षरः—ओं विक्षराय नमः ओं

३७१. रोहितः—ओं रोहिताय नमः ओं

३७२. मार्गः—ओं मार्गाय नमः ओं

३७३. हेतुः—ओं हेतवे नमः ओं

३७४. दामोदरः—ओं दामोदराय नमः ओं

३७५. सहः—ओं सहाय नमः ओं

३७६. महीधरः—ओं महीधराय नमः ओं

३७७. महाभागः—ओं महाभागाय नमः ओं

३७८. वेगवान्—ओं वेगवते नमः ओं

३७९. अमिताशनः—ओं अमिताशनाय नमः ओं

३८०. उद्भवक्षोभणः—ओं उद्भवक्षोभणाय नमः ओं

३८१. देवः—ओं देवाय नमः ओं

३८२. श्रीगर्भः—ओं श्रीगर्भाय नमः ओं

३८३. परमेश्वरः—ओं परमेश्वराय नमः ओं

३८४. करणं—ओं करणाय नमः ओं

३८५. कारणं—ओं कारणाय नमः ओं

३८६. कर्ता—ओं कर्त्रे नमः ओं

३८७. विकर्ता—ओं विकर्त्रे नमः ओं

३८८. गहनः—ओं गहनाय नमः ओं

३८९. गुहः—ओं गुहाय नमः ओं

३९०. व्यवसायः—ओं व्यवसाय नमः ओं

३९१. व्यवस्थानः—ओं व्यवस्थानाय नमः ओं

३९२. संस्थानः—ओं संस्थानाय नमः ओं

३९३. स्थानदः—ओं स्थानदाय नमः ओं

३९४. ध्रुवः—ओं ध्रुवाय नमः ओं

३९५. परर्धिः—ओं परर्धये नमः ओं

३९६. परमः—ओं परमाय नमः ओं

३९७. स्पष्टः—ओं स्पष्टाय नमः ओं

३९८. तुष्टः—ओं तुष्टाय नमः ओं

३९९. पुष्टः—ओं पुष्टाय नमः ओं

४००. शुभेक्षणः—ओं शुभेक्षणाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

श्रीविष्णुशतनामस्तोत्रम्

[श्री विष्णुपुराणम्]

वासुदेवं हृषीकेशं वामनं जलशायिनम् ।
जनार्दनं हरिं कृष्णं श्रीवक्षं गरुडध्वजम् ॥ १ ॥

वाराहं पुण्डरीकाक्षं नृसिंहं नरकान्तकम् ।
अव्यक्तं शाश्वतं विष्णुमनन्तमजमव्ययम् । ॥ २ ॥

नारायणं गदाध्यक्षं गोविन्दं कीर्तिभाजनम् ।
गोवर्धनोद्धरं देवं भूधरं भुवनेश्वरम् ॥ ३ ॥

वेत्तारं यज्ञपुरुषं यज्ञेशं यज्ञवाहनम् ।
चक्रपाणिं गदापाणिं शङ्खपाणिं नरोत्तमम् ॥ ४ ॥

वैकुण्ठं दुष्टदमनं भूगर्भं पीतवाससम् ।
त्रिविक्रमं त्रिकालज्ञं त्रिमूर्तिं नन्दकेश्वरम् ॥ ५ ॥

रामं रामं हयग्रीवं भीमं रौद्रं भवोद्भवम् ।
श्रीपतिं श्रीधरं श्रीशं मङ्गलं मङ्गलायुधम् ॥ ६ ॥

दामोदरं दयोपेतं केशवं केशिसूदनम् ।
वरेण्यं वरदं विष्णुमानन्दं वासुदेवमजम् ॥ ७ ॥

हिरण्यरेतसं दीप्तं पुराणं पुरुषोत्तमम् ।
सकलं निष्कलं शुद्धं निर्गुणं गुणशाश्वतम् ॥ ८ ॥

हिरण्यतनुसङ्काशं सूर्यायुतसमप्रभम् ।
मेघश्यामं चतुर्बाहुं कुशलं कमलेक्षणम् ॥ ९ ॥

ज्योतिरूपमरूपं च स्वरूपं रूपसंस्थितम् ।
सर्वज्ञं सर्वरूपस्थं सर्वेशं सर्वतोमुखम् ॥ १० ॥

ज्ञानं कूटस्थमचलं ज्ञानदं परमं प्रभुम् ।
योगीशं योगनिष्णातं योगिसंयोगरूपिणम् ॥ ११ ॥

ईश्वरं सर्वभूतानां वन्दे भूतमयं प्रभुम् ।
इति नामशतं दिव्यं वैष्णवं खलु पापहम् ॥ १२ ॥

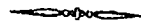
व्यासेन कथितं पूर्वं सर्वपापप्रणाशनम् ।
यः पठेत् प्रातरुत्थाय स भवेद् वैष्णवो नरः ॥ १३ ॥

सर्वपापविशुद्धात्मा विष्णुसायुज्यमाप्नुयात् ।
चान्द्रायण सहस्राणि कन्यादान शतानि च ॥ १४ ॥

गवां लक्ष सहस्राणि मुक्तिभागी भवेन्नरः ।
अश्वमेधायुतं पुण्यं फलं प्राप्नोति मानवः ॥ १५ ॥

इति श्री विष्णुपुराणे श्री विष्णुशतनामस्तोत्रम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Devotees are requested to do Parayana of this Holy Stotra also, along with Vishnu Sahasranama Stotram daily.

|| श्रीः ||

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ||

३०६. युगादिकृत्—ओं युगादिकृते नमः ओं ||

1. युगादिकृत् यागादिकाल भेदं करोति इति ||

Vishnu is called युगादिकृत् because He does the distinction between the Yugas; or He begins the Yuga to originate.

2. युगादेः कालभेदस्य कर्तृत्वात् युगादिकृत् || "युगस्याऽदिं करोति इति || सर्वे निमेषा जज्ञिरे" इत्यादि श्रुतेः ||

3. युगादेः आदिमिथुनस्य सरस्वती ब्रह्माख्यस्य कर्ता इति युगादिकृत् ||

Vishnu is called युगादिकृत् because He is the Creator of Chaturmukha Brahma and Saraswathi and from their first union only the other beings are created. This could be seen in the Shatprashnopanishad in respect of Mukhya Prana and Bharathi Devi.

स तपोऽतप्यत। स मिथुनं उत्पादयते। रयिं च प्राणं चेति। एतौ मे बहुधा प्रजाः करिष्यतः इति ||

Vishnu thought over the issue (in par with the worldly customs). Then He created Rayi who is the presiding deity of wealth and then Mukhya Prana. This twin was created. These two will create for Him many many people. Like this Vishnu concluded.

In Atharvana Upanishad, it is seen that—

ब्रह्मा देवानां प्रथमः संबभूव। विश्वस्य कर्ता भुवनस्य गोप्ता।

Chaturmukha Brahma who takes care of all the Jagat as well as Creator of them, was first created by Vishnu.

Hence Vishnu is called as 'युगादिकृत् ।'

4. Vishnu is called as 'Yugaadi-krit' because He creates the beginning of a Yuga (Aeon) and closes the same also.

न्यग्रोधशायी भगवान् पुराण-पुरुषोत्तमः ।
करोति आदिं युगस्यान्ते स 'युगादिकृत्' ईरितः ॥
युगस्य अन्तेऽपि आदिं करोति इति युगादिकृत् ॥

At the end of a Yuga, Vishnu makes the beginning of another.

॥ श्रीः ॥

२०७. युगावर्तः—ओं युगावर्ताय नमः ओं ॥

1. युगानि कृतादीन्यावर्तयति इति युगावर्तः ॥

Kritayuga and other Yugas are rotated by Him. Hence Vishnu is called 'युगावर्तः ।'

2. Vishnu as stated above, makes the Yugas (Aeons) to revolve. He also again makes them associated with their respective dharmas. He is called as 'Yugavarta'.

धर्मव्यवस्थया स्वस्य युगादि आवर्तनात् मुहुः ।
युगावर्तः समाख्यातः कालरूपधरो हरिः ॥

3. Kāla is Nitya, eternal. Even then Kāla is under the absolute control of Vishnu.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

This Kāla exists because of Vishnu and it revolves because of Him only. Vishnu is far far beyond this Kāla. Hence Vishnu is called as युगावर्तः ।

During the Avatar of Sri Krishna, He had actually demonstrated and has shown that Kāla and all the grahas, planets etc. are under His absolute control. Sri Krishna made them to rotate fast.

॥ श्रीः ॥

३०८. अनैकमायः—ओं अनैकमायाय नमः ओं ॥

1. अनेकाः मायाः शक्तयः अस्य इति अनैकमायः ॥
"इन्द्रो मायाभिः पुरुरूप ईयते" इति श्रुतेः ॥

Vishnu is called अनैकमायः because He has many, many desires. He has extra-ordinary sakthi. He has unique knowledge.

In the Sutra ओं अभिध्योपदेशाच्च ओं 1–4–25 Srimad Acharya states in his Bhashya as—

महामायेत्यविद्येति नियतिर्मोहिनीति च।
प्रकृतिर्वासनेत्येवं तव इच्छा अनन्त कथ्यते।

इति वचनात् तदभिध्या प्रकृतिशब्देन उच्यते ॥

Here it is proved that माया is equal to the desire of God. Vishnu is having many many desires for the welfare of satwic souls. So He is अनैकमायः।

2. Vishnu is called as 'अनैकमायः' because He does innumerable, inscrutable and wonderful exploits. He took avatar as a charming infant, swallowing unlimited number of worlds and lying on the leaf of a banyan tree unsupported in the waters of the vast, great ocean.

मुग्ध-शिशुरूप-अपरिमित जगन्निगरण-निरालंबन-एकोदक-वटतल शयनादि अनेक अतर्क्य आश्चर्यः 'अनैकमायः' ॥

It is stated as—

मुग्धार्भकस्य रूपेण जगन्निर्भरणादपि ।
वटैकपत्र शयनात् निरालंबजले मुहुः ।
अनन्ताश्चर्य संयुक्तो 'अनैकमायः' तु सः स्मृतः ॥

3. Swetaswathara Upanishad says—

मेघोदयः सागर संनिवृत्तिः
इन्दोर्विभागः स्फुरितानि वायोः ।
विद्युद्विभङ्गो गतिः उष्णरश्मेः
विष्णोर्विचित्राः प्रभवन्ति मायाः ॥ इति ।

the appearance of clouds,
the return of waves of the ocean,
the waking and waning of the Moon,
the blasts of wind,
the flash of lightning,
the movement of hot rayed SUN
—all these are the various wonderful acts of Vishnu as per His Desire and so He is called as 'अनैकमायः' ।

॥ श्रीः ॥

३०९. महाशनः—ओं महाशनाय नमः ओं ॥

1. महदशनं यस्येति महाशनः ।

Vishnu is called महाशनः because He consumes big food at the time of Pralaya. At the time of Pralaya all the big moveables and immoveables are consumed by Him. This is proved in the Sutra ओं अत्ता चराचरग्रहणात् ओं 1–2–9, where it is established so. Vishnu consumes all at the time of pralaya: अतृत्वं सर्वस्य । Skanda Purana authority makes it very clear as—

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितोऽल्पस्य वा न वा ॥ इति स्कान्दे ॥

Vasudeva consumes the whole lot ; but in the case of others such quality is only by a fraction, which is also negligible. Therefore Vishnu alone is **महाशनः** ।

It is said in Mahabharatha as—

यच्च किंचित् मया लोके दृष्टं स्थावरजङ्गमम् ।
तदपश्यम् अहं सर्वं तस्य कुक्षौ महात्मनः ॥

" Whatever moving and non-moving objects were seen by me in the world, I saw all of them in the Belly of that Great Bhagawan–Vishnu ". That means He consumes all **महाशनः इति** ॥

2. **महे आशा येषां तान् नयति इति महाशनः ॥**

Vishnu is called **महाशनः** because He is the regulator of those who have interest in festivals.

3. **महत्याशाऽन्नाशा यस्यासौ महाशो दूर्वासः तं प्रति नयत्यन्नमिति महाशनः ॥**

'Mahashanah' is called the sage Dhurvāsa. For him, food was given by Sri Vishnu and so He is called as '**महाशनः**' ।

4. **मदुद्देशेन यागो भवत्विति महे यज्ञविषये आशा यस्य असौ महाशः तं नयति इति=महाशनः ॥**

With great intention Yagas are done and in them desires are had by the devotees who are called **महाशः** । They are regulated and they are lead by Vishnu. So Vishnu is called '**महाशनः**' ।

॥ श्रीः ॥

३१०. अदृश्यः—ओं अदृश्याय नमः ओं ॥

1. दृश्यः न भवति इति अदृश्यः ॥

Vishnu, because by nature He is too subtle, is not visible to others easily.

2. Gita states in 2–25—

अव्यक्तोऽयं अचिन्त्योऽयं अविकार्योऽयमुच्यते ।
तस्मादेनं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अयं=श्रीहरिः अव्यक्तः is too subtle. **तस्मात्** therefore **अचिन्त्यः** He is not attainable to our minds.

Hence **विष्णुः** is **अदृश्यः** cannot be seen easily by anyone at all.

3. पुरुषप्रयत्नेन द्रष्टु अशक्यत्वात् अदृश्यः ॥

Vishnu is called **अदृश्यः** because by any amount of human efforts, it is not possible to see Him.

Srimad Acharya, in his unique Bhashya, actually takes this position for discussion in the Adhikaranam **अव्यक्ताधिकरणम्** in Bhakthi Pada 3–2–23 to 3–2–27.

परमात्मापरोक्ष्यं च तत्प्रसादादेव, न जीवशक्त्येति वक्तुं उच्यते ॥

॥ ओं तदव्यक्तमाह हि ओं ॥ ३-२-२३ ॥

Paramatma being seen as **दृश्यः**, is it due to the efforts of Jiva or due to any other factor ? The answer is certainly not due to human efforts. *It is only by the Grace of Vishnu, He becomes visible.*

The Kountaravya Sruti states—

अरूपं अक्षरं ब्रह्म **सदा अव्यक्तं** च निष्कलम् ।
यज्ज्ञात्वा मुच्यते जन्तुः आनन्दश्चाव्ययो भवेत् ॥ इति ॥

which clearly confirms that Vishnu is अव्यक्तः and He is अदृश्यः ।

Srimad Acharya also quotes Koorma Purana and Garuda Purana to strengthen the case of Vishnu as अदृश्यः under the Sutra—

॥ ओं प्रकाशवच्चावैशेष्यम् ओं ॥ ३-२-२५ ॥

Garuda Purana says—

सर्वत्र एकप्रकारोऽसौ सर्वरूपेष्वजो यतः ॥ इति च गारुडे ॥
स्थूलसूक्ष्मविशेषोऽत्र न क्वचित् परमेश्वरे ॥

In the case of Parameswara—Vishnu, there is no question of stoutness or subtlety in the swaroopa, always He is too subtle only, just like in all roopas and avatars. He is always अजः, never born like us.

Koorma Purana states—

अव्यक्तव्यक्तभावौ च न क्वचित् परमेश्वरे ।
सर्वत्र अव्यक्तरूपः अयं यत एव जनार्दनः ॥ इति ।

Similarly Janardhana is always अव्यक्तः । Hence Vishnu is called अदृश्यः ।

4. कथं नु अयं शिशुः शेते लोके नाशमुपागते ।
तपसा चिन्तयंश्चापि तं शिशुं नोपलक्षये ॥ ४ ॥

When the whole universe is met with destruction, where and how does this infant live ?

Even though I try to know this, by the power of my austerities, I am unable to understand this infant.

So Vishnu is called as 'अदृश्यः' ।

॥ श्रीः ॥

३११. व्यक्तरूपः—ओं व्यक्तरूपाय नमः ओं ॥

1. निजशक्त्या भक्तानां व्यक्तं रूपं अस्य इति व्यक्तरूपः ॥

Vishnu is called व्यक्तरूपः—that is visible to others, because of His extra-ordinary power. (अचिन्त्यशक्तिः) He makes Himself so.

The beautiful Sutra on this issue and the Bhashya by Srimad Acharya are really splendid, in reconciling the two opposite views, which are both based on authorities. (Like the Vedas).

नित्य अव्यक्तस्य कथं प्रकाशः इत्यतः उच्यते ॥

When Paramatma is always not visible, how could it be possible to have light or visibility by others to Him ?

ओं अतः अनन्तेन तथा हि लिङ्गम् ओं ॥ ३-२-२७ ॥

settles the issue. Srimad Acharya says that—

उभयत्र प्रमाणभावात् तत्प्रसादादेव प्रकाशो भवति ॥

Since there are authorities for both namely (i) that God is never visible to anyone and (ii) God is visible to devotees, the same is possible only by His Grace in the form of अचिन्त्यशक्तिः ।

युज्यते तस्य अनन्तशक्तित्वात् ॥

Narayana Adhyatma states—

नित्य अव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥ इति ।

So, by invoking the doctrine of Extra-ordinary power of the Lord, the eternal **अव्यक्तस्वभाववान् परमात्मा विष्णुः** becomes visible to the devotees. Hence He is called **व्यक्तरूपः** ।

2. Vishnu is called as 'Vyakta-Roopah'–'Manifest Form' because for the sages like Markandeya and others, He was visible.

महाजले संचरतो मार्कण्डेयस्य धीमतः ।
दृश्यो यो व्यक्तरूपत्वात् दिव्यविग्रह धारणात् ॥

By the Jnanin Markandeya, He was visible in the Pralaya waters. He is of great Handsome Roopa.

अतसी पुष्पसंकाशः श्रीवत्सकृतलक्षणः ।
साक्षात् लक्ष्म्या इव आवासः स तदा प्रतिभाति मे ॥

He, Who is like the blue lily flowers, in colour, Who is adorned by the Male—Srivatsa by name, appears to me always as the abode of Mahalakshmi.

॥ श्रीः ॥

३१२. सहस्रजित्—ओं सहस्रजिते नमः ओं ॥

1. सहस्रं असुराणां जयति इति सहस्रजित् ॥

Vishnu is called सहस्रजित् because He wins over thousands of asuras, devils and daityas.

2. सहस्र-युग-संख्यं कल्पान्तं शयानो जयति इति=सहस्रजित् ॥

Vishnu is called as 'Sahasrajit' since He conquers time lying till the end of a kalpa which comprises thousands of aeons (yugas).

3. Vishnu is called as 'Sahasrajit' because He sleeps so long till a cycle of a thousand aeons (yugas) revolves.

सहस्र संख्याकं सर्वकल्पान्तमेव हि ।
शयान एव जयति सहस्रजित् इति स्मृतः ॥

4. कामादि सहस्रं यः जयति इति 'सहस्रजित्' ॥

Vishnu is called as 'Sahasrajit' because no bad qualities like passion etc., can come near to Him.

॥ श्रीः ॥

३१३. अनन्तजित्—ओं अनन्तजिते नमः ओं ॥

1. अनन्तानि वस्तुनि जयति लभते इति=अनन्तजित् ॥

Vishnu is called अनन्तजित् because He has won infinite articles or because He has obtained infinite articles.

2. अनन्तान् जयति इति अनन्तजित् ॥

Vishnu is called अनन्तजित् because He has won infinite persons and all.

3. In Mahabharatha it is said—

अन्तःशरीरे तस्याहं वर्षाणां अधिकं शतम् ।
न हि पश्यामि तस्याहं अन्तं देवस्य कर्हिचित् ।
आसादयामि नैवान्तं तस्य राजन् ! महात्मनः इति ॥

"Oh King ! I was within His body for more than a hundred years, but I was unable to see the farthest limit of the body at any time, nor could I reach the end of the greatness of the Supreme Form."

4. Vishnu is called as 'Ananthajit' because, though He may be in the form of an infant of limited size, there is no end to the extent of His greatness at any time in any manner.

परिमित-शिशु-रूपस्यापि अस्य कश्चित् कदाचित् कथंचिदपि महिमावधि —प्रकर्षो नास्तीति 'अनन्तजित्' ।

Sloka 33 ends.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३१४. इष्टः—ओं इष्टाय नमः ओं ॥

1. यज्ञेन पूजितत्वात् इष्टः ॥

Vishnu is called इष्टः because He is adorned and worshipped by yagas and sacrifices.

2. प्रियत्वात् इष्टः ॥

Vishnu is called इष्टः because He is the Supreme and most coveted loveable Entity by us.

3. परमानन्दरूपत्वात् इष्टः ॥

Vishnu is called इष्टः because His Roopa consists of Paramananda Roopa.

4. Vishnu is called as 'Istah' since He is uniformly liked even by great persons borne by Him in His Belly like a mother (who is liked by the infant).

   एवं उदरेण धृतः मुख्यैः अपि अविशेषेण जनयित्री इव वांछितः इति 'इष्टः'।

5. In Sriman Nyaya Sudha, it is said that Devata Vandanam is of three kinds—

   त्रिविधा हि देवता वन्द्या भवति॥ (१) विशिष्ट (२) अधिकृत (३) इष्टा चेति।

   The Narayana is इष्टः is shown in the Sloka—

   नारायणं निखिलपूर्णगुणैकदेहम्।
   निर्दोषमाप्यतममप्यखिलैः सुवाक्यैः ॥

that Narayana is इष्टः is established.

6. While completing 'Shatprasnopanishad' Srimad Acharya states in the Bhashya as—

नमो नमोऽस्तु हरये प्रेष्ठप्रेष्ठतमाय ते ।
परमानन्द संदोह सांद्रानन्दवपुष्मते ॥

प्रेष्ठ-प्रेष्ठ-प्रकर्षेण इष्टः = the most coveted for Srimad Acharya is Sri Hari. Not even Moksha or anything in return. Sri Vayu is a great Ekantha Bhakta who worships Sri Hari as Sri Hari is without any iota of inferior gains, in the mind.

॥ श्रीः ॥

३१५. विशिष्टः—ओं विशिष्टाय नमः ओं ॥

1. विशेषेण शिष्टा यस्मात् इति विशिष्टः ॥

Vishnu is called **विशिष्टः** because He remains or resides with speciality in all respects.

Wherever He resides, He is always the same and the circumstances and environments cannot have any influence on Him. Hence He is **विशिष्टः** । Under Bhakti Pada, the Sutras 3–2–11 to 3–2–13 establish this prameya.

॥ ओं न स्थानतोऽपि परस्योभयलिंगं सर्वत्र हि ओं ॥

॥ ओं न भेदादिति चेन्न प्रत्येकमतद्वचनात् ओं ॥

॥ ओं अपि चैवमेके ओं ॥

Srimad Acharya states in Anuvyakhyana sloka 1082 as–

न स्थानभेदतोऽप्यस्य भेदः कश्चित् परेशितुः ।
सर्वत्र अशेषदोषोज्झ पूर्णकल्याणचिद्गुणः ॥

Always He is with all auspicious Kalyana qualities in infinity. There is no difference in Him due to the residence of Him at various places. Paramatma residing in our heart as Bimba Roopi is identical with Sri Rama, Sri Krishna and other avatars and also Sri Vishnu resting on Sesha at the Milky Ocean.

Gita states in 5–18—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

In Gita Tatparya, Srimad Acharya gives a splendid clear authority.

विषमेष्वपि जीवेषु समो विष्णुः सदैव तु ।
यत्तृणादिगतस्यापि गुणाः पूर्णाः हरेः सदा ॥ इति च ॥

2. विशेषेण प्रलये अवशिष्टः इति विशिष्टः ॥

In the case of Mahapralaya, He is the One Who resides with all extra-ordinary power. Hence Vishnu is called विशिष्टः ।

3. विशेषेण गुरुणा शिष्यान् प्रत्युपदिष्टः इति विशिष्टः ॥

Vishnu is called विशिष्टः because He as Guru has given special and extra-ordinary sastras to His disciples.

Under अनुव्याख्यानं, Srimad Acharya states in the Fourth Verse as—

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतः तदुदितं मानं अजादिभ्यः तदर्थितः ॥ ४ ॥

Vishnu is the Guru of all Gurus and He made all Sastras and made the Vedas to come out. He taught Chaturmukha Brahma and others. He is विशिष्टः ।

॥ श्रीः ॥

३१६. शिष्टेष्टः—ओं शिष्टेष्टाय नमः ओं ॥

1. शिष्टेष्टः शिष्टैरिष्टः पूजितः ॥

By the jnanins, He is being worshipped in yagas and so He is called शिष्टेष्टः ॥

2. शिष्टा प्रलयकाले अवशिष्टा रमा यस्य असौ ॥ शिष्टेष्टः ॥

In Mahapralaya, Mahalakshmi is left out and she remains in three roopas as श्री, भू, दुर्गा; being the presiding deities for water, leaf and darkness. Vishnu is very much liked by Her. Hence He is शिष्टेष्टः ॥

3. शिष्टानां इष्टः इति प्रियः इति शिष्टेष्टः ॥

For the knowledgeable great people, He is most dear to them. Hence He is called शिष्टेष्टः ॥

4. शिष्टा इष्टा प्रिया यस्येति शिष्टेष्टः ॥

He is the covetable or loveable entity by the knowledgeable devotees. Hence He is शिष्टेष्टः ॥

Gita states in 7–17—

तेषां ज्ञानी नित्ययुक्त एकभक्तिः विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थं अहं स च मम प्रियः ॥ १७ ॥

Vishnu is called शिष्टेष्टः because He has the ज्ञानिन् as His dear and near.

5. Vishnu is called as 'Sishteshtah'. He is dear to great Markendeya and other persons of great wisdom as the Supreme Goal.

मार्कण्डेयद्विजातीनां पण्डितेषु अग्रयायिनाम् ।
उत्कृष्ट पुरुषार्थत्वेन इष्टः शिष्टेष्टः उच्यते ॥

॥ श्रीः ॥

३१७. शिखण्डी—ओं शिखण्डिने नमः ओं ॥

1. शिखण्डो बर्हमस्यास्तीति शिखण्डी गोपालवेषधरः ॥

Vishnu is called शिखण्डी because He had the roopa like Gopala with pig tail.

2. शिनो विषयसुखासक्तान् खण्डयतीति शिखण्डी ॥

Vishnu is called शिखण्डी because He criticises and censures those who are interested only in worldly pleasures.

3. शिखण्डी बाल्ये कृष्णरूपेण चूडाधारी बर्हधारी वा। इति शिखण्डी ॥

In the avatar of Sri Krishna with young age, He had the feather of peacock. Hence He is called शिखण्डी ॥

4. Vishnu is called as 'Sikhandi' since He is endowed with an effulgence signifying His limitless and unassasilable Lordship.

अत्यप्रधृष्यं ऐश्वर्यं परं यत् तेजः आस्थितम् ।
तत् शिखण्डं तु यस्य अस्ति तं शिखण्डी इति आचक्षते ॥

When Lord Narasimha appeared, it is said :

आसीनं तं नरव्याघ्रं पश्यामि अमिततेजसम् ।
इति अपरिमित ऐश्वर्यं अस्य अस्तीति शिखण्डी ॥

5. शिखण्डः कलापः अस्य अस्तीति शिखण्डी गोपवेषधरः ॥

Paramatma Sri Vishnu, while He took avatar as Sri Krishna, was always with gopalakas crowd. Hence He is called as 'Sikhandi'.

॥ श्री ॥

३१८. नहुषः—ओं नहुषाय नमः ओं ॥

1. नहुषो दैत्यानां बन्धकः । (नहू बन्धन इति धातुः) ॥

Vishnu is called नहुषः because He is the person Who ties up the daityas permanently. He does not release them.

2. भूतानि नसति बध्नीते स्वमायया इति नहुषः ॥

Vishnu is called नहुषः because He ties up all creatures by bondage.

Srimad Acharya says in his विष्णुतत्वविनिर्णयः as :

बन्धको भवपाशेन भवपाशाच्च मोचकः ॥
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

Important : Vishnu is not the Creator of bondage. But bondage is totally under His control.

बन्धकर्तृत्वं न, परं तु बन्ध अधीनत्वं तस्य ॥

3. Vishnu is called 'Nahushah' because He binds the Jivas by His Maya (Desire).

जीवान् स्वमायया नित्यं नहुषो नयति इति सः ।
स्वमायया जीवान् नह्यति बध्नाति इति नहुषः ॥

॥ श्रीः ॥

३१९. वृषः—ओं वृषाय नमः ओं ॥

1. भक्तेषु वर्षणात् वृषः ॥

Vishnu is called वृषः since He pours down the needs of His devotees.

2. वर्षति कामान् इति वृषः ॥

The desires of His devotees are poured down like rain by His Grace and hence Vishnu is called as 'Vrishah'.

3. Vishnu is called as 'Vrishah' because by His Nectar-like effulgence and words, drenches him, who is fatigued by wandering in the midst of the sea of samsara and consoles him. So He is called as 'Vrishah'.

सागरस्य उदरे नित्यं वसन् अमृतरूपया ।
स्वदेहकान्त्या वाचापि सम्यगाश्वासयन् मुहुः ।
बहुशः सिंचति तु यः वृषः सः परिपठ्यते ॥

4. In Mahabharatha it is said :

वृषो हि भगवान् धर्मः स्मृतो लोकेषु भारत ।
नैघंटुकपदाख्यानैर्विद्धि मां वृषं इत्युतेति ॥ महाभारते ।

Paramatma is called 'Vrishah' because, He removes all the thorns/hurdles in the path of satwic souls.

॥ श्रीः ॥

३२०. क्रोधहा—ओं क्रोधघ्ने नमः ओं ॥

1. साधूनां क्रोधं हन्ति इति क्रोधहा ॥

Vishnu is called क्रोधहा because He destroys the prejudice of good satwic souls.

2. क्रोधस्वरूपान्दैत्यान् हन्तीति क्रोधहा ॥

Daityas are of the nature of prejudice and anger and Vishnu destroys them. Hence He is called क्रोधहा ॥

3. क्षमानिधित्वात् क्रोधं हन्ति इति क्रोधहा ॥

Vishnu is the treasure for forgiveness. Hence He destroys prejudice and anger. Hence He is called क्रोधहा ॥

4. Vishnu is called as 'Krodhahā' because it means as " one who gave up His anger".

काश्यपस्य प्रार्थनया य क्रोधं क्षत्रहानिदम् ।
हतवान् क्रोधहा प्रोक्तः षडर्णः क्रोधनाशकः ॥

At the prayers of Kashyapa, Sri Parasurama gave up His anger which brought about the destruction of the Kshatriyas twenty-one times. So He is called 'Krodhahā'.

|| श्रीः ||

३२१. क्रोधकृत्—ओं क्रोधकृते नमः ओं ||

1. असाधुषु क्रोधं करोति इति क्रोधकृत् ||

Vishnu is called 'क्रोधकृत्' because He exhibits anger against asuric/tamasic souls.

2. क्रोधं कृणोति इति क्रोधकृत् || (कृ हिंसायाम्)

In the Avatar of Lord Narasimha, anger was shown against the demon Hiranya Kasipu. Likewise in the avatar of Parasurama, anger was shown against Karthaveerya and other Kshatriyas.

3. Vishnu is called as 'Krodha-krit' because in the Avatar of Sri Parasurama, He showed His wrath against Kshatriyas.

क्रोधकृत् क्षत्रियेभ्यो यः पुरा क्रोधं करोति सः ||

|| श्रीः ||

३२२. कर्ता—ओं कर्त्रे नमः ओं ||

1. कर्ता स्वतन्त्रः ||

Vishnu is called कर्ता because He is independent.

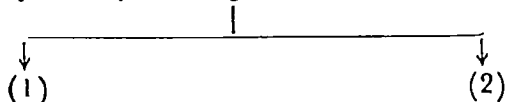
2. In द्वादशस्तोत्रम्—Srimad Acharya states in 2–5—

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिं || ५ ||

सर्वस्य जगतः स्रष्टा कर्ता ।

Vishnu is called कर्ता because He creates the entire universe.

भगवत् उत्तमत्वं दळद्वयात्मकं।

The superiority of Bhagawan Vishnu is twofold.

(1)

(a) पराधीन वैधुर्यं
Not dependent on anyone for anything.

(b) विजिताखिलत्वं
Won all without exception

(c) सर्वकर्तृत्वं
Creator of all.

(d) गुणपूर्णत्वं
With all auspicious attributes.

(2)

(a) स्ववशे सर्वप्रपञ्च स्थापनं
Within His control, the entire universe is established.

(b) अजितत्वं
Cannot be won by anyone else.

(c) केनापि अक्रियमाणत्वं
Not done by anyone else.

(d) दोषशून्यत्वं
Absence of even an iota of defect.

Hence Vishnu is कर्ता, but no कर्ता for Him.

3. Srimad Acharya in his गीतातात्पर्यः under 5–14 recites Paingi Sruti as—

हरिः स्वभावतः कर्ता सर्वमन्यत्तदीरितम् ।
अतः सा कर्तृता तस्य न कदाचित् विनश्यति ॥
इति पैङ्गिश्रुतिः ॥

Lord Hari is 'Kartha' because He alone can act independently but not others. All others are only dependent.

Hence Vishnu is called कर्ता।

4. Under the Sutra ओं कर्ता शास्त्रार्थवत्वात् ओं 2–3–33 it is proved by Srimad Acharya in his Bhashya that जीवोऽपि

कर्ता, which means Jeeva is also the doer. The Sabda 'अपि' is very relevant, which states that Jeeva is not कर्ता as Paramatma, but otherwise, which means He is the doer absolutely under His Mandate and he is not a Jada, that is all.

Further, under the Sutra ओं परात्तु तच्छ्रुतेः ओं 2-3-41 Bhashya states "सा च कर्तृत्वशक्तिः परादेव।" That power of doing belongs only to Paramatma.

5. Under गीतातात्पर्यनिर्णयः in the Verse 4-13, Srimad Acharya has quoted an authority, which is so neat, brief and to the point that कर्ता is विष्णुः only; but others have no such कर्तृत्व because they have no independency.

कर्ताऽपि भगवान् विष्णुः, अकर्ता इति च कथ्यते।
तस्य कर्ता यतो नान्यः स्वतन्त्रत्वात् परमात्मनः॥ इति।

In the Sloka, the second line runs as "तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्" which is commented by Srimad Acharya, by taking the sabda 'अपि' as—

अपि शब्दः गुणसमुच्चयार्थः।
कर्ता मे नास्ति इत्यपि विद्धि इति॥

that word 'अपि' indicates that there is no कर्ता for Lord Krishna, is explained.

6. Srimad Acharya states in Gita Bhashya under 13-21 as-

स्वदेहेन्द्रिय हेतुत्वं यज्जीवस्य स्वकर्मभिः।
आवृत्य विष्णुतत्वं तद्धेतुश्चित्प्रकृतिर्मता॥
जीवस्य सुखदुःखानां भोगशक्तिप्रदः सदा।
परमः पुरुषो विष्णुः सर्वकर्ताऽपि सन् सदा॥
विशेष कर्ता केषाञ्चिदुक्तो यद्वद्विकुण्ठयः।
उच्यते सर्वपालोऽपि विशेषेण स्वकर्मणा॥

This Pramana shows that Vishnu is the 'Kartha' for all Jeevas and He is the bestower of sakthi to the Jeeva. He is the real and ultimate protector of all.

7. Under the Sutra ओं आपः ओं 2–3–11, in the Bhashya, Srimad Acharya quotes from Bhavishyat Purana as—

कर्ता सर्वस्य वै विष्णुः एक एव न संशयः ।
इतरेषां तु सत्ताद्या यत एव तदाज्ञया ॥
इति भविष्यत्पुराणे ॥

Vishnu is the Kartha of all. There is no doubt in this. For others, the very existence, is only due to Him.

॥ श्रीः ॥

३२३. विश्वबाहुः—ओं विश्वबाहवे नमः ओं ॥

1. विश्वस्य वायोः कारणीभूत बाहू यस्य सः विश्वबाहुः ॥

Vishnu is called विश्वबाहुः because His shoulders are responsible for the birth of Mukhyaprana, Sri Vayu.

2. सोऽहं वायुं दिशां वत्सं इत्यादि श्रुतेः ॥

In Chandogya Upanishad 3–15–2 says so.

तस्य प्राची दिक् जुहुर्नाम ।
सहमाना नाम दक्षिणा,
राज्ञीनाम प्रतीची, सुभूता उदीची,
तासां वायुः वत्सः, स च एतमेवं वायुं
दिशां वत्सं वेद मा पुत्ररोदं रुदम् ॥ ३-१५-२ ॥

God's—Upper arm-right is called Juhu.
Lower arm-right is called Sahamana.
Upper arm-left is called Rajni.
Lower arm-left is called Subhuta.

Mukhyaprana is the son of these four quarters.

3. Vishnu is called विश्वबाहुः because in Viswaroopa Avatar He had arms on all sides. Gita states in 11-16—

अनेकबाहूदर वक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥१६॥
विश्वेश्वर, विश्वरूप त्वां अनेक बाहूदर वक्त्रनेत्रम् ॥

Arjuna says that he sees Lord Krishna with millions of arms, stomachs, faces, eyes and so on.

Hence Vishnu is विश्वबाहुः ।

4. Vishnu is called as 'Visvabaahuh' because He has arms for the good of the world.

विश्वस्मै यस्य बाहू सः विश्वबाहुः प्रकीर्तितः ॥

5. Vishnu is called as 'Visvabaahuh' because He has Arms with which He removes the thorns—evil-doers—for the good of the world. Hence He is Visvabaahuh.

एवं कण्ठकोद्धारेण विश्वस्मै बाहू यस्य सः विश्वबाहुः ॥

॥ श्रीः ॥

३२४. महीधरः—ओं महीधराय नमः ओं ॥

1. धरति इति धरो मह्या धरो महीधरः ॥

Vishnu is called महीधरः because He is the supporter of the Earth—the world.

गीता says in 15–13—

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
अहं गां आविश्य ओजसा भूतानि धारयामि ।

Krishna tells that He enters the Earth and by His special power and capacity supports all the creatures on the Earth.

2. **कूर्मरूपेण महीं धारयति इति महीधरः ॥**

By the Avatar of Koorma, Vishnu supported the entire world, so He is called **महीधरः**.

Srimad Acharya says in **बृहदारण्यक उपनिषत् भाष्य** as—

विभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् ।
उदके कूर्मरूपस्य वायुः पुच्छं समाश्रितः ।
वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् ।
बिभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम् ॥ इति वैभवे ।

This is a beautiful authority bringing the glory of Koormaroopi Paramatma as well as Koormaroopi Sri Vayu. On the base as the foundation for all, this Koormaroopi Paramatma Vishnu is there supporting Koormaroopi Sri Vayu who is on Him. This Koormaroopi Sri Vayu is supporting Sesha God who is on him with 1000 hoods. In those 1000 hoods, on one hood, the entire world is there like a very small particle.

3. Vishnu is called as 'Mahee-dharah' because by removing the burden of the world, He supports it. So He is Mahee-dhara.

एवं भारावतरणेन महीं धत्ते इति महीधरः ॥

Sloka 34 comes to an end.

॥ **श्रीकृष्णार्पणमस्तु** ॥

|| श्रीः ||

३२५. अच्युतः—ओं अच्युताय नमः ओं ॥

1. विकारशून्यत्वात् अच्युतः ॥

Vishnu is called अच्युतः since there is no iota of Vikara —transformation in Him.

2. अच्युतः च्युतिरहितः ॥

Vishnu is called Achyuta because He never slips away from His devotees.

3. In Gita 1-21, Arjuna states—

हृषीकेशं तदा वाक्यं इदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मे अच्युत ॥ २१ ॥

Here Arjuna calls Krishna as 'Achyuta' because it is indicative to establish that he will be slipping out from Dharma, he has slipped from Dharma and seeks His guidance, but Krishna is always steady, constant and firm in the path of dharma and so He is called अच्युतः ॥

4. Under the Sutra ओं तत्पूर्वकत्वात् वाचः ओं 2-4-5 Srimad Acharya in his Bhashya quotes as—

"नित्ययाऽनित्यया स्तौमि परमात्मानं अच्युतं इति ।"

which means Paramatma Achyuta is being praised by eternal and non-eternal words.

5. अच्युतः मनश्शुद्धि हेतुः ।
अनन्तः वाक्शुद्धि हेतुः ।
गोविन्दः देहशुद्धि हेतुः ॥

If one utters 'Achyuta' the name of Vishnu, then he will be cleaned in his mind;

If one utters 'Anantha' the name of Vishnu, then he will be cleaned of his speech ;

If one utters 'Govinda' the name of Vishnu, he will be cleaned of his body.

6. Venkatesha Stotra Seventh Mantra says—

भूतावासो गिरावासः श्रीनिवासः श्रियःपतिः ।
अच्युत अनन्त गोविन्दो विष्णुर्वेंकटनायकः ॥ ७ ॥ इति ।

7. Srimad Acharya in his **अनुव्याख्यानम्** quotes the Paingi Sruti as 264th Verse, under the Sutra **ओं अत्ता चराचर-ग्रहणात् ओं** (1-2-9) as—

ज्ञानं नित्यं, क्रिया नित्या, बलं शक्तिः परमात्मनः ।
नित्यानन्दः, अव्ययः, पूर्णो भगवान् विष्णुः अच्युतः ॥२६४॥
इति पैङ्गिश्रुतिश्चाह ॥

Here the activities of Paramatma are eternal, is to be proved; for which this glorious Sruti is quoted. The beauty is that the Sruti contains Vishnu as '**अच्युतः**' being the main, direct and easy meaning for **अच्युतः** is steady and constant. That is, what is to be established in respect of His knowledge, activities, strength, capacity etc

What a glorious Sruti cited by glorious Srimad Acharya, so appropriate containing the most appropriate sabda '**अच्युतः**'।

8. Under **जिज्ञासाधिकरणं** 1-1-1 Srimad Acharya quotes in his Bhashya from Skanda Purana as—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥

Chaturmukha Brahma and Rudra and others (great Gods) will have a lot of suffering in case Lord Achyuta were to neglect them by turning His face from them.

|| श्रीः ||

३२६. प्रथितः—ओं प्रथिताय नमः ओं ॥

1. जगत् उत्पादनादि कर्मभिः विख्यातिः प्रथितः इति प्रथितः ॥

Vishnu is called प्रथितः because He is most popular in the activities of the world's creation, protection, destruction etc., as a matter of fact. He is alone responsible for them.

2. प्रथितः प्रसिद्धः ॥

Vishnu is called प्रथितः because His popularity or fame is matchless and beyond anyone's capacity to understand, speak or write.

All words, whether made out of letters (वर्णात्मक शब्दाः) or out of sounds as it is (ध्वन्यात्मक शब्दाः) have प्रसिद्धि only in Vishnu, in a most important way. In others, it has only secondary effect. The Sutra says ओं सर्वत्र प्रसिद्धोपदेशात् ओं 1–2–1 substantiates that Vishnu has सर्वगतत्व dharma, which means all-pervasive character. Here the dharma being present in Surya is negatived and was shown to be in Vishnu, because of the sabda 'Brahma' being found there. This Brahma is applicable to Him. Then the Sutra might have been made as ओं सर्वत्र ब्रह्मोपदेशात् ओं ॥ to be proper.

Then Sri Badarayana left off 'ब्रह्म' शब्द and took 'प्रसिद्ध' here, is the question. If ब्रह्म शब्द had been used, then again, the doubt may be dragged on, to contend that it denotes Jeeva for others. To set at rest all these doubts, the word 'प्रसिद्ध' is used to show that ब्रह्म शब्द प्रसिद्धिः is only in Vishnu but not in others.

Srimad Acharya states in a fine manner—

वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः

इति तस्मिन्नेव **प्रसिद्ध** ब्रह्मशब्दोपदेशात् ॥

Hence **प्रथितः**=**प्रसिद्धिः** of applicability of all sabdas applicable in a most important manner is available only to Vishnu and consequently Vishnu is called '**प्रथितः**'।

3. **गीता** states in 15-18 as—

यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च **प्रथितः** पुरुषोत्तमः ॥ १८ ॥

Vishnu is called **पुरुषोत्तमः** because both in **अपौरुषेय** and **पौरुषेय** works, He has unique popularity and importance. Hence Vishnu is called **प्रथितः** ॥

॥ श्रीः ॥

३२७. प्राणः—ओं प्राणाय नमः ओं ॥

1. प्रकृष्टान् आ सम्यङ् नयति स्वलोकं इति प्राणः ॥

Vishnu is called **प्राणः** since He takes to His world of Vaikunta, the supreme satwic souls.

2. प्रकृष्टचेष्टावत्वात् प्राणः ॥

Vishnu is called **प्राणः** because He has supreme activities. The Sruti says—

को ह्येवान्यात् कः प्राण्यात् इति श्रुतेः ॥

Who else other than **प्राणः श्री विष्णुः** can do all these splendid activities like creation, writing of Brahmasutras, Mahabharatha etc.

3. आणा सरस्वती, तस्याः प्रकृष्टः इति प्राणः ॥

Vishnu is called प्राणः because He is far superior t[illegible]
Goddess Saraswathi.

4. Under the Sutra ओं अत एव प्राणः ओं 1-1-23 it is prove[illegible]
that प्राणः शब्दः only denotes Sri Vishnu. Srima[illegible]
Acharya states in his Bhashya—

यतो विष्णुरेव प्राणः । अत एव श्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरा[illegible]
पार्श्वे इत्यादि तल्लिङ्गादेव ॥

Vishnu alone is Prana because the attributes appli[illegible]
cable to Him are mentioned there. For example o[illegible]
both sides of Prana, Mahalakshmi and Sree Devi ar[illegible]
there receiving boons from Him. Hence Prana i[illegible]
Vishnu only.

5. Again under the Sutra ओं प्राणस्तथाऽनुगमात् ओं 1-1-2[illegible]
it is proved that प्राण is Vishnu only.

'तं देवाः प्राणयन्त', 'स एषोऽसुः स एषः प्राणः', 'प्राणऋच इत्ये[illegible]
विद्यात्', 'तदयं प्राणोऽधितिष्ठति' इत्यादि अनुगमात् तत्रा[illegible]
(अत्रापि) प्राणो विष्णुरेव ॥

Hence Vishnu is called प्राणः ।

6. In तलवकारोपनिषत् मन्त्रः २ runs thus—

श्रोत्रस्य श्रोत्रं, मनसो मनो, यद्वाचो ह वाचं स उ प्राणस्य प्राणः ॥

He who gives the power of hearing to the ear,
the power of thinking to the mind,
the power of speaking to the sense of speech,
who directs Mukhyaprana.

प्राणस्य प्राणः सः उ । सः उ means स एव ।

He is the well known supreme ruler Vishnu only.

Srimad Acharya states in his Bhashya—

यः प्राणस्य प्रणेता च चक्षुरादेश्च सर्वशः ।
सर्वोत्तमश्च सर्वत्र स विष्णुरिति धार्यताम् ॥
प्राणस्य मुख्यवायोः प्रणेता ।
स उ स एव प्रसिद्धो विष्णुरेवेत्यर्थः ॥

Hence Vishnu is **प्राणः** ।

7. **आथर्वणोपनिषत्** 4–3 which runs thus—

तदेतदक्षरं ब्रह्म स **प्राण**स्तदु वाङ्मनः ॥

Mantralaya Prabhu states: He is Akshara; He is Brahman, He is Prana, Vak and Manas.

प्राणः प्रकर्षेण जगत् प्रेरयति इति ॥

Vishnu is called **प्राणः** because He directs the world in a well and proper manner.

॥ श्रीः ॥

३२८. प्राणदः—ओं प्राणदाय नमः ओं ॥

1. **प्राणान् ददाति इति प्राणदः ॥**

Vishnu is called **प्राणदः** because He gives life to all.

2. **प्राणं सर्वजगत् चेष्टां ददाति इति प्राणः ॥**

Vishnu is called **प्राणदः** because He is responsible for all the activities in the world.

3. Vishnu in Koorma Avatar is called as 'Pranadah' because He is the bestower of strength (Pranadah) to the Gods to enable them to churn the Milky Ocean.

मरुतां बलदानाद्धि समुद्रमथने भृशम् ।
प्राणदश्च समुद्दिष्टः कूर्मरूपतया हि सः ॥

4. In Dwadasha Stotra it is said in 10–7—

मरण प्राणद पालक जगदीशाव सुभक्ति ।

करुणापूर्ण वरप्रदचरितं ज्ञापय मेते॥

Paramatma is called as **प्राणदः** here because, He is the bestower of Moksha.

प्राणः श्रेष्ठजीवनं=मोक्षः । दः=ददाति इति ।

He is the bestower of Moksha.

5. Vishnu is called as **प्राणदः** because He gave life to Mukhyaprana, even tho' he drank the deadly poison.

म्रियते अनेनेति मरणशब्दः वत्सनाभाख्ये विषे प्रयुज्यते, तादृशविषपानेपि प्राणं=जीवनं वायोः भगवान् ददौ इति तादृशोक्तिः ॥

6. **दैत्यानां प्राणं द्यति खंडयति प्रकृष्टः, अणः शब्दः तं हिरण्यगर्भाय ददाति इति वा प्राणदः प्राणः इत्यस्माद्भेदः ॥**

Vishnu takes away the Pranas of Daityas. He gives Prana to Chaturmukha Brahma and hence called as '**प्राणदः**' ।

॥ श्रीः ॥

३२९. वासवानुजः—ओं वासवानुजाय नमः ओं ॥

1. अदित्यां कश्यपात् वासवादनुजात इति वासवानुजः ॥

Vishnu is called '**वासवानुजः**' because He took avatar from the divine mother Aditi and the Maharishi supreme sage 'Kashyapa' and born as younger brother of **वासवः** that is Indra. **वासवस्य अनुजत्वेन जातत्वात् ॥**

2. वसोः अपत्यं इति वासवः इन्द्रः तस्य अनुजः वासवानुजः ॥

Indra was the son of Vasu. Hence He was called **वासवः** । Vishnu took avatar as Vamana as His younger brother, therefore He is called **वासवानुजः** ॥

3. वसूनि रत्नानि अस्य सन्ति इति वासवः=इन्द्रः तस्य अनुजः वासवानुजः ॥

Where precious diamonds and emaralds are there, that owner is called वासवः who is Indra. Vishnu took avatar as his younger brother, so He is वासवानुजः ॥

4. दैत्यानां वासं वाति नाशयति इति वासवः इन्द्रः तस्य अनुजः वासवानुजः ॥

Indra destroyed the residences and living of Daityas like Vrutrasura and others. So He is called वासवः। Paramatma took avatar as the younger brother to Indra. Hence Vishnu is called वासवानुजः ॥

5. Here in speciality the ' Vamana Roopa ' of Paramatma has to be meditated upon.

वामन वामन भामन वन्दे
सामन सीमन सामन सानो ॥

॥ श्रीः ॥

३३०. अपांनिधिः—ओं अपांनिधये नमः ओं ॥

1. आपो वै सर्वा देवता इति श्रुतेः, अपां देवानां निधिः आश्रयः ॥

Vishnu is called अपांनिधिः because He is the treasure for all Devatas. He is the support for all devatas.

2. Under ईशावास्योपनिषत्, Mantra 4 states—

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

आपः=कर्माणि—तस्मिन् अपो मातरिश्वा दधाति ॥

The deeds done by all are offered by Matarisva, Mukhyaprana at the lotus feet of God.

तस्मिन् कर्मण्यधान्मरुत् ।
मारुत्येव यतश्चेष्टा सर्वा तां हरये अर्पयेत् ॥

This is the sentence from Brahmanda Purana, quoted by Srimad Acharya in the Upanishad Bhashya.

Since all the deeds are offered to Vishnu by Mukhyaprana, He is called 'अपांनिधिः' ॥

3. Vishnu is called as 'Apaam Nidhi' because He sustained the waters of the ocean, when it was churned by the Devatas and Daityas.

अपांनिधिः मथ्यमान महार्णव विधारणात् ॥

4. Vishnu saved the Milky Ocean. He also protected all the wealth in that Milky Ocean.

॥ श्रीः ॥

३३१. अधिष्ठानम्—ओं अधिष्ठानाय नमः ओं ॥

1. मूलाधारत्वात् अधिष्ठानम् ॥

Vishnu is called 'अधिष्ठानम्' because He is the main support for all dynamic and static objects. [For all moveables and immoveables].

2. Gita states in 9–4—

मया ततमिदं सर्वं जगदव्यक्त मूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

The entire world is pervaded by ME. I am the actual support for all. मत्स्थानि सर्वभूतानि । This is what Lord Krishna teaches Arjuna.

Hence Vishnu is called अधिष्ठानम् ।

3. Kataka Upanishad 1–2–17—

एतत् आलंबनं श्रेष्ठं एनत् आलंबनं परम् ।
एतत् आलंबनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

एतत् श्रेष्ठं आलंबनं = This Vishnu Who is referred by Omkara is the best foundation/support.

एतत् परम् = This support or adhistana is supreme, not like the king etc. This support is something extra-ordinary which is responsible for the existence of the thing supported.

Whoever understands that Vishnu Who is referred to by 'Om'kara and He is called as 'अधिष्ठानम्' in the most important sense, will be greeted in Moksha by all Mukthas already there (inferior to him in status).

4. Vishnu is called as 'Adhistaanam' because He was the sole supporter for the huge Mandara Mountain when it was revolving and went down into the sea, when it was churned.

भ्राम्यमाणं मन्दराद्रिं धृतवान् यो महाजले ।
अधिष्ठानं तमेवाहुः अधिष्ठानप्रदो मनुः ॥ इति ॥

॥ श्रीः ॥

३३२. अप्रमत्तः—ओं अप्रमत्ताय नमः ओं ॥

1. प्रकर्षेण मत्तो न भवति इति अप्रमत्तः ॥

Vishnu is called अप्रमत्तः because in all activities without exception, He is without carelessness. He is always careful. This can be appreciated when the Sutra ओं आत्मकृतेः परिणामात् ओं 1–4–27 is seen. Paramatma does all with care and caution in a splendid way which no one else can repeat.

प्रकर्षेणं करोति इति "प्रकृतिः" इति योगात् च ॥

2. अनवधानरहितत्वात् अप्रमत्तः ॥

Vishnu is called as 'अप्रमत्तः' because He is in all His activities definite about all aspects.

3. Vishnu is called as 'Apramattah' because He is extremely careful and attentive in the protection of those who are in distress.

अत्यन्तावहितः त्राणे हि अप्रमत्तः प्रकीर्तितः ॥

He is extremely vigilant in the protection of His Devotees.

The Prakriti in the subtle form is Nitya means, it would be too subtle. In such too subtle Prakriti, He enters and makes it to expand and enlarge, but at the same time, He is never subjected to any modification and He stands there as the Master and Controller, does in various forms. This is very carefully and continuously done by Him which He alone can do. Because for Sukshma Prakriti the presiding deity is Mahalakshmi, the ONE superior to Her, can only do this work.

Hence He is called as 'अप्रमत्तः'।

(१) प्रकृतौ अनुप्रविश्य।
(२) तां परिणाम्य।
(३) तत्परिणामेषु स्थित्वा।
(४) आत्मनः बहुधाकरणात्।

॥ श्रीः ॥

३३३. प्रतिष्ठितः—ओं प्रतिष्ठिताय नमः ओं ॥

1. प्रतिष्ठितत्वात् स्वमहिम्नि इति प्रतिष्ठितः ॥

Vishnu is called प्रतिष्ठितः because He is always steady and constant in His glories.

2. Chandogya Upanishad states in 7–24–1 that Vishnu is always constant with His glories and fame.

यत्र नान्यत् पश्यति
नान्यत् शृणोति
नान्यत् विजानाति
स भूमा अथ यत्रान्यत्
पश्यत्यन्यत् शृणोत्यन्यद्
विजानाति तदल्पे यो वै भूमा
तदमृतमथ यदल्पं तन्मर्त्यं स
भगवः कस्मिन् प्रतिष्ठितः इति
स्वे महिम्नि वा न महिम्नेति ॥ ७-२४-१ ॥

When one knows the Supreme God called **सत्य,** one will not see anything else as independent, will not hear and understand anything else as independent. This Supreme God is designated as Bhuma i.e., Gunapurna.

When one sees, hears and understands the Supreme God, he will see, hear and understand all others i.e., Lakshmi etc.

All others and the world are dependent. These are inferior to the Supreme God. The Supreme God Who is designated as Bhuma is immortal. All others that are inferior are mortal.

3. Gita states in 16–8 as—

असत्यं अप्रतिष्ठं ते जगदाहुः अनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥
ते जगत् असत्यं, अप्रतिष्ठं आहुः ॥

The daityas say that the world is without Vishnu who is called by name **सत्य** ।

The daityas also say that the world is without Vishnu who is called by name प्रतिष्ठा ।

Hence Vishnu is called प्रतिष्ठितः ।

Bhashya states—

जगतः सत्यं प्रतिष्ठा ईश्वरश्च विष्णुः ।

4. यावन्तः जीवाः तावन्तः प्रति, बहुरूपत्वेन नियामकतया स्थितः—प्रतिष्ठितः ॥

'रूपं रूपं प्रतिरूपो बभूव' इति श्रुतेः ॥

For all and each and every Jeeva, Vishnu has one Bimba Roopa as its Master and commanding all the Jeeva's activities.

Rig Veda states clearly that for each and every roopa of Jeeva (i.e. for each Jeeva) there is one roopa of Vishnu. The Jeeva should have vision of this glorious roopa which is called अपरोक्षज्ञानम् ॥

Tho' Vishnu is the same in all roopas, the Jeeva is redeemed only by the vision of Bimba Roopa.

समोऽपि भगवान् सर्वरूपेषु

स्वबिंबदर्शनादेव एनं मोचयति ॥

so says Nyaya Vivarana of Srimad Acharya.

Sloka 35 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३३४. स्कन्दः—ओं स्कन्दाय नमः ओं ॥

1. स्कन्दनात् स्कन्दः । जगतः इति ॥

The universe comes out from Him. Hence He is called स्कन्दः ॥

2. असुरात् नाशयति इति स्कन्दः ॥

Vishnu is called स्कन्दः since He destroys the asuras.

This Prameya of the Brahmanda coming out of Him and so He being called as 'Skanda' can be seen in Atharvana Upanishad Mantra 1–7—

यथा ऊर्णनाभिः सृजते गृह्णते च ॥

3. Vishnu is called as 'Skandah', as stated above, because He dries up=destroys the wicked.

असुरादीन् शोषयति 'स्कन्दः' स्कन्दयतीति यः ॥

4. In Bhagawad Gita under the Vibhuti Adhyaya 10–24, it is said—

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसास्मि सागरः ॥

सेनानीनां=Among army Chieftans

अहं=Myself—Krishna

स्कन्दः=स्कन्दनात् स्कन्दः which means, I am exhibiting the world from ME and I dwell in Skanda, son of Lord Siva and does anugraha to that Devata.

At the time of churning the Milky Ocean, God, out of great mercy, made Skanda to lead the side of Devatas.

5. Aditya Purana 4–27, states—

स्कन्दाय शिपिविष्टाय सच्चिदानन्दरूपिणे ।
कर्मज्ञान निरूप्याय श्रुति स्मृत्यालयाय ते ॥ २७ ॥

Lord Srinivasa is the bestower of cherished objects (happiness). He is pervading the rays of the SUN. He is the embodiment of virtues like the knowledge, bliss and freedom from faults. He is inculcating the words of wisdom and the upholder of the Vedas and Smrithis.

6. स्कंदति=गच्छति मुक्तो यस्मिन् स्कन्दः ॥

Since Mukthas go towards Him, He is called as Skanda.

7. शोषयति अधर्मं स्कन्दः ॥

He makes adharmas to dry up. Hence He is Skanda.

॥ श्रीः ॥

३३५. स्कन्दधरः—ओं स्कन्दधराय नमः ओं ॥

1. स्कन्दधरः षण्मुखधरः ॥

Shanmukha is called as स्कन्दः since he was born out of the Veerya slipped from Lord Siva. Vishnu is called स्कन्दधरः because He supports Shanmukha–स्कन्दः ।

2. Gita 10–24 states—

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

Lord Krishna says, that He is present in Skanda with the name of स्कन्दः । Vishnu is called स्कन्दः because the universe comes out from Him as per His wish and desire.

3. Vishnu is called 'Skanda-dharah' as stated above because—

सः स्कन्दधर आख्यातः षडानन-विधारणात् ॥

Paramatma is called as 'Skanda' because He is the support for Subramanya having six faces.

4. Srimad Acharya in Dwadasha Stotra 5–4 states—

गोविन्द गोविन्द पुरन्दर वन्दे
स्कन्द सुनन्दन वंदितपाद ॥

Here स्कन्द means कार्तिकेयः शिवतनयः son of Lord Siva by him, the padas of Vishnu are worshipped. Vishnu as 'Skanda' stays in the son of Siva and does this work in Him. स्कन्दस्य अन्तर्यामित्वात् स्कन्दः। Vishnu is the Antharyami of Skanda, hence He is known as 'Skanda'. Further स्कन्दाः means ज्ञानिनः। Vishnu likes the Jnanins very much. "प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः।" Hence Vishnu is called as 'Skanda' because He likes the Jnanins and treats them in a special manner and bestows Moksha to them.

5. स्कन्द also means प्राप्य। स्कन्दिर गतिशोषणयोरिति व्युत्पत्तेः। Vishnu is the final destiny to be reached. The devotee should attain His Lotus Padas and that should be his aim in life. Hence Vishnu is called as 'Skanda'—that is, सा काष्ठा सा परा गतिः—He is the final abode/destiny/ resort to be reached.

6. सारस्य गरणात् स्कन्दः ॥

Since He takes the quintessence of all, He is called as 'Skanda'.

॥ श्रीः ॥

३३६. धुर्यः—ओं धुर्याय नमः ओं ॥

1. धुरं वहति इति धुर्यः ॥

Vishnu is called धुर्यः because He takes the weight off those, who always think and meditate on Him. All the weightage and responsibilities of them are taken over by Him. Hence He is धुर्यः।

2. सकलजन्मादिलक्षणां धुरं धरतीति धुर्यः ॥

Vishnu is called धुर्यः because He wears all the attributes of creation, protection etc. in Him. They are His inherent and intrinsic qualities. That is why Srimad Acharya states in his Bhashya as—

"ब्रह्मणः लक्षणं आह"—The definition of Brahman is told, now in the Second Sutra as—

॥ ओं जन्माद्यस्य यतः ओं ॥

3. Vishnu is called as 'Dhuryah' because He bears the entire Jagat.

भुवनं धृतवान् धुर्यः ॥ इति ॥

पृथिव्याः धुरं वहति धुर्यः ॥

Gita says—

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

In Paramatma, the entire Jagat of moveables and immovables are tied up like in twine the flowers are tied up.

When we see the garland of roses which is splendid and beautiful, we are unable to see the thread (सूत्र) inside which is responsible for all the roses to stand. Similarly the world created by Him with all beauties with rivers, mountains, trees, gardens, fruits, waterfalls etc., etc., are seen, but the creator is invisible. Carlyle says splendidly—

"Creation lies before us like a glorious rainbow; but the SUN that is responsible lies hidden from us and behind us."

From this name, धुर्यः one should be able to meditate on Vishnu like this and earn punya like collecting gold. Reciting such names with meanings will lead the devotee straight to Moksha only.

|| श्रीः ||

३३७. वरदः—ओं वरदाय नमः ओं ||

1. वरान् अभिमतान् ददाति इति वरदः ||

Vishnu is called वरदः since He bestows the desired objects to the satwic souls.

2. वरदः मोक्षदः ||

Vishnu is called वरदः because He gives Mukthi or Moksha to the deserving souls.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

When Sri Vayu has the capacity to grant Moksha, it goes without saying that Mahalakshmi has also such capacity.

वरदः by paramamukhya vrutti denotes Sri Vishnu.

वरदः by mukhya vrutti denotes Mahalakshmi as well as Vayu.

So this category, as found in the Aitareya Upanishad, that Mahalakshmi and Sri Vayu are also denoted by all sabdas, but of course, there is vast difference in the manner and power of denotation.

श्रीः अपि अखिलशब्दोक्ता विष्णुवत् न मुख्यतः ।
तथैव सर्वनामानि प्रवर्तन्ते च मारुते ||

3. रुद्रादि दत्त वरान् द्यति खण्डयति इति वरदः ||

Vishnu is called वरदः because He destroys or splits the boons given by Rudra and other deities.

4. In Aditya Purana, Devasharma, main disciple of Sri Vayudeva, extols Lord Srinivasa in 5-53 as under—

वरं वरद मे देहि भक्तिं त्वत्पादयोः स्मृतिम् ।
सदा मन्नाथ विज्ञानं देहीहाऽमुत्र सौख्यदम् || ५२ ||

वरदः—Oh ! Srinivasa, please bestow me with boon. Please give devotion in your lotus feet.

You are always my Master. Give special knowledge. Please restore all safety to us now.

5. In Gita Bhashya Srimad Acharya cites an authority from मोक्षधर्म under the Verse 11–36, which would help for Vishnu to be understood as (i) हृषीकेशः (ii) ईशानः (iii) वरदः and (iv) लोकभावनः ॥

सूर्यचन्द्रमसौ शश्वत् केशैः मे अंशुसंज्ञितैः ।
बोधयन् स्थापयंश्चैव जगत् उत्पद्यते पृथक् ।
बाधनात् स्थापनाच्चैव जगतो हर्षसंभवात् ।
अग्नीषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन ।
हृषीकेशोऽहमीशानो वरदो लोकभावनः ॥

The SUN and the MOON enlighten, stabilize and gladden the world by the power of My hairs known as 'rays' (amsu) functioning in their respective spheres. As the world of beings is delighted and stabilized by the activity of the Sun and the Moon, I have come to be called by various names such as—"हृषीकेशः, ईशानः, वरदः and लोकभावनः ।"

॥ श्रीः ॥

३३८. वायुवाहनः—ओं वायुवाहनाय नमः ओं ॥

1. **वायुवाहनो वायुं श्वासवायुं वहन्तीति वायुवाहा जीवाः तान् नयतीति=वायुवाहनः ॥**

Vishnu is having Vayu as His Vahana, hence He is called वायुवाहनः ॥

Vishnu leads all the Jeevas, hence also He is called वायुवाहनः ॥

2. वायुः मुख्यप्राणं वाहयति प्रेरयति इति वायुवाहनः ।

Vishnu is called 'वायुवाहनः' because He prompts and leads Mukhyaprana.

3. Vishnu is called as 'Vayuvahanah' because even when He gives darshan to the devotees of Bimba Roopa, at that time also Paramatma does not come alone. He appears with the figure as mounted on Sri Vayu. In the Sutra—ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ओं 3–3–54—

It is seen in Tattwa Prakashika as—

एतैः प्रवचनाद्युपायैः यः दर्शनार्थं यतेत तस्यार्थे तैः प्रसन्नः परमात्मा ब्रह्मधाम वायुं विशति, तस्य तत्राविर्भवतीत्यर्थः ॥

With Sri Vayu as the vehicle only, Bimba Roopi Paramatma gives darshan to the devotee.

4. In Mahabharatha Tatparya Nirnaya in 6–1 it is said—

उत्थाप्य चैनमरविंददलायताक्ष-
श्चक्रांकितेन वरदेन करांबुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं
प्रीत्या रुरोह स हसन्सह लक्ष्मणेन ॥ १ ॥

Sri Rama lifted Sri Hanuman by His Lotus-like hands which confers favours and bears the marks of Chakra. Sri Rama with eyes like the petals of Lotus, talked about His Divine mission and was praised by Sri Hanuman. *He* (Rama) along with Lakshmana, got upon his shoulders, smiling with love. Sri Rama is called as Vayu Vahana here. This is because Sri Hanuman, is Sri Vayu only.

॥ श्रीः ॥

३३९. वासुदेवः—ओं वासुदेवाय नमः ओं ॥

1. वासुदेवो वसुदेवस्य अपत्यम् ।

Vishnu is called Vasudeva because He was born (took avatar) as the son of **वसुदेवः** ॥

2. Srimad Acharya in Bhagavatha Tatparya states under 2–10–7 which runs thus—

आभासश्च निरोधश्च यतः तत्र यमीयते ।
स आश्रयः परं ब्रह्म परमात्मेति शब्यते ॥ ७ ॥

The authority quoted is **भागवत तन्त्रः** which is—

सृष्टिस्थित्यप्ययाभासा यद्बलाद्यत्र च स्थिताः ।
तद्ब्रह्म जगदाधारं **वासुदेवेति** तद्विदुः ॥ इति ॥

Vasudeva is alone responsible for the world's creation, protection, destruction etc. He is the sole support of the world. Like that learned understand properly.

3. Brahmanda Purana—**श्री वेङ्कटेशस्तोत्र** states in the first sloka as—

वेंकटेशो **वासुदेवो** प्रद्युम्नोऽमितविक्रमः ।
संकर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥

Sri Venkatesha is *Vasudeva*, He is Pradyumna. He has unlimited strength and bravery. He is called **संकर्षण**, He is Aniruddha. He is the Master of the Hills Seshadri.

4. In Gita it is said in 10–37—

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनां उशना कविः ॥ ३७ ॥

Lord Krishna says to Arjuna, that among those who are born in वृष्णि कुल, He is Vasudeva. This is **प्रत्यक्ष विभूतिः** ॥

Srimad Acharya cites in his Gita Bhashya from Moksha Dharma as—

छादयामि जगत् सर्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवः ततो ह्यहम् ॥

Lord Paramatma says that He would bring light and brightness to the whole world like the rays of SUN. He is residing in all creatures. Hence He is called **वासुदेवः** ॥

5. Again in **गीता** 7–19—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

After million births, finally a devotee obtains correct knowledge about Sri Vasudeva as **पूर्णवस्तु**—'*Res completa*'. To find out such a devotee, it would be rather very difficult. (Which means in many births we have to read, work hard and realise that Sri Vasudeva is full entity and He is alone poorna in all respects, at all times and at all places).

6. Under the Sutra **ओं सर्वत्र प्रसिद्धोपदेशात् ओं** 1–2–1 Srimad Acharya states in his Bhashya, in a glorious, marvellous and majestic manner as under—

वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः ॥
इति तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Who else other than Sri Vasudeva is fit and eligible to be denoted or called by the sabda 'Brahma' in a primary sense? He alone is eligible because He is full

with infinite auspicious attributes. In others, when the sabda 'ब्रह्म' is used then it is only done in a secondary way.

7. Again in tbe Sutra ओं अत्ता चराचरग्रहणात् ओं 1-1-9 when the question of eating or devouring all came for consideration, Srimad Acharya in the Bhashya quotes from Skanda Purana—

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कान्दे

which means, the question of creation, protection and swallowing *all* applies only to Sri Vasudeva. Nobody else can do all. In the case of others, it may be only a fraction, but that too only under His mandate.

8. In Krishnamrutha Maharnava Srimad Acharya says thro' Brahma as (Verse 33)—

बाहुभ्यां सागरं तर्तुं क इच्छेत पुमान् भुवि।
वासुदेवमनाराध्य को मोक्षं गन्तुमिच्छति ॥ ३३ ॥

If a man in the world were to take effort to cross all the seas in the world by his mere bare hands, it would be futile and impossible. It would be foolish and dangerous also.

Likewise, if a man tries to reach Moksha, without doing aradhana to Sri Vasudeva, all his efforts will be foolish and futile.

9. Again in the next Verse 34, it is stated as—

अनाराधितगोविन्दा ये नराः दुःखभागिनः।
आराध्य **वासुदेवं** स्युः नित्यानन्दैकभागिनः ॥

Kausika sage says: Those men who hitherto by not worshipping Govinda were undergoing miseries and

grief, can, from now, still worship Sri Vasudeva and attain eternal bliss in Moksha.

10. In कृष्णामृतमहार्णवः in the Verse 41 it is said—

गर्भ जन्म जरा रोग दुःख संसार बन्धनैः ।
न बाध्यते नरो नित्यं **वासुदेवं** अनुस्मरन् ॥ ४१ ॥

That person who concentrates on Lord Vasudeva always, is freed from the bondage of entering the womb, birth, old age and death.

11. Again Verse 47 says—

सा हानिः तन्महच्छिद्रं सा चांधजडमूकता ।
यन्मूहूर्तं क्षणं वाऽपि **वासुदेवो** न चिन्त्यते ॥ ४७ ॥

The life spent without contemplation of Lord Sri Vasudeva even briefly, is the one wasted. It is the one which is faulty. It is total blindness. It is the life of expressionless matter.

12. Again Verse 49 says—

यस्य संस्मरणादेव **वासुदेवस्य** चक्रिणः ।
कोटिजन्मार्जितं पापं तत्क्षणादेव नश्यति ॥ ४९ ॥

The sins accumulated in crores of births get destroyed instantly as the devotee starts chanting the names of the Lord Sri Vasudeva holding the disc.

13. हे चित्त चिंतयस्वेह **वासुदेव**महर्निशम् ।
नूनं यश्चिंतितः पुंसां हंति संसारबन्धनम् ॥ ५२ ॥

Oh ! Mind, meditate on Lord Sri Vasudeva both night and day, for that is the sure path to cut asunder the bondage of Samsara.

14. In **श्रीकृष्णामृतमहार्णवः** Verse 68 states—

क नाकपृष्ठगमनं पुनरावृत्ति लक्षणम् ।
क जयो **वासुदेवेति** मुक्तिबीजं अनुत्तमम् ॥ ६८ ॥

Where is the journey to heaven of transitory pleasures, with guarantee of a returning to birth again? Where is the incomparable chanting of the name of *Vasudeva* capable of yielding permanent bliss?

15. In Srimad Bhagavatam under the story of Nala. kubara and Manigreeva, it is stated as—

वासुदेवस्य सांनिध्यं लब्ध्वा दिव्यशरच्छते ।
वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥

By the touch of Lord Vasudeva—Sri Krishna, those two sons of Kubera were exonerated from the curse of Narada and reached their regions with added devotion towards '**वासुदेवः**' ॥

16. In Aditya Purana—3–25—Devotee Devasharma states like this, in praise of Lord Srinivasa :

गोवर्धनोद्धरं बालं **वासुदेवं** यदूत्तमम् ।
देवकीतनयं कृष्णं श्रीनिवासं भजेऽनिशम् ॥ २५ ॥

Sri Krishna : (i) is the person who lifted the mountain of Govardhana and saved cows and all Gopalakas.
(ii) is very young.
(iii) is Vasudeva.
(iv) is the Supreme in Yadu dynasty.
(v) is the son of Devaki.

That Srinivasa is always extolled by me.

17. In Aditya Purana, devotee Devasharma states in 4–18, the exact meaning of the glorious sabda 'Vasudeva'—

सर्वप्राणि हृदावासं वासुदेवं जगत् हितम् ।
शरण्याग्रं देवदेवं प्रधानपुरुषं भजे ॥ १८ ॥

Lord Venkatesha is Vasudeva, because He resides in the hearts of all creatures. He does the well-being for the entire world. He is the Deva for all the devatas and the most prominent person. I do namaskarams to Him.

Hence Vishnu is called 'Vasudeva'.

18. Under Gita 10–37 "**वृष्णीनां वासुदेवोऽस्मि**" it is told by Srimad Acharya in Bhashya as in Moksha Dharma.

छादयामि जगत् सर्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च **वासुदेवः** ततः हि अहम् ॥

In Moksha Dharma, Lord Krishna says that He is called Vasudeva because He resides in all creatures. He covers the entire world, just like the rays of the SUN pervade the entire world.

॥ श्रीः ॥

३४०. बृहद्भानुः—ओं बृहद्भानवे नमः ओं ॥

1. बृहन्तो भानवो यस्य सः बृहद्भानुः ॥

Vishnu is called 'बृहद्भानुः' because He has rays bigger than the Sun and the Moon ; and is shining with.

2. Vishnu is called as 'Brihad-Bhānuh' because of profuse lustre. In Gita under 11–12, it is stated as—

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः ॥

which means the lustre of Sri Krishna, when He showed Vishvaroopa, was like thousand Suryas at a time, in the sky.

Srimad Acharya states here that actually सहस्र does not mean literally as thousand, but it means 'infinite' (anantha).

So Vishnu is बृहद्भानुः ॥

Further, comparison is made to Surya because in our limits, Surya is the best illuminating object. Here Sri Jayatirtha Mahan has dealt with an important point in Prameya Deepika :

'अनन्तशक्तिः परमोऽनन्तवीर्यः सोऽनन्त तेजश्च ततः ततोऽपि । इति ॥
तथा हि ऋग्वेदखिलेषु ॥

In all Rigvedas and others, it is said, that Paramatma Sri Vishnu has unlimited Sakthi, and has Anantha Veerya and Anantha Tejas. Bearing on this, the sabda सहस्र has been understood as 'अनन्त'. Now Sri Jayathirtha makes a pertinent objection that when Gita says सहस्र how can it be rejected and reliance can be placed on Sruti? (the inner idea is that Sruti is inferior to Gita is an accepted truth).

कुतः श्रुत्या, गीता वाक्यस्य बाधः इति चेत्, शतं सहस्रं इति अपरिमित नामानि इति गीतावाक्यस्य सावकाशत्वेन दौर्बल्यात् ॥ श्रुतेः निरवकाशत्वेन प्राबल्यात् ॥ इतश्च श्रुतेः प्राबल्यं इत्याह महातात्पर्यंचेति ॥

Gita has given room for dual meaning ; whereas the Sruti is not capable of any such thing, hence it is conclusive and so it is stronger than Gita here because it brings the main purport of the Agamas.

॥ श्रीः ॥

३४१. आदिदेवः—ओं आदिदेवाय नमः ओं ॥

1. आदिदेवः कारणीभूतदेवः ॥

   Vishnu is called आदिदेवः because He is the first efficient cause for all and everything. This explains the meaning of the Sutra.

॥ ओं जन्माद्यस्य यतः ओं ॥ १-१-२ ॥

Vishnu is the sole independent cause—Nimitta Karana for all the created entities. Hence He is called as 'Aadi-Devata'.

2. आदौ दीव्यति इति आदिदेवः ॥

3. Gita states in 11–38 as—

   त्वं आदिदेवः पुरुषः पुराण-
   स्त्वमस्य विश्वस्य परं निधानम् ।
   वेत्तासि वेद्यं च परं च धाम
   त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

Arjuna praises Lord Krishna as 'आदिदेवः' that means, first God, in all respects, in all cases of merits.

4. Vishnu is called as Aadi-Devah because He sports with the worlds that are inferior to Him, is described by the name 'Aadi-Devah'.

   यत् अवर विभूत्या क्रीडति तदाह 'आदिदेवः' इति ॥

5. But a doubt may arise in respect of intermediate causes when some others are mentioned as the cause. In such a case, Vishnu is the cause for all, may not be wholly correct. Then calling Him as Aadi-Deva may become restricted. But in the Sutra 1-4-15—

॥ ओं कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ओं ॥
it is shown that even such intermediatory cause, is only Vishnu.

अवान्तरकारणत्वेनापि स एव उच्यते। आकाशादिषु अवान्तर-कारणत्वेन स एव स्थितः आत्मनः आकाशः संभूतः। आकाशात् वायुः।

In such a case Aakasa becomes the cause Vayu. Then this Aakasa also denotes Vishnu only and so Vishnu is 'आदिदेवः'—efficient cause for all is retained.

॥ श्रीः ॥

३४२. पुरन्दरः—ओं पुरन्दराय नमः ओं ॥

1. जीवादिभिः सहोत्कामान् शरीरं विनाशयति इति वा पुरन्दरः॥

Vishnu is called पुरन्दरः because He goes along with Jeevas and then destroys the bodies of Jeevas.

2. पुरं दारयति इति पुरन्दरः॥

Vishnu is called पुरन्दरः because He thrashes and splits the cities of asuras.

3. पुरन्दर इति ख्यातः असुराणां पुरदारणात् ॥

Vishnu is called as 'Purandara' because He destroyed the cities of the asuras.

4. This Purandara is applicable to Sri Vayu also in a lesser sense. As Sri Hanuman, he destroyed the Lanka city of the asura Ravana. So Sri Hanuman is also called as पुरन्दरः।

Tatparya Nirnaya says—7-44.

ममर्ष सर्वचेष्टितं स राक्षसां निरामयः।
बलोद्धतश्च कौतुकात् प्रदग्धुमेव तां पुरीम् ॥ ४४ ॥

Sri Hanuman, by the fire at his tail, almost burnt the city of Lanka and so he is also पुरन्दरः in a lesser sense than applicable to Sri Vishnu.

5. In Dwadasha Stotra, Srimad Acharya states in 5-4—

गोविन्द गोविन्द 'पुरन्दर' वन्दे ।

पुरं=लिंगदेहं दारयति खंडयतीति=पुरन्दरः ॥

Vishnu is called as 'Purandara' because He dismantles the 'Linga deha' of the Jeevas which are anadi. मोक्षप्रदमूर्तं इत्यर्थः । That means, He bestows 'Moksha' is the crux of this splendid name of Sri Vishnu.

Sloka 36 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३४३. अशोकः—ओं अशोकाय नमः ओं ॥

1. न विद्यते शोकः यस्य सः अशोकः ॥

Vishnu is called अशोकः because He has no grief or unhappiness.

He is आनन्दमयः, so He has no grief at all—

(i) grief (ii) illusion (iii) old age (iv) death (v) hunger and (vi) thirst.

शोक मोहौ जरामृत्युः क्षुत् पिपासे षडूर्मयः ।
1 2 3 4 5 6

are the six bad waves. Hari does not have any one at any time/place. Hence is अशोकः ।

There is absolutely no duhkha or soka (misery or grief or sadness) at all for Vishnu either in the Moola Roopa, or during Avathara at any place, at any time or any reason. He is always without grief or unhappiness. At

times, He exhibits in Avatharas so, just on par with the worldly customs. But the evil souls understand Him with grief and they fall in the eternal hells due to such sins.

Srimad Acharya in Tatparya Nirnaya beautifully summarises this in I–38 and I–39—

अज्ञत्वं पारवश्यं वा वेधभेदादिकं तथा ।
तथा प्राकृतदेहत्वं देहत्यागादिकं तथा ।
अनीशत्वं च दुःखित्वं साम्यमन्यैश्च हीनताम् ।
प्रदर्शयति मोहाय दैत्यादीनां हरिः स्वयम् ।

Hence Sri Hari is अशोक in the strict sense always.

That is why Srimad Acharya states in Bhagavatha Tatparya Nirnaya, that when Sri Vedavyasa exhibited anxiety and unhappiness at the separation of Sukacharya, it was stated—

कातर्यं दर्शयामास वियोगे लौकिकं हरिः ॥

and as a matter of fact, there is no iota of शोक to Him.

2. Vishnu is called as 'Asokah' because He is the principal dispeller of all sorrows.

आध्यात्मिकानां शोक-मोह-अशनायादीनां विरोधी=अशोकः ॥

He is the remover of sorrow, delusion, hunger and other bodily troubles of all beings—the troubles which go by the name of 'Aadhyaatmika. So He is Ashoka.

॥ श्रीः ॥

३४४. तारणः—ओं तारणाय नमः ओं ॥

1. तारयति इति तारणः ।

Vishnu is called तारणः because He makes us to cross over the ocean of Samsara.

2. तारेण प्रच्छावेन णः सुखं यस्मात् सः इति तारणः ॥

By Him, happiness is obtained and so He is called 'Tārana'.

3. तरणेऽयं तारणः सूर्यमण्डलान्तर्गतत्वात् सूर्यवंशोद्भवत्वात् ॥

Vishnu is called as 'Tāranah' because He took avatar in Surya Vamsha. So also, He remains in the Surya Mandala.

4. He (Vishnu) rescues all from the fears of enemies, thieves, diseases and other such things which are known as 'Ādhibhautika'.

आधिभौतिकेभ्यश्च वैरि–चोरु–व्याध्यादि–भयेभ्यः तारयति इति तारणः।

॥ श्रीः ॥

३४५. तारः—ओं ताराय नमः ओं ॥

1. तारः तारकः ॥

Vishnu is called तारः because He is the person who lifts from the ocean of Samsara.

2. Kataka Upanishad states in 1–3–2—

यस्सेतुः ईजानानां अक्षरं ब्रह्म यत्परम्।
अभयं तितीर्षतां पारं नाचिकेतं शकेमसि ॥ २ ॥

That Vishnu Who has two roopas as 'Ātma' and 'Antaratma' is the shelter for those devotees who do yagas for pleasing Him. यत् तितीर्षतां अभयं पारं—That Vishnu is the shore for those who wish to cross over the sea of samsara. He is called as 'तारः'।

3. Vishnu is called as 'Tārah' because by His very presence, He saves all from all fears of Samsara.

तारः संसारभयतो नित्यं तारयतीति सः ॥

4. **Vishnu makes all cross over the great fears of the sea of Samsara, comprising conception, birth, old age and death.**

Therefore He is called as 'Tārah'.

गर्भ जन्म जरा मरण संसारसागर महाभयात् तारयतीति । तस्मात् उच्यते तारः ॥ इति ॥

5. **तारः प्रणव प्रतिपाद्यः ॥**

Vishnu is called as 'Tārah' because He is mainly denoted by Pranava Mantra—Omkara. Srimad Acharya states in Anuvyakhyana under the Sutra **ओं अथातो ब्रह्मजिज्ञासा ओं** 1–1–1 as (in the eighth sloka).

तत्र ताराथमूलत्वं सर्वशास्त्रस्य चेष्यते ॥

In the Sutra, the sabdas 'Om' and 'Atha' are told in order and they form part of the Sutra and they also indicate Mangala also. Further this 'Om' (**तारः**) is the name of Sri Vishnu.

Gita states 17–2–3—

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥
परस्य ब्रह्मणः हि एतानि नामानि ॥

and hence **तारः** (that is Omkara) is the name of Sri Vishnu.

6. **ओमित्याक्रीयते यस्मात् ओंकारो भगवान् हरिः ॥ इति ॥**

(Gita Bhashya)

॥ श्रीः ॥

३४६. शूरः—ओं शूराय नमः ओं ॥

1. विक्रमत्वात् शूरः ॥

Vishnu is called शूरः because He has large bravery and strength.

2. Vishnu is called as 'Shoorah'—the valiant, because He is capable of attaining victory.

विजिगीषुतया जैत्रः=समर्थः शूरः उच्यते ॥

3. शूरवंशे जातत्वात् शूरः ॥

Sri Krishna was born (took avatar) in the family of 'Shoora Raja' (father of Vasudeva).

4. शुवति सङ्ग्रामं इति ॥

He wins always in the battle and so Vishnu is called as 'Shoora'.

5. शूयते असौ भयार्तैः इति=शूरः ॥

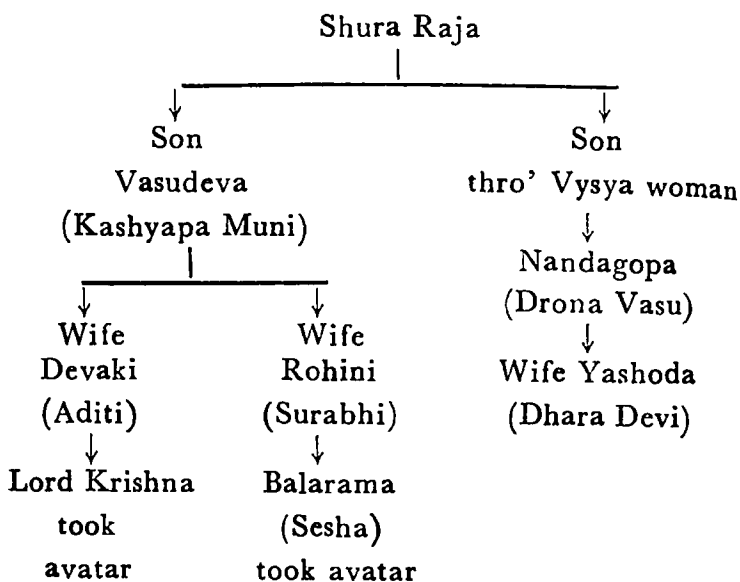
Vishnu is called 'Shoora' since He rescues from the fears attacking the satwic souls.

॥ श्रीः ॥

३४७. शौरिः—ओं शौरये नमः ओं ॥

1. शूरस्य गोत्रापात्यं शौरिः ॥

Vishnu is called शौरि because He was born (took avatar) as the grandson of the Yadava 'Shura'.

Because Sri Vasudeva, Who married Devaki is the Son of Shura Raja. In that Vasudeva, Sri Krishna took avatar as the Son.

Srimad Acharya states in Tatparya Nirnaya 11-225-

शूरात् स जातो बहूगोधनाढ्यो
भूमौ यमाहुः वसुदेव इत्यपि ।
तस्यैव भार्या त्वदितिश्च देवकी
बभूव चान्यासुरभिश्च रोहिणी ॥

॥ श्रीः ॥

३४८. जनेश्वरः—ओं जनेश्वराय नमः ओं ॥

1. जनानां ईश्वरः जनेश्वरः ।

Vishnu is the Head and Master of people. Hence He is called जनेश्वरः ।

2. Vishnu is called as 'Janeswarah' because He has a great flood of over-flowing Lordship which sub-merges all and shines brilliantly. So He is Janeswara.

प्लवनोज्ज्वलनैश्वर्य महौघः स्यात् जनेश्वरः ॥

3. Bhagawad Gita states in 18-61—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारुढानि मायया ॥

In all the hearts of all persons that Eswara stands, as the Master.

Hence He is called as 'Janeswarah'.

4. Brahma Vaivarta quoted by Srimad Acharya under Gita 4-6 in Bhashya states—

ईशेभ्यः ब्रह्मरुद्र श्रीशेषादिभ्यः यतो भवान् ।

वरः अथ ईश्वरः ईश्वराख्या ते मुख्याः नान्यस्य कस्यचित् ॥

Vishnu is called Eswara because He is the Master and He is the best of all masters like Chaturmukha Brahma, Rudra and others. He is the Master of them all.

So He being the Master of people goes automatically. Hence He is called as 'Janeswarah'.

॥ श्रीः ॥

३४९. अनुकूलः—ओं अनुकूलाय नमः ओं ॥

1. सुजनहितकारित्वात् अनुकूलः ॥

Vishnu is called 'अनुकूलः' because He does activities for the good and welfare of good souls.

2. गङ्गादिकूलमनुसृत्य विद्यमानः अनुकूलः ॥

Vishnu is called अनुकूलः, because He is present on the banks of holy rivers like Ganges.

जलाशयं समारभ्य यावद्धस्तचतुष्टयम् ।

तावन्नारायणक्षेत्रं तत्र सन्निहितो हरिः ॥ इति स्मृतेः ।

From the water storage for four yards, the place is called Kshetra for Sri Narayana. There Hari will be present well. It is to be noted that—

(i) Guha, the devotee met and had the grace of Sri Rama on the shore of Ganges.

(ii) Hanuman, the first and Ekantha devotee met and had the special grace of Sri Rama on the shore of Pampa.

(iii) Devotee Vibheeshana, met Sri Rama and had His Grace on the shores of ocean.

3. Vishnu is called as 'Anukoolah' because He is suave towards His devotees. भक्तभव्यो अनुकूलः ।

4. Vishnu is called as 'Anukoola' because He remains within the boundaries laid down by Him. So He remains always within the parameters of Apaurusheya Vedas. Admittedly His capacity and attributes are far far above the Vedas, but yet He draws the line by Himself and exhibits His activities as found in the Vedas and He is called as अनुकूलः because He is concerned in retaining the authoritativeness for the Vedas.

स्वभावतो महत्त्वेऽपि मद्विस्मय वर्जनात् ।

भक्तक - प्रवणो नित्यम् अनुकूलः ॥ इति स्मृतः ॥

By nature His superiority is very vast and infinite, which none including Mahalakshmi can fully visualise. But yet He performs activities within the limits found in the Vedas and He has absolutely no haughtiness or conceit in Him even by an iota of measure.

|| श्रीः ||

३५०. शतावर्तः—ओं शतावर्ताय नमः ओं ॥

1. शतं अमृतपानयोग्यदेवगणम् । आ समन्तात् तत्वदेवतादिरूपेण प्रवर्तयति इति शतावर्तः ॥

Vishnu is called शतावर्तः because He is capable of revolving the 100 Devatas who are eligible to drink Soma.

Under the Sutra ओं विभागश्शतवत् ओं 3–4–11 Srimad Acharya states in his Bhashya as—

नवकोट्यो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्माणी द्वेशताधिके ॥

Those eligible Devatas are—

1.	Chaturmukha Brahma }	1
2.	Sri Vayu }	
3.	Maruts	49
4.	Ashwini Devatas	2
5.	Vasus	8
6.	Adityas	12
7.	Rudras	11
8.	Pitrus	3
9.	Brihaspathi	1
10.	Swarga and Bhumi presiding deities	2
11.	1000 Ribhus	1
12.	Vishwedevatas	10
		100

2. शतं आवर्ताः तदुपलक्षित जलव्यापारा यस्मात् इति=शतावर्तः ॥

By the sabda 'Āavartha'—whrilpool the over-flowing riches of the Lord are signified. The riches, tho' they are unlimited and infinite, are kept within bounds without over-flowing by His easy accessibility.

ऐश्वर्यजृंभिताभिख्या आवर्ता यस्य नित्यशः ।
शतं सन्ति शतावर्तः वस्वर्णो भुक्तिमुक्तिदः ॥

3. **संसारिशतं आवर्तयति इति शतावर्तः ॥**

Vishnu is called 'Shathavarthah' because He makes the Jeevas to roll off in hundreds of births and deaths, in samsara.

4. **नाडीशते वर्तते इति शतावर्तः ॥**

Vishnu remains in the hundreds of Nadis of the Jeeva, so He is called as 'Shathavartah'. There are about 72,000 nerves in the body in different colours, 36,000 on the right and equal number on the left. Paramatma remains in all of them and protects the Jeevas. Sri Vayu also takes so much roopas to serve and to do seva to the Lord Vishnu.

॥ श्रीः ॥

३५१. पद्मी—ओं पद्मिने नमः ओं ॥

1. **पद्मं हस्ते अस्ति इति पद्मी ॥**

Vishnu is called **पद्मी** because in His hand, lotus flower is there.

In Dwadasa Stotra (I—6) Srimad Acharya states—

शंखचक्रगदापद्मधराश्चित्या हरेः भुजाः ।

Paramatma is holding 'Panjajanya' Conch, 'Sudarshana' Chakra, 'Kaundudi' Gada and 'Kamalapushpa' in His hands. Devotees should do dhyana of these.

This sight was seen by the great devotee Kashyapa—as Vasudeva when Sri Krishna took avatar in the cell.

तमद्भुतं बालकं अंबुजेक्षणं चतुर्भुजं शंखगदाद्युदायुधं इति ॥

In the second skanda also it is found—

केचित्स्वदेहांतर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तं ।

चतुर्भुजं कंजरथांगशंखगदाधरं, धारणया स्मरंति ॥ इति ।

Hence this Roopa of Sri Vishnu should always be meditated upon.

2. पद्मो ब्रह्मा अस्ति इति पद्मी (पुत्रत्वेन) ॥

Vishnu is called **पद्मी** because Chaturmuka Brahma is in His Navel.

ब्रह्मा पद्मो समुद्दिष्टः पद्मा श्रीरपि च उच्यते ॥

इति अभिधानात् ॥

3. सोऽस्य सर्गद्वारत्वेन अस्तीति पद्मी ॥

Vishnu is called **पद्मी** because He is on the threshold of creation etc.

4. Vishnu is called as 'Padmee' because He has a lotus with Him for sport to do Anugraha to that flower and its presiding deity.

गुणतः वासुदेवत्वम् उक्तं रूपादिरुच्यते ।

लीला-पद्मधरो नित्यं 'पद्मी' इति परिकीर्त्यते ॥

॥ श्रीः ॥

३५२. पद्मनिभेक्षणः—ओं पद्मनिभेक्षणाय नमः ओं॥

1. पद्मनिभे ईक्षणे यस्य सः पद्मनिभेक्षणः ॥

Vishnu is called **पद्मनिभेक्षणः** because His eyes are lotuses.

2. पद्मनिभं (तद्वत्) विकसितं ईक्षणं ज्ञानं अस्येति पद्मनिभेक्षणः ॥

Vishnu is called पद्मनिभेक्षणः because He has eyes with broad and spruttings out, like lotus flowers and His knowledge is so broad and vast in nature well spread out.

3. पद्मानि सुहृत्वेन अस्य सन्तीति पद्म सूर्यः ॥

Surya, the SUN is called पद्मः.

नितरां भा यस्य सः निभः चन्द्रः ।

The moon is called निभः because he gives great brightness.

तौ ईक्षणे यस्य इति पद्मनिभेक्षणः ॥

Vishnu is called पद्मनिभेक्षणः because He is responsible for their eyes' vision for both the Sun and the Moon. Both are residing in the eyes of the Lord.

The Smriti states भास्वच्चन्द्रमसौ मदीयनयनः इति ।

4. Vishnu is called as 'Padmanibhekshanah'. He is of lotus-like glancess. He has glances which dispel the afflictions of His devotees and which are like pure and gently moving lotuses.

स्वच्छाम्बु-जात सदृशम् ईक्षणं श्रमहारि च ।

यस्यास्ति भक्तरक्षायां स स्यात् पद्मनिभेक्षणः ॥ इति ।

Sloka 37 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

३५३. पद्मनाभः—ओं पद्मनाभाय नमः ओं ॥

1. **पद्मस्य नाभौ कर्णिकायां स्थितः पद्मनाभः ॥**

Vishnu is called **पद्मनाभः** because He has lotus flowers in His navel, in His ears.

2. **पद्यन्ते इति पद्मानि वेदप्रतिपाद्यानि । तेषु श्रेष्ठः इति पद्मनाभः ॥**

पद्मानि means those who are told or spoken in the Vedas. In them **विष्णुः** is the most important one. Hence Vishnu is called **पद्मनाभः** ॥

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
तदन्ये तु तात्पर्यं स्यात् अवान्तरं ॥ इति महावाराहे ॥

is the Smriti cited by Srimad Acharya in **विष्णुतत्वविनिर्णयः** ॥

3. **पद्मानि नयति इति पद्मनः सूर्यः । तस्याभेवाभा यस्य सः पद्मनाभः ॥**

The SUN is called **पद्मनः** because he makes the lotus flowers to sprut out. Vishnu is having brightness and light like the SUN. So He is called **पद्मनाभः** ॥

4. In **कृष्ण द्वादशनामस्तोत्रम्**, the twelve names of Lord Sri Krishna, which one should recite every day endlessly are given below—

प्रथमं तु **हरिं** वन्दे द्वितीयं **केशवं** तथा ।
तृतीयं **पद्मनाभं** तु चतुर्थं **वामनं** तथा ॥
पंचमं **वेदगर्भं** च षष्ठं तु **मधुसूदनम्** ।
सप्तमं **वासुदेवं** च **वाराहं** चाष्टमं तथा ॥
नवमं **पुण्डरीकाक्षं** दशमं तु **जनार्दनम्** ।
कृष्णमेकादशं प्रोक्तं **द्वादशं श्रीधरं** तथा ॥

Padmanabha is one of the greatest names in कृष्णद्वादश-नामानि ॥

5. Vishnu is called as 'Padmanabha' because He has the Navel like a lotus flower.

नाभिश्च पद्मनिभः अस्य इति=पद्मनाभः ॥

6. In Aditya Purana 1-45 states—

श्रीपद्मनाभ पद्मेश पद्मजेशेन्द्रवन्दित ।
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृत् ॥

Oh! Ruler of Mahalakshmi, saluted by Chaturmukha Brahma, Lord Rudra and Devendra, adorned with the Vanamala garland dangling down to the feet, with broad lotus eyes and lotus in your Navel, You hold in Your four hands Conch, Disc, Lotus and Abhaya Mudra.

॥ श्रीः ॥

३५४. अरविन्दाक्षः—ओं अरविन्दाक्षाय नमः ओं ॥

1. अरविन्दसमानाक्षत्वात् अरविन्दाक्षः ॥

Vishnu is called अरविन्दाक्षः because His eyes are like lotus flowers.

2. अरा विन्दतीत्यरविन्दं, तदिवाक्षिणी यस्य सः अरविन्दाक्षः ॥

That means He sees things as they are. His sight is always pure and without any fault. His jnanam is नियमेन यथार्थं, as a principle and established rule. His sight is always correct and true. There is absolutely no iota or trace of blemish in His seeing.

3. रविन्दं अन्धकारः, तत् न भवति इति अरविन्दः=प्रकाशः, ज्ञानमिति यावत् । तदात्मकान्यक्षीणि यस्य इति अरविन्दाक्षः ॥

Which means there is no darkness in His seeing. He has no illusion or doubts and His knowledge is always pure and true यथार्थ only. While proving the सत्यत्व of the Jagat, Srimad Acharya states—

न च मायाविना माया दृश्यते, विश्वं ईश्वरः सदा पश्यति (तेन जगत् न माया इति)

The Magician does not see the articles created by him. His seeing is false, whereas Sri Hari sees all the things created as they are. His seeing has no drawbacks at all. Hence the Jagat is Satya.

(अन्धकार, तम, रविन्द are all equal terms denoting darkness, ignorance).

|| श्रीः ||

३५५. पद्मगर्भः—ओं पद्मगर्भाय नमः ओं ॥

1. पद्मं गर्भे यस्य सः पद्मगर्भः॥

Vishnu is called पद्मगर्भः because in His navel lotus flower is there.

2. जगत्कारणं पद्मं प्रलये सूक्ष्मतया गर्भे यस्य सः पद्मगर्भः ॥

Vishnu is called पद्मगर्भः because He has lotus in His navel which is responsible for the creation of Chaturmukha Brahma. In Pralaya, he is in the navel in subtle way. Later, after his creation by Vishnu, Chaturmukha Brahma creates the world as per His command.

3. चतुर्मुखोत्पत्यर्थं गर्भवत् पद्मान्तर्हितत्वात् पद्मगर्भः ॥

Vishnu is called पद्मगर्भः because His navel was the birth-place—womb for the birth of Chaturmukha Brahma.

4. पद्मस्थस्य हरेः तत्र ब्रह्माऽजनि चतुर्मुखः इति पाद्मे ॥

The Padma Purana states that Chaturmukha Brahma was born out of the Navel of Sri Hari.

5. Vishnu is called पद्मगर्भः because He is seated in the lotus of the heart. In the Sutra—

॥ ओं दहर उत्तरेभ्यः ओं ॥ १-३-१४ ॥

it is settled that the Person present in the small lotus of the heart is only Vishnu. But not others, because the attributes, like—

(i) अपहतपाप्मत्वं (Sinlessness)
(ii) विजरत्वं (Absence of old age)
(iii) विमृत्युत्वं (Absence of death)
(iv) विशोकत्वं (Absence of grief)
(v) विजिघत्सत्वं (Attainment of Him by all in the sleep)
(vi) अपिपासः (Absence of thirst and hunger)
(vii) सत्यकामः
(viii) सत्यसङ्कल्पः
(are all available only in Vishnu. It is not applicable to Sky or Jeeva but only to Sri Vishnu.

Hence Vishnu is पद्मगर्भः ॥

॥ श्रीः ॥

३५६. शरीरभृत्—ओं शरीरभृते नमः ओं ॥

1. शीर्यते नित्यमेवेति स्मृतेः, शरीरं जगत् तत् बिभर्ति इति शरीरभृत् ॥

Vishnu is called 'शरीरभृत्' because He supports the world.

2. शरी अमोघशरी ईरः प्रेरको भृत् धारकश्चेति शरीरभृत् इति वदन्ति ॥

क्षेत्री or क्षेत्रज्ञः is called शरीरभृत् because the twenty-five Tattwas headed by Prakriti is called 'शर्' and because it is commanded by Vishnu they are called 'ईरम्'।

Gita states in 13–2—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतत् यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ २ ॥

3. In every Kalpa, at the time of pralaya, the world gets destroyed and रमते च परो ह्यस्मिन्—Vishnu remaining in that, plays and enjoys the same. Hence Vishnu is called शरीरभृत् ॥

4. Vishnu is called शरीरभृत् because He takes many bodies and wears them (takes Avatars)—
   (i) for the massacre of the evil-minded.
   (ii) to save the satwic souls.
   (iii) to establish dharmas etc.

   Hence Vishnu is called as शरीरभृत् ॥

5. Vishnu is called as 'Shareerabhrut' since He protects the bodies of His Devotees, as His own body. Such is the affection for Him towards His Devotees.

   ईदृशेन शुभाश्रयेण स्वशरीरभूतं उपासकं पुष्णाति इति 'शरीरभृत्'
   रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत् ॥ इति ।

॥ श्रीः ॥

३५७. महर्धिः—ओं महर्द्धये नमः ओं ॥

1. महती ऋद्धिः यस्य इति=महर्धिः ॥

Vishnu is called महर्धिः because He has always great treasure which never decreases.

2. महैश्वर्यज्ञात् उत्सर्वः ऋद्धिः यस्य इति=महर्धिः ॥

3. महे बलिकृतयज्ञोत्सवे त्रिविक्रमरूपेण अभिवृद्धिः यस्य इति महर्धिः ॥

Vishnu is called महर्धिः because in the Yaga performed by Balichakravarthi, He took great Roopa as 'Trivikrama' whereby He measured the entire universe by His lotus step.

It is very pertinent to note that for Sri Vamana there is no need to take a big roopa as Trivikrama and measure all the regions. He can do very well as Vamana Himself in that roopa. Even three steps are not needed at all. One step will do and even for that one step there is no sufficient place for Him. So He contracted His sakthi and did so. Then why He took the huge roopa of Trivikrama? This is because Prahlada Maharaj, a great devotee of that family and who was the grandfather of Bali, had the fortune to see that Vishwa Roopa as Trivikrama. Balichakravarthi by nature was a good person who also had such fortune. (It is only Bali Asura with the same name sitting in him was a demon.)

Similarly when Sri Rama took many many roopas to fight with Khara and Dushana and his army, Lakshmana, the dear devotee, had the fortune to have darshan of that महर्धिः ॥

Likewise, the noble King Satyavrata was able to have darshan of the Matsya Fish growing from a size which was held in his Kamandalu to the size of the sea. महर्धिः was very vast and it is a tremendous beauty.

4. Vishnu is called as 'Maharddhih' that is of immense riches which have no boundaries.

निस्सीम विभूतिः=महर्धिः ॥

॥ श्रीः ॥

३५८. ऋद्धः—ओं ऋद्धाय नमः ओं ॥

1. ऋद्धो ज्ञानानन्दादि गुणैः अभिवृद्धः ॥

Vishnu is called ऋद्धः because He is full of infinite auspicious attributes and qualities.

As a matter of fact, the First Adhyaya called 'Samanvayadhyaya' consisting of 135 aphorisms, establishes that only Sri Hari is having vast and infinite auspicious qualities. As a matter of fact, the Second Sutra, which gives definition of Sri Hari, establishes 'Anantha Kalyana Guna Paripoornatva' of Vishnu.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगत् जन्मादि कर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ॥

2. परिपूर्णत्वात् ऋद्धः ॥

Vishnu is called ऋद्धः because He is complete and full with all qualities and attributes.

3. Vishnu is called as 'Riddah' that is, prosperous. He will see His devotees are prosperous, is His quality.

तत्समृद्धया यः समृद्धः ऋद्धः उच्यते ॥

"अभिषिच्य च लङ्कायाम्" इत्यादि ।

Before He was crowned in Ayodhya, He saw that His Devotee Vibheeshana was made as the King of Lanka.

॥ श्रीः ॥

३५९. वृद्धात्मा—ओं वृद्धात्मने नमः ओं ॥

1. वृद्धात्मा—वृद्ध आत्मा देहो यस्य सः ॥

Vishnu is called वृद्धात्मा because He has very ancient and old, eternal body.

2. वृद्धानां गुणवृद्धानां ब्रह्मादीनां आत्मा अन्तर्यामी इति वृद्धात्मा ॥

Vishnu is called वृद्धात्मा because He is the Master and Antaryami for Chaturmukha Brahma and others who are ripe and old with knowledge.

3. वृद्धः परिपूर्ण आत्मा देहः अस्येति वृद्धात्मा ॥

Vishnu is called वृद्धात्मा because His body is perfect and complete in all ways.

4. Vishnu is called as 'Vriddhaatma' because His essential and inherent nature is so great and that it contains within itself even this supreme greatness of the qualities.

महिमानं चुलकान् प्रवृद्धः सर्वतोऽधिकम् ।
आत्मा स्वरूपं यस्येति स वृद्धात्मा इति कथ्यते ॥

5. वृद्धात्मा=पुरातनः ॥

Ancient. Vishnu is very ancient and as a fact, He is the first person in point of time and there was none earlier to Him.

The Srutis say—

एको नारायण आसीत्, न ब्रह्मा, न च शङ्करः ॥

and so on.

6. Under the Sutra ओं आपः ओं 2-3-10 Srimad Acharya states in the Bhashya as—

"ब्रह्मैवेदमग्र आसीत् तदपोऽसृजत तदिदं सर्वम्" इति श्रुतेः ॥

Brahma (Vishnu) was there to start with and He is Purāthana. He created water etc. Hence Vishnu is called 'Vriddhatma'.

॥ श्रीः ॥

३६०. महाक्षः—ओं महाक्षाय नमः ओं ॥

1. महाक्षो महत्यौ अक्षिणी यस्य सः ॥

Vishnu is called महाक्षः because He has two beautiful eyes which are so attractive and beautiful and are long upto the ears.

2. महान्त्यक्षाणि यस्य इति महाक्षः ॥

Vishnu is called महाक्षः because He has indriyas which have no defects at all. (अदुष्टं इन्द्रियं तु अक्षम्) ।

3. Vishnu is called as 'Mahaakshah' because He has a vehicle of powerful axle who is Jeevotama—Sri Vayu.

महान्=पूज्यः, अक्षः यस्य सः । वहनेन रथानयन साम्यात् अक्षः त्रयीमयः तार्क्ष्यः ॥ स हि वायुवाहनस्य औपवाह्यः ॥

Aksha literally means the axle—a part of the chariot. Here it is used to denote the chariot itself by a figure of speech.

Every second, this great Sri Vayu, when life departs from the body, he carries Paramatma on his right shoulder and goes to the other world. So Sri Vayu is a great vehicle for the Lord and serving Him continuously with full happiness and joy.

॥ श्री ॥

३६१. गरुडध्वजः—ओं गरुडध्वजाय नमः ओं ॥

1. गरुडाङ्को ध्वजोऽस्येति गरुडध्वजः ॥

Vishnu is called गरुडध्वजः because He has the flag having Garuda as His symbol.

2. In Āditya Purana—Devasharma, holy disciple of Sri Vayudeva, states in 3–12 as—

भक्तानुग्राहकं विष्णुं सुशान्तं **गरुडध्वजम्** ।
प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

Vishnu always blesses the devotees and He is always calm and pleasant. He is having the flag having Garuda as the symbol. His eyes are pleasing and smiling. That Srinivasa is being extolled by one always.

3. In Āditya Purana, it is said in 3–12—

भक्तानुग्राहकं विष्णुं सुशान्तं गरुडध्वजम् ।
प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

I always serve Lord Srinivasa Who blesses His Devotees and makes them merry. Sri Srinivasa is all-pervasive having Garuda, the King of birds, as His Ensign, having a winning face and blooming eyes.

4. In Brahmanda Purana, the conversation between Chaturmukha Brahma and the divine sage Narada takes place regarding the mahimas of Sri Venkatesa Maha Prabhu.

The Third Mantra states—

गोविन्दो गोपतिः कृष्णः केशवो **गरुडध्वजः** ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

Sloka 38 comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३६२. अतुलः—ओं अतुलाय नमः ओं ॥

1. न विद्यते तुला यस्य इति अतुलः ॥

Vishnu is called अतुलः since there is no one equal to Him.

Gita states in 11–43—

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोन्यो
लोकत्रयेऽप्यप्रतिम प्रभाव ॥ ४३ ॥

Arjuna cries out of devotion after witnessing Viswaroopa, as, that Lord Krishna is the Father of all the worlds consisting of static and dynamic objects. He is the most adorable One. There is none equal to Him itself anywhere, so the question of superior to Him, does not crop up at all.

2. तुलमा उपमा न विद्यते अस्य इति अतुलः ॥

There cannot be comparison at all to Him in all respects.

"न तत्समश्च अभ्यधिकश्च दृश्यते" इति श्रुतेः ॥

Sruti says so, which is repeated in Gita 11–43 above.

3. In fact, for Vishnu, no comparison can be given at all. Some examples are given just for us to understand as per our own limited capacity. For illustration, this humble author cites below a case for the devoted readers to appreciate the great truth of Sri Vishnu that He is अतुलः ॥

Under गीता 11–12, when Viswaroopa was shown to Arjuna by His mercy, it is described as—

"दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ॥"

which means the brightness was akin to 1000 Suns shining and appearing in the sky simultaneously. Such was His brightness. Then the question would be that if we are able to measure the brightness of the Sun by some yard-stick, all that we have to do, is just to multiply the same by 1000.

(ii) For this, Srimad Acharya states '1000'—**सहस्र शब्दः** is only representing infinite — **अनन्तवाची** ॥ So it becomes immeasurable and in turn no comparison can be given as example to His brightness. Sun was mentioned here for the simple reason that our brain will comprehend when Sun is made as an example since among the bright objects Sun stands first.

(iii) Further, even the Sun is not getting brightness independently of Him. That brightness also is due to His Grace. When one object is compared to another, there should be independent existence of the one with the other. But in the case of Vishnu, such comparison is impossible since all are dependent upon Him for each and everything. Sun gets his brightness due to the Grace of Narayana.

नैव राजन् रवेः शक्तिः, शक्तिः नारायणस्य सा ।

4. This is what is explained in the glorious Sutra— **ओं जन्माद्यस्य यतः ओं** 1–1–2—

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादि कर्तृत्वात्, **व्यतिरेकेण** देवदत्तवत् ।

where negative examples only are possible. No. **अन्वय दृष्टान्त** can be given, since there is none equal to Him or above Him. All are below Him only for ever.

5. आदित्यपुराणे पञ्चमोऽध्यायः—

अतुल्य तिलकोपेतो रत्नकुण्डलमण्डितः ।

स्फुरद्रत्न किरीटी च सर्वलक्षण संयुतः ॥ ४० ॥

There is no comparison at all for His तिलक on the forehead and like that for all.

6. Srimad Acharya in his Gita Bhashya under 2–24 quotes an authority as—

तत्समो ह्यधिको वापि नास्ति कश्चित् कदाचन ।

एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ॥

None is equal to Him. None is above Him. Not all and nowhere and at no time. By this truthful statement, when understood and appreciated, all required results can be achieved by the devotee.

॥ श्रीः ॥

३६३. शरभः—ओं शरभाय नमः ओं ॥

1. शर=प्रळयजले भाति इति=शरभः ॥

Vishnu is called शरभः because He shines in the waters at the time of pralaya.

2. शरे त्रिपुरघ्नशरे भाति इति शरभः ॥

When Lord Siva burnt the worlds, Vishnu was present in the arrow and so He is called शरभः ॥ Vishnu helped Siva to fulfil his mission.

3. शीर्यमाणत्वात् शरेषु शरीरेषु भातीति=शरभः ॥

Vishnu is called शरभः because He shines and glitters in all the bodies.

4. श्रेष्ठः शरः अस्य अस्तीति=शरभः ॥

Vishnu is called शरभः because He has excellent and splendid arrow with Him.

Vishnu is called **समयज्ञः** since He knows fully well all the philosophies, sastras and religions. This will be evident and patent by going thro' the Second Pada in the Second Adhyaya in Brahmasutras called '**समयपादः**', which consists of 45 Sutras and 12 Adhikaranas :

1. **रचनानुपपत्त्यधिकरणम्** 1–4—
where **निरीश्वरसांख्यमतं** is criticised
2. **अन्यत्राभावाधिकरणम्** 5—
where **सेश्वरसांख्यमतं** is criticised.
3. **अभ्युपगमाधिकरणम्** 6—
where **लोकायतिपक्षं** is criticised.
4. **पुरुषाश्माधिकरणम्** 7–8—
where **पुरुषोपसर्जन प्रकृति कर्तृत्वं अपाकरोति।**
5. **अन्यथानुमित्यधिकरणम्** 9–10—
प्रकृत्युपसर्जन पुरुष कर्तृत्वं अपाकरोति।
6. **वैशेषिकाधिकरणम्** 11–17—
परमाण्वारम्भवादं अपाकरोति।
7. **समुदायाधिकरणम्** 18–25—
परमाणुपुंजवादिमतं अपाकरोति।
8. **असदधिकरणम्** 26–29—**शून्यवादं अपाकरोति।**
9. **अनुपलब्ध्यधिकरणम्** 30–32—**विज्ञानवादं अपाकरोति।**
10. **नैकस्मिन्नधिकरणम्** 32–36—**स्यात्वादिमतं दूषयति।**
11. **पत्युरधिकरणम्** 37–41—**पाशुमतपक्षं अपाकरोति।**
12. **उत्पत्त्यधिकरणम्** 42–45—**शक्तिपक्षं दूषयति।**

Here exhaustively all the schools are examined and their fallacies are brought out.

Sri Vedavyasa is Vishnu Himself. Hence Vishnu is **समयज्ञः ॥**

4. **समः समत्वाख्योपायवान् ।**

"समत्वं योग उच्यते" इति वचनात्, तादृशो यज्ञो यत्पूजार्थः सः समयज्ञः इति ॥

5. Further, Vishnu knows the time for creation and yajnas are done for Him only.

समयं सृष्ट्यादि समयं जानाति, समत्वं यजनं अस्येति=समयज्ञः ॥

6. **सृष्ट्यादेः समयं जानाति इति समयज्ञः ॥**

Vishnu is called **समयज्ञः** because He knows the time for creation etc.

7. Vishnu is called as 'Samayajna' because He knows how the fire and other things act. For example, the flame of the fire should go upwards.

अग्न्यादीनां च समयम् ऊर्ध्वाग्निज्वलनादिकम् ।
यो जानाति अधिकारं सः ' समयज्ञ ' प्रकीर्तितः ॥

8. **मया=रमया सहितः समः यद्यस्ति तज्जानाति इति यज्ञः । समश्चासौ यज्ञश्चेति समयज्ञः ॥**

Vishnu is always with Mahalakshmi and He is responsible for jnanam. He knows Her fully and so He is 'Samayajna'.

॥ श्रीः ॥

३६६. हविर्हरिः—ओं हविर्हरये नमः ओं ॥

1. **हविः हरिः हवींषि हरति इति तथा=हविर्हरिः ॥**

Vishnu is called **हविर्हरिः** because He receives the Havir Bhaga in all the yagas.

Gita 9–24 says—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥ २४ ॥

Krishna says to Arjuna that in all yajnyas, He is alone the receiver and enjoyer of Havir Bhaga.

Again in Gita 4–24, Krishna says—

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

Krishna is called हविः because havis is under His control. Srimad Acharya gives the lovely guidelines in his Bhashya as under :

तदधीनसत्ताप्रतीतित्वात् । न तु तत्स्वरूपत्वात् ॥

Vishnu is designated as हविः because that havis is under His control, but not because there is identity between them. The Padma Purana authority is shown here to substantiate this :

उक्तं हि—

त्वदधीनं यतः सर्वमतस्सर्वो भवानिति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥ इति पाद्मे ॥

2. It is told in Mahabharatha Shanthi Parva, under 352-3 as that "Vishnu is called as हविर्हरिः because He is being called by the mantras in the yagas in the houses and also receiving the havir portion, as well as the being of green colour".

Sri Bhagavan says—

इलोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठः तस्मात् हरिरहं स्मृतः ॥ ३ ॥

|| श्रीः ||

३६७. सर्वलक्षणलक्षण्यः—

ओं सर्वलक्षणलक्षण्याय नमः ओं ॥

1. सर्वलक्षणलक्षण्यः सर्वाणि लक्षणानि यानि जगज्जन्मादिकारणत्वादीनि तैः लक्षण्यो लक्षितुं योग्यो लक्षण्यः सर्वेषां लक्षणानि चिन्तानि यस्य असौ सर्वलक्षणः ॥

Vishnu is called सर्वलक्षणलक्षण्यः because He has all auspicious attributes in plenty which cannot be counted or imagined completely. He is the fit and proper person to have such attributes.

The main lakshana for Vishnu is 'गुणपरिपूर्णत्वं'। In order to establish that the eight qualities in the Sutra—ओं जन्माद्यस्य यतः ओं 1-1-2 should be understood. They are creation (1), protection (2), destruction (3), regulation (4), bestowing knowledge (5), giving ignorance (6), bondage control (7) and bestowing Moksha (8). Srimad Acharya in his Bhashya states from Skanda Purana as:

"उत्पत्तिस्थिति संहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिः एकराट् ॥"

From this reason, it is proved that Sri Hari is with infinite auspicious qualities.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगज्जन्मादिकर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ।

is the anumana by which the गुणपरिपूर्णत्वं of Vishnu is established.

|| श्रीः ||

३६८. लक्ष्मीवान्—ओं लक्ष्मीवते नमः ओं ||

1. लक्ष्मीवान् लक्षयति पश्यति भक्तान् इति लक्ष्मीः ||

Always Devotees are seen and looked after by Him. Hence Vishnu is called लक्ष्मीवान्.

2. विभूत्यादिः लक्ष्मीः ||

स्वतो महत्वं तु महो विशेषप्राप्तिशक्तिता ।
विभूतिर्लक्षणोत्साहो लक्ष्मीशब्देन भण्यते || इति ब्रह्मतर्के ||

All kinds of wealth—like money, property, fame, name, reputation, strength, valour, tejas etc., etc., are all referred to by the word विभूतिः and all are there in Mahalakshmi, so she is called लक्ष्मीः. She is bound and controlled always by Vishnu and hence He is called लक्ष्मीवान्.

3. लक्ष्मी संपत्तिः शोभा वा अस्य अस्ति इति लक्ष्मीवान् ||

Vishnu is called लक्ष्मीवान् because all wealth are under His control and in Him. All beauty and pleasantness are in Him.

4. Vishnu is called लक्ष्मीवान् because in all places and at all times, Mahalakshmi is with Him. She is never separated from Him. The Sutra—

|| ओं समना चासृत्युपक्रमादमृतत्वं चानुपोष्य ओं || ४-२-७ ||

where Srimad Acharya explains that Mahalakshmi is called समना—equal, because—

देशतः कालतश्च व्याप्त्या समो ना परमपुरुषो यस्याः सा समना ||

Hence Vishnu is called लक्ष्मीवान् since She is always with Him and under His Grace.

5. Further, under the Sutra ॥ ओं अत एव प्राणः ओं ॥ 1-1-23 where it was proved that Prana sabda applies to Vishnu, but not to Sri Vayu. Srimad Acharya states in the Bhashya—

अत एव "श्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे" इत्यादि तल्लिङ्गादेव ॥

The reason given is that Prana is having always day and night 'Sri' and 'Lakshmi' by His side, which is not applicable to Prana—Sri Vayu.

Hence also Vishnu is called लक्ष्मीवान्, and this "श्रीश्च ते लक्ष्मीश्च पत्न्यौ" is from the authority of तैत्तिरीय उपनिषत् [आरण्यक 3-13].

॥ श्रीः ॥

३६९. समितिञ्जयः—ओं समितिञ्जयाय नमः ओं॥

1. समितिं युद्धं जयति इति समितिञ्जयः ॥

Vishnu is called समितिञ्जयः because in the war He is always victorious. Never there is defeat for Him. In Ayodhya Kanda Sri Ramachandra Prabhu is referred to as 'नाविजित्य निवर्तते' which means He would not return back to the city, without winning the war.

2. We find in Gita 1-8 as—

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिः तथैव च ॥ ८ ॥

Here Duryodhana gives the list of main warriors on the Kaurava side. He says Acharya Drona, Bheeshmacharya, Karna are always victorious in the war. Acharya Krupa, was the brother-in-law of Dronacharya. Duryodhana gives a base to him, Kripacharya with this

adjective because he was counted in the last after Karna; thereby he should not become dejected in the war. Further, when brother-in-law is praised, there will be happiness to Drona, is the worldly sentimental factor.

This कृपाचार्यः was defeated in the war easily but by the grace of Sri Krishna, he survived. So the Sabda समितिञ्जयः to him or to anybody is only subsidiary or in an unimportant manner of denotation. Vishnu alone is समितिञ्जयः in the perfect sense. Hence He is called समितिञ्जयः

3. समितिं=सभां जयति इति समितिञ्जयः ॥

Vishnu always wins in the Sabhas, debates and discussions. Hence He is called समितिञ्जयः ॥

Sloka 39 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

२७०. विक्षरः—ओं विक्षराय नमः ओं ॥

1. विक्षरः विगतः क्षरः नाशः यस्य असौ इति ॥

Vishnu is called विक्षरः because He has no iota of destruction at any time or place.

Gita states in Verse 2-17—

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ २७ ॥

Gita Tatparya by Srimad Acharya gloriously explains the significance of the particle 'तु' in contra distinction to Jiva, because Jiva also is without destruction नाशरहितः ॥

यद्यपि नित्यत्वं जीवस्य अपि अस्ति ।

तथापि सर्वप्रकारेण अविनाशित्वं विष्णोरेव इति 'तु' शब्दः ॥

Destruction is of four kinds. They are—

(i) Temporariness (ii) Destruction of body

(iii) Suffering from grief (iv) Not perfect or complete

All these four types of destructions, are never found in Sri Hari only. Others have one or more. For example, even Goddess Mahalakshmi has one type of destruction namely अपूर्णता, tho' the other three are absent in her. In respect of Jiva, the types of destruction number two, three and four are present in him tho' the first one may be absent. Srimad Acharya quotes महावराह authority as under—

अनित्यत्वं देहहानिः निर्दुःखप्राप्तिरपूर्णता ।
1 2 3 4

नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

इति महावाराहे ॥

2. विशेषेण क्षरो भक्ताभिलषित दानं यस्येति विक्षरः ॥ विशेषतः ददाति इति विरक्षः ॥

Vishnu is called विरक्षः because in Him whatever is aspired for by the devotees specially for boons are available.

3. यथोक्त—भक्तप्रणय अक्षरणात्=विक्षरः ॥

Sri Vishnu's love for the devotees never becomes less. So He is Vikshara.

|| श्रीः ||

३७१. रोहितः—ओं रोहिताय नमः ओं ॥

1. रोहितो लोहितवर्णः ॥

Vishnu is called रोहितः because He is of red colour. In the Roopa of Sankarshana and Parasurama Paramatma were of red colour.

2. स्वच्छन्दतया रोहितां मूर्तिं वहन् रोहितः। प्रादुर्भवति इति रोहितः ॥

With all splendour, Vishnu took the avatar of 'FISH'—Matsyavatara. रोहितः=मत्स्यः [fish].

3. The colour of Vasudeva Roopa is *white*;
The colour of Pradyumna Roopa is *yellow*;
The colour of Aniruddha Roopa is *black*;
The colours of Parasurama and Sankarshana are *red*.

These four colours white, yellow, black and red are only the four original colours. The other colours are only a combination of them.

Under the Sutra—॥ ओं रूपोपन्यासाच्च ओं ॥ 1-2-23 Srimad Acharya states in his Bhashya as under—

तस्य हैतस्य परमस्य नारायणस्य
चत्वारि रूपाणि शुक्लं रक्तं रौक्मं कृष्णमिति ॥
1 2 3 4

Narayana had these original four colours in four roopas as वासुदेवः, प्रद्युम्नः, अनिरुद्धः and संकर्षणः.

4. Vishnu is called as 'Rohitah' being of red complexion like that of the inner side of the Lotus.

पद्मस्य गर्भाभतया रोहितः परिकीर्तितः ॥

5. रोहयति अंकुरयति इति रोहितः ॥

Vishnu is called as 'Rohitah' because He is like the seed and creeper for all. Gita states in 7–10—

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

Paramatma is the Nimitha Kārana for all and He is like the seed; so He is called as रोहितः ॥

॥ श्रीः ॥

३७२. मार्गः—ओं मार्गाय नमः ओं ॥

1. मुमुक्षवः यं मार्गयन्ति सः मार्गः ।

Those who are desirous of obtaining Moksha, always take the route to Him.

2. परमानन्दो येन प्राप्यते सः मार्गः ॥

Vishnu is called as 'Marga' since great ananda is obtained due to Him.

3. मृगयन्ति इति मृगाः=ज्ञानिनः । तेषां अयम्=मार्गः ॥

मृगाः are called jnanins, because they search for Vishnu by doing research of Shastras.

4. मारयति गमयति च=मार्गः ॥

Vishnu is called मार्गः because He removes the linga sharira and makes the Jeeva to feel and enjoy his basic swaroopa ananda.

॥ श्रीः ॥

३७३. हेतुः—ओं हेतवे नमः ओं ॥

1. हेतुः जगत्कारणम् । सर्वजगन्निमित्तकारणत्वात् हेतुः ॥

Vishnu is called हेतुः because He is the efficient cause for all. He is not the material cause at all.

2. Vishnu is called as 'Hetuh'—the cause, because He is the cause for the realisation of their desires. He is Hetu.

वांच्छितार्थ—निदानत्वात् हेतुः इति अभिधीयते ॥

3. हेतुः=सर्वस्य कारणम् ॥

Vishnu is called as 'Hetuh' because He is the cause for all.

Srimad Acharya quotes an authority from Skanda Purana in Bhagavatha Tatparya Nirnaya, under the Sloka 2–8—

"तप्तं तपो विविधलोक सिसृक्षया . . . ."

ब्रह्मणस्तपतः पूर्वं विष्णुर्जात उरुक्रमः ।
सर्वलोकहितार्थाय येन रूपं प्रकाशितं ॥
पश्च पाति सदा लोकानजितो जयतां वरः ।
तस्माद्रुद्रः समुत्पन्नः सर्वसंहारकृद्विभुः ।
एते त्रिपुरुषाः प्रोक्ताः सृष्टिस्थित्यन्तकारिणः ।
निमित्तमात्रं तौ देवौ विष्णुः **सर्वस्य कारणम्** ॥ इति स्कान्दे ॥

॥ श्रीः ॥

३७४. दामोदरः—ओं दामोदराय नमः ओं ॥

1. दामोदरः दम्यन्ते अस्मिन् इति दमः प्रलयः। दमस्य इदं दामं लयादिकं तच्च तदुदं च दामोदं तस्मिन् रमते दामोदरः ॥

Vishnu is called 'दामोदरः' because He sports at the time of pralaya in the waters.

2. दमः इन्द्रियनिग्रहः। दमस्य इमे अधिकत्वेव दामाः मुनयः, तेषां उदेनोदकेन रमते इति दामोदरः ॥

Vishnu is called दामोदरः since He sports with the Sages and Munis.

3. ददाति इति दा दानशीलाः तेभ्यः आमोदं राति ददाति इति दामोदरः ॥

Vishnu is called दामोदरः because He gives joy and delight to the charitable and dharmic persons.

4. द्यति खण्डयति इति दा दैत्याः, तेभ्यः अमोदं दुःखं राति ददाति इति दामोदरः ॥

Vishnu is called दामोदरः because He gives unhappiness to the daityas.

5. दाम उदरे यस्येति दामोदरः ॥

Vishnu is called दामोदरः because there is a fine rope in His waist.

6. उद् उत्कृष्टः अः नारायणः येषां ते उदाः जीवाः ॥

'अ' इत्युक्तः परो विष्णुः येभ्यः उच्चः स एव तत्। "ते उदाः जीवसङ्घाः स्युः" इति तैत्तिरीयभाष्य उदाहृत प्रमाणात् दामा दमयुक्ताश्च ते उदाश्च दामोदाः दामोदेषु रमते इति दामोदरः ॥

7. Srimad Acharya states in द्वादशस्तोत्रम् 5-8—

दामोदर दूरतरान्तर वन्दे ।
दारितपारगपार परस्मात् ॥ ८ ॥

Oh ! Damodara Murthy, You are supreme of all uttamas. By the strength of supreme jnanam and strength, kindly see that the samsara is crossed over by us. You are the shelter for the Mukthas also.

8. In the case of **अधिकमास समयी** while **अपूपदान** is made the following Bhagavad roopas have to be meditated upon. They are—

विष्णुं जिष्णुं महाविष्णुं
1 2 3
हरिं कृष्णं अधोक्षजम् ।
4 5 6
केशवं माधवं रामं
7 8 9
अच्युतं पुरुषोत्तमम् ॥
10 11
गोविन्दं वामनं श्रीशं श्रीकंठं विश्वसाक्षिणम् ।
12 13 14 15 16
नारायणं मधुरिपुं अनिरुद्धं त्रिविक्रमम् ।
17 18 19 20
वासुदेवं जगद्योनिं अनन्तं शेषशायिनम् ।
21 22 23 24
संकर्षणं च प्रद्युम्नं दैत्यारिं विश्वतोमुखम् ।
25 26 27 28
जनार्दनं धरावासं **दामोदरं** अघार्दनम् ।
29 30 31 32
श्रीपतिं च त्रयस्त्रिंशत् उद्दिश्य प्रतिनामभिः ॥
33
मन्त्रैरेतैश्च यो दद्यात् त्रयास्त्रिंशदपूपकम् ।
प्राप्नोति विपुलां साक्षीं पुत्रपौत्रादिसंततिम् ॥

|| श्रीः ||

३७५. सहः—ओं सहाय नमः ओं ||

1. सर्वान् अभिभवति क्षमते इति सहः ||

Vishnu is called सहः because He excuses all the devotees of their faults.

2. सर्वं सहते इति सहः ||

Vishnu is called सहः because He tolerates everything and He is the very incarnation of patience. He has the capacity to do, undo and alternatively do anything as He likes. But still He does activities only in par with what the Vedas say about Him. He is very tolerant because His abilities and capacities are very vast and Agamas cover only a very small fraction. But yet He is satisfied with the devotees if they meditate on such knowledge.

3. Vishnu's tolerance or patience can be seen and appreciated when He came as an Emissary to the Sabha of the King Dhritharashtra. Duryodhana and all other brothers insulted Him in many ways. But He was 'सहः' and so He was patient.

4. There is no one who can be so tolerant as Vishnu and hence He is rightly called as 'सहः' He is the only person who can do, undo or alternatively do anything as He desires. Upanishad says—

कर्तुं अकर्तुं अन्यथा कर्तुं समर्थः ||

Still He confines all His activities within the scope of the Vedas only. Vedas, tho' they are infinite, can only cover a very small fraction—negligible of His Mahimas. They cannot even cover fully the mahimas available at

the last tip of the nail of the last small finger in His Pada.

But still such great unique Vishnu does all His activities within such parameters of the Vedas. So who can be more सहः than He? None. This tolerance mentioned in this name सहः should always be meditated so that one can shed tears of joy, love and reverence towards Vishnu.

|| श्रीः ||

३७६. महीधरः—ओं महीधराय नमः ओं ॥

1. धरति इति धरो मह्या धरो महीधरः ॥

Vishnu is the Protector and supporter of the Earth and so He is called as 'महीधरः'।

2. Vishnu is called as 'Mahee-Dharah' because He takes Avataras and destroys the burden on the Earth and so He is called 'महीधरः'।

भूभारनाशनेन ज्या—धरणात् धरणीधरः=महीधरः ।

3. The classical Verse in Bhagavad Gita 7–7 states—

मत्तः परतरं नान्यत् किञ्चित् अस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Paramatma Vishnu is the support and protector of the Earth which is made up of chetanas and achetanas.

4. मह्याः वराह रूपेण पृथिव्याः धरः इति महीधरः ॥

Vishnu bears the entire Jagat (Earth) in the Roopa of Varaha and so He is called as महीधरः।

5. Vishnu is the support of all the worlds, like Swarga, Bhooloka etc. This is brought out in the Sutra 1-3-1—

॥ ओं द्युभ्वाद्यायतनं स्वशब्दात् ओं ॥

The abode of heavens etc., is Brahman only from the use of the word, which is restricted to Vishnu alone.

॥ श्रीः ॥

३७७. महाभागः—ओं महाभागाय नमः ओं ॥

1. महान् भागो भाग्यं अस्येति महाभागः ॥

Vishnu is called महाभागः because He is with great fortune always.

2. महान् यज्ञभागो अस्येति महाभागः ॥

Vishnu is called महाभागः because His participation and part is very great in all yagyas and yagas.

3. भगा ऐश्वर्यादि षड्गुणाः तेषां आधारत्वेन अयं भागो महांश्चासौ भागश्चेति महाभागः ॥

Vishnu is called महाभागः because He is great and He is the support of the six qualities like 'Knowledge, Strength, Veerya, Wealth, Tejas, Reputation'.

4. महतीं भां गच्छति इति महाभागः ॥

Vishnu is called महाभागः because He has greatest light and brightness.

5. Vishnu is called महाभागः since great Mahans like Chaturmukha Brahma and others got their reputation from Him.

6. महान् भागः=अंशः यस्य सः महाभागः ॥

Vishnu is there in the Avatharas by one Amsha of Moola Roopa and both are full and complete.

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ इति स्मृतेः ॥

॥ श्रीः ॥

३७८. वेगवान्—ओं वेगवते नमः ओं ॥

1. वेगो जवः तद्वान् वेगवान् ॥

Vishnu is called वेगवान् because He goes with speed.

2. ईशावास्योपनिषत् states in the mantra 4 :

अनेजदेकं मनसो जवीयो ।
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।

मनसः जवीयः ॥ Lord Vishnu is faster than the Mind, which is known for the fastest travel.

3. गजेन्द्रादि भक्तरक्षणे वेगोऽस्यास्तीति वेगवान् ॥

Vishnu is called वेगवान् because He is very fast and comes with great speed to save devotees like Gajendra and other devotees.

4. Tho' Sri Vishnu, when He took Avatar as Sri Krishna, was exhibiting human qualities, still He is quick in manifesting His irresistible Supreme Sovereignty. He is Vegavan (like showing the entire Universe in His small mouth to Yashoda Devi).

दुर्वार—परमैश्वर्य—प्रसरत्वात् विशेषतः ।
मनुष्यधर्मबाल्येऽपि वेगवान् इति शब्द्यते ॥

|| श्रीः ||

३७९. अमिताशनः—ओं अमिताशनाय नमः ओं ॥

1. मितं अश्नाति इति मिताशनः ; सः न भवति इति अमिताशनः ॥

Eating limited and fixed quantity is called मिताशनः। Vishnu is not like that. Hence He is called अमिताशनः ॥

2. प्रळये सर्वं अश्नाति इति अमिताशनः ॥

At the time of Pralaya, Vishnu swallows all and every thing. Hence He is called अमिताशनः।

In the Sutra ओं अत्ता चराचरग्रहणात् ओं ॥ 1–2–9, Srimad Acharya states in the Bhashya :

स्रष्टा पाता तथैवात्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कान्दे ॥
निखिलस्य अत्ता एक एव तु—सः विष्णुः ।

Vishnu alone is the consumer of all and every thing. Hence He is called 'अमिताशनः'।

3. अमितं जीवैः अननुभूतं (सारभूतं) अशनम् अस्य इति= अमिताशनः ॥

Vishnu is called अमिताशनः because He cousumes the quintessence of every thing which cannot be done by the Jeevas.

4. Narayana Adhyatma says—

पूर्णानन्दोऽपि भगवान् क्रीडया भुंक्त एव तु ॥
इति नारायणाऽध्यात्मे ॥

Tho' Vishnu is complete with ananda, still He eats as a sport only.

5. अपरिमितं गोपैः इन्द्राय परिकल्पितम् अशनम् अस्येति । तस्मिन् विस्मिता हि गोपाः तम् अतिशशङ्किरे ॥

Hence He is called as 'Amithashanah'—the Voracious Eater.

He swallowed all the unlimited food hoarded by the cowherds for the worship of Indra. The cowherds who saw it were struck with wonder and began to entertain doubts, if He was an ordinary human being, it could not be possible to do and enquired as to Who He is ?

इन्द्राय कल्पितं गोपैः अमितं च अशनं स्वयम् ।
भुक्तवान् यश्च निःशेषं प्रोच्यते सः 'अमिताशनः'

Sloka 40 comes to an end.

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३८०. उद्भवः क्षोभणः—

ओं उद्भव क्षोभणाय नमः ओं ॥

1· उद्गतः भवः यस्मात् उद्भवः ।
उत्कृष्टः पार्वत्यादिभ्यः भवः येन इति ॥
उद्गतो भवात् संसारात् इति ॥
प्रकृतिपुरुष क्षोभकत्वात्=क्षोभणः ॥

Vishnu is called 'उद्भवः क्षोभणः' because He is far above Samsara. For creation, He takes into account Matter and Purusha to do anugraha to them.

2. जगत् उद्भवत्यस्मादिति उद्भवः ॥
उद्गतः भवः संसारः यस्मात् इति ॥
सर्गकाले=सृष्टिकाले प्रकृतिपुरुषक्षोभकत्वात् क्षोभणः ॥

प्रकृतिं पुरुषं चैव प्रविश्य पुरुषोत्तमः ।
क्षोभयामास भगवान् सृष्ट्यर्थं जगतो विभुः ॥ इति कौर्मे ॥

The Koorma Purana states, that Sri Hari Bhagawan enters the matter and purusha for the purposes of creation and there He does all the work and shines there.

So He is called '**उद्भवक्षोभणः**' who is Lord Vishnu.

3. **उद्भवति प्रपंचः इति उद्भवः । क्षोभयति इति क्षोभणः ॥**

प्रकृतिं पुरुषं चैव प्रविश्य आत्मेच्छया हरिः ।
क्षोभयामास भगवान् सर्गकाले ॥ इति विष्णुपुराणे ।

The Vishnu Purana also states that Vishnu is '**उद्भव-क्षोभणः**' because, He enters the Matter and Purusha at the time of creation, as per His will and desire. Brings them safety and beauty.

4. Vishnu is called as 'ud-bhavah' because He cuts the bondage of Samsara of those who bind Him by devotion. In the case of Yashoda, she bound Sri Krishna with rope—Sutra. Like this when she did with Bhakti, He released her from Samsara.

Like this, the devotee who binds by Sutra, which means by reading the 564 Sutras of Sri Badarayana, and the works of Srimad Acharya thereon, namely Brahma Sutra Bhashya, Anuvyakhyana, Nyaya Vivaranam and Anu Bhashya and the commentaries thereon like Sudha, and binds Him with love, respect, regard and reverence, He releases them from Samsara and so Vishnu is called as '**उद्भवः**'.

॥ श्रीः ॥

३८१. देवः—ओं देवाय नमः ओं ॥

1. सृष्ट्यादि क्रीडादिमान् देवः ॥

Vishnu is called 'Deva' because He creates, protects, destroys and gives all other activities to all as per their status.

दीव्यति क्रीडते इति देवः ॥ 'दिवि'—क्रीडायां इति धातोः ॥ which means He creates etc. as explained in the Sutra ओं जन्माद्यस्य यतः ओं ॥

2. In Srimad Bhagavatha 1-8-12, Queen Kunti praises the Lord as—

पाहि पाहि महायोगिन् **देवदेव** जगत्पते ।
नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् ॥ १२ ॥

She cries to Lord Krishna to protect the garbha in Uttara Devi and calls Him as 'Deva' 'Deva'—twice. आदरात् अभ्यासः—If there is repetition then it is due to 'great respect' or 'covetable nature' only. He is Vishnu only.

3. In Srimad Bhagavatham 1-9-31, Great Bheeshma Acharya praises Lord Krishna—

स देवदेवो भगवान्प्रतीक्षतां
कलेवरं यावदिदं हिनोम्यहम् ॥
प्रसन्नहासारुणलोचनोल्लस-
न्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥ ३१ ॥

Bheeshmacharya also calls Lord Krishna as '**देवदेव**' with great respect, regard and reverence. He meditates on this Lord who is with four shoulders having Conch, Mace, Chakra and Padma.

4. Out of the thirty-seven works of Srimad Acharya, which are unique and unparallel in all respects and has no comparison at all, the first and foremost work is 'Gita Bhashya'. The very first word used by him, about Paramatma Sri Vishnu is only **'देव'**. The mangala-charana runs thus—

> देवं नारायणं नत्वा सर्वदोषविवर्जितम् ।
> परिपूर्णं गुरुंश्चान् गीतार्थं वक्ष्यामि लेशतः ॥

Narayana alone is Deva in the strict sense and in the most important sense, since He alone is the Creator etc. possessing the main Eight attributes in abundance.

5. Paingi Sruti states—

> सर्वोत्कर्षे **देवदेवस्य** विष्णोः
> महातात्पर्यं नैव चान्यत्र सत्यम् ।
> अवान्तरं तत्परत्वं तदन्यत्
> सर्वागमानां पुरुषार्थः ततोऽत ॥ इति पैङ्गीश्रुतिः ॥

All the Scriptures have as their supreme purport the greatness of Vishnu—the God of gods over all else. The Sruti itself states that He is **देव** of **देवाः** । Hence Vishnu is Mukhya Deva and all others are only in the subsidiary sense called as ' Deva '.

6. Under Sutra Bhashya **ओं लोकवत्तु लीलाकैवल्यम् ओं** ॥ 2-1-34 Srimad Acharya has cited Mandukya Upanishad mantra as—

> भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
> **देवस्य** एष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ १५ ॥

Regarding the purposes of creation, views like these are kept forward :

(i) Creation is for enjoyment—भोगार्थम्

(ii) Creation is a sport—क्रीडार्थम्

(iii) TO CREATE IS the very Nature of *God*— देवस्यैष स्वभावः ॥

It is His very nature of 'DEVA'—Vishnu to do like that and help us all.

॥ श्रीः ॥

३८२. श्रीगर्भः—ओं श्रीगर्भाय नमः ओं ॥

1. श्रियो गर्भो यस्मात् इति श्रीगर्भः ॥

For Mahalakshmi, the garbha happens due to Sri Vishnu and so He is called as 'Sri Garbhah'.

Bhagavad Gita states in 14–3 :

मम योनिः महत्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
भारत महत्ब्रह्म मम योनिः ॥

Oh ! Arjuna, born in the clan of Bharatha, this Mahalakshmi is My wife.

तस्मिन् गर्भं ददामि=In Her, I keep the seed of Garbha. That means in the Belly of the Lord all Jeevarasis are there with the 24 Tatwas. They are placed by Him in the stomach of Mahalakshmi. Then from Her, all the Jeevas including Chaturmukha Brahma and others take birth with dehas. The Sutra ओं ज्ञोऽत एव ओं ॥ 2–3–18 explains this.

|| श्रीः ||

३८३. परमेश्वरः—ओं परमेश्वराय नमः ओं ॥

1. परमश्चासौ ईश्वरश्च परमेश्वरः ॥

Vishnu is called परमेश्वरः because He is Sarvottama and has the capacity to rule over the entire Universe.

2. पातीति पः पश्चासौ रमेश्वरश्चेति परमेश्वरः ॥

Vishnu is called परमेश्वरः because He protects all and He is the husband and Lord of Goddess Mahalakshmi.

3. उत्कृष्टश्चासौ ईशनशीलश्चेति परमेश्वरः ॥

Vishnu is called परमेश्वरः because He is the most supreme and He is the Master of all the Universe.

4. Under षट्प्रश्नोपनिषत् 3rd मन्त्र, Sage Pippalada replies to the sage-pupil Kabandhi as :

प्रजाकामो ह वै प्रजापति सः तपोऽतप्यत ॥

Sri Jayathirtha states: प्रजापतिः stands for परमेश्वरः—प्रजानां ब्रह्मादीनां पतिः पालकः। Vishnu is called परमेश्वरः because He protects Chaturmukha Brahma and other great devatas.

5. Sri Jayathirtha in his Nyaya Sudha states:
[This should be remembered by everyone when we hear the sabda परमेश्वरः]

परमेश्वर भक्तिः नाम—

(a) निरवधिक अनन्त अनवद्य कल्याण गुणत्व ज्ञानपूर्वकम्

(b) स्वात्मात्मीय समस्त वस्तुभ्यः अनेक गुणाधिकः,

(c) अन्तराय सहस्रेणापि अप्रतिबद्धः,

(d) निरन्तर प्रेमप्रवाहः इति।

Devotion towards **परमेश्वरः श्री विष्णुः** means :—

(a) He is having infinite auspicious attributes and without any defects whatsoever, and having so understood ;

(b) Knowing that He is infinite times more dear and near to one, than all the things belonging to him;

(c) Even tho' multitude of hurdles come in the way, still

(d) having permanent love and respect for Him.

6. In Gita 5–18, the Verse runs thus :

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

The quiz in this sloka is brought out in the Bhashya as :—

परमेश्वर स्वरूपाणां सर्वत्र साम्यदर्शने ।
च अपरोक्षज्ञानसाधनं इति आशयवान् आह—विद्येति ॥

Hence in Vishnu, Who is **परमेश्वरः** there is absolutely no iota of difference wherever He resides.

7. Srimad Acharya in Sutra Bhashya under the aphorism 3–2–3 which runs as :

॥ ओं मायामात्रं तु कात्स्न्येनानभिव्यक्तस्वरूपत्वात् ओं ॥

cites Brahmanda Purana as :

मनोगतांस्तु संस्कारान्स्वेच्छया **परमेश्वरः** ।
प्रदर्शयति जीवाय स स्वप्नः इति गीयते ॥

'Dream' means Parameswara shows the remembrances of his (Jeeva's) mind which were eternal in his minds for many earlier births. Paramatma brings few of the same, as per His desire.

8. Under the Sutra **ओं प्रकाशवच्चावैशेष्यम् ओं** 3-2-25, Srimad Acharya states in Bhashya from Garuda Purana as—

स्थूलसूक्ष्मविशेषोऽत्र न क्वचित् **परमेश्वरे** ।

सर्वत्र एकप्रकारोऽसौ सर्वरूपेषु अजः यतः ॥ इति च गारुडे ॥

There is no difference between the gross and subtle bodies in the case of Parameswara—Sri Vishnu. In all places, it is the same and is one of order only in all roopas.

9. Gita Verse 6–29 runs thus—

सर्वभूतस्थं आत्मानं सर्वभूतानि च आत्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

सर्वत्र समदर्शनः, योग युक्त आत्मा, आत्मानं सर्वभूतस्थं, सर्वभूतानि च, आत्मनि ईक्षते ॥

That person who sees the Paramatma residing in Chaturmukha Brahma and also in the insignificant Jeeva as equal in all respects and having the mind of meditation, sees all the abode of Paramatma. Under Bhashya, Srimad Acharya states—

सर्वभूतस्थं आत्मानं **परमेश्वरम्** ।

सर्वभूतानि च आत्मनि **परमेश्वरे** ।

तं च **परमेश्वरं** ब्रह्मतृणादौ ऐश्वर्यादिना साम्येन पश्यति ॥

10. Gita in 11-3 states—

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

परमेश्वरः means the Supreme Eswara—the Supreme Lord of all. Lord Krishna has infinite amsas and in that in one **अंश**, He has pervaded the entire universe. **एकांशेन स्थितो जगत्**—Hence He is **परमेश्वरः** ।

॥ श्रीः ॥

३८४. करणं—ओं करणाय नमः ओं ॥

1. करेण सुखं बलं वा यस्य तत् करणम् ॥

Vishnu is called 'करणं' because in His Hands, Happiness or Strength is there.

करे णः इति करणः, तं=करणं ॥
णो=बलं णश्च निर्वृति वाचकः इति ॥

2. This strength of Sri Vishnu can be understood by seeing the story of Ramayana while Sri Raghava—Vishnu took up the Pinakini bow by left hand with smiling face and without any strain tied the thread to it. 4–24.

तथेति चोक्तो मुनिना स किंकरै-
रनन्तभोगोपममाश्वथानयत् ।
समीक्ष्य **तद्वामकरेण** राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ॥ २४ ॥

When the Munis assembled approved the programme of the King Janaka, the divine bow which was like Sesha's body was brought to the sabha quickly.

Sri Rama saw that and lifted without any effort at all by His left hand easily and smiled.

This is the strength exhibited by the holy and divine Hand of Sri Rama, Who is Vishnu.

Hence Sri Vishnu is called '**करणं**'।

3. Again in Mahabharatha Tatparya Nirnaya 10–15 runs thus :

**स तत्पिबन्कण्ठगतेन तेन
निपातितो मूर्च्छित आशु रुद्रः ।**

हरेः करस्पर्शबलात्स संज्ञा-
मवाप नीलोऽस्य गलस्तदाऽसीत् ॥ १५ ॥

This brings the glory and the pavitra nature of God's Hands. They touched the neck of Rudra. At once he regained consciousness. He was more happy than before. The effect of the poison totally went off. The happiness of the touch of the Lord's hands were bringing the happiness in Moksha to Rudra.

Sri Vishnu's करः—Hand is capable of bringing so much happiness which none can even visualise.

Hence He is called करणं।

4. Sri Krishna took some beaten rice from His devotee Kuchela. Then again, Sri Krishna wished to eat such beaten rice once more. At that time, Rukmini caught hold of His Hand with large love and reverence. The main and pertinent reason for this, is that Lord Sri Krishna who is Sarvajnya did so, *only to provide an opportunity to His devotee Rukmini to touch Him.* Other explanation may not be sound and suitable to Sastras. His Hand—करः is capable of bringing so much happiness to Samanā—Rukmini.

5. Similar is the case when Sri Bheemasena proceeded towards King Dhritarashtra when He knew fully well that his paternal uncle would try to crush him, but would fail. None other than Sri Krishna caught hold of Sri Bheemasena and pushed the steel figure of him to the King. That करणं was coveted by Sri Bheema.

॥ श्रीः ॥

३८५. कारणं—ओं कारणाय नमः ओं ॥

1. कार्यते जगत् अनेन इति कारणम् ॥

Vishnu is called '**कारणं**' because by Him, the world is created and activities are happening in the world.

2. कं=जलं, अरणं=आश्रयः यस्य, सः कारणं ॥

Vishnu is called '**कारणं**' because He takes bed on the waters of Pralaya.

3. कयोः=वायुः ब्रह्मणो, अरणं=आश्रयं इति ॥

Vishnu is called '**कारणं**' because He is the direct shelter or support for Sri Vayu and Sri Chaturmukha Brahma.

4. Under Gita 9–19, it is stated as—

तपाम्यहमहम् वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

अहं सत् च असत् च । Lord Krishna says that He is 'Sat' which means all 'Karyas'. **अहं असत् च** which 'Asat' means all '*Karanas*'.

सत् कार्यम् । असत् कारणम् । Says in the Bhashya on **गीता** by Srimad Acharya.

He also cites an authority from Mahabharatha to show that **सत्** is **कार्यम्** and **असत्** is **कारणम्** and both denote Paramatma.

सत् अभिव्यक्तरूपत्वात् कार्यं इत्युच्यते बुधैः ।

असत् अव्यक्तरूपत्वात् **कारणं** चापि शब्दितम् ॥

इति हि अभिधानम् ॥

'असच्च सच्चैव च यद् विश्वं सदसतः परम्' इति च भारते ॥

The world partakes of the nature of Sat-effect and Asat-cause in the sense defined. The Lord is, therefore, above and beyond these two states of finite life.

This 'Sat' is under His control. Hence also Vishnu is called as 'कारणम्' ।

5. Further, under the Sutra—

॥ओं कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ओं ॥१-४-१५॥

it is proved that Vishnu in Akasa is proved to be the 'cause' as well as 'effect'. An objection may be drawn that Paramatma has no birth like others. The answer is given by stating that when Akasa is born out of the grace of Him, the Bhagavad Roopa visible in it, becomes patent and this is called सृष्टिः to Him.

In Bhashya, Srimad Acharya clearly states that—

आकाशादिषु अवान्तरकारणत्वेन स एव स्थितः ।

Vishnu alone is the cause and also intermediatory cause also.

Hence Vishnu is called 'कारणम्' ।

6. Vishnu is called as 'Karanam' because He causes others to act. It is only Sri Vishnu makes all endowed with those organs of sense and action do their respective acts.

जीवानां चक्षुरादीन् यो हेतून् कारयतीति सः । प्रोच्यते कारणम् ॥

॥ श्रीः ॥

३८६. कर्ता—ओं कर्त्रे नमः ओं ॥

1. करोति सर्वं इति कर्ता ॥

Vishnu is called 'कर्ता' because He does all. In Dwadasa Stotra, Srimad Acharya states in 2-5:

वशी वशे न कस्यापि योऽजितो विजिताखिलः ।
सर्वकर्ता न क्रियते तन्नमामि रमापतिं ॥ ५ ॥
सर्वकर्ता=सर्वस्य जगतः स्रष्टा ॥

Vishnu is the Creator of all. Hence He is 'कर्ता'।

2. कृती छेदने इति धातोः—कर्ता=छेदन कर्ता ॥

Vishnu is called 'कर्ता' since He cuts off and destroys the bondage which is there for time immemorial to Jivas. He cuts off the bondage of samsara. Hence He is called 'कर्ता'

3. करोति कारयति इति कर्ता ॥

Vishnu is called Kartha because He does all and gets them done also from others as per His Will and Desire.

4. Gita 5–19 states—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफल संयोगं स्वभावस्तु प्रवर्तते ॥

This denies the doership to Jiva and establishes that Vishnu alone is the 'doer'—'कर्ता' [which means, He alone is the independent doer.]

5. In Anuvyakhyana Srimad Acharya states in the Verse 576—

कर्तृत्वं यस्य तस्यैव भोक्तृत्वं उपलभ्यते ॥

which means where there is 'Doership' there only will be 'enjoyment'. Admittedly सर्वभोक्ता is Vishnu, which we find in the Sutra—ओं अत्ता चराचरग्रहणात् ओं 1–2–9. Hence He is alone 'सर्वकर्ता' and in turn 'कर्ता'। Hence Vishnu is 'कर्ता'।

6. Further, to be a 'कर्ता' in the real and true sense, He should be an independent doer. Then 'doership 'कर्तृत्वं

will fit in the proper sense. Such doership is only in Vishnu.

Sutra ओं कर्ता शास्त्रार्थवत्वात् ओं ॥ २-३-३३ ॥ establishes that Jiva is kartha, but only in the dependent and secondary sense. Srimad Acharya beautifully states that जीवोऽपि कर्ता, which means जीवः कर्ता न, परन्तु जीवः अपि कर्ता, which means Jiva is only a dependent doer, but is never independent. Even the 'doership' quality that the Jiva gets as the dependent one, is only out of His mercy, the main 'कर्ता।

Paingi Sruti states—

कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः ।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥ इति

7. In Mahabharath Tatparya Nirnaya in 22–69, Draupadi advises the King Dharmaraja—

कर्ता च सर्वजगतः सुखदुःखयोर्हि ।
नारायणः तदनुदत्तमिहास्य सर्वम् ॥

Narayana is the doer of all actions. He is the real motivator of all actions for all.

8. Sri Bheemasena states in the Verse 22-77—

राजन् विष्णुः सर्वकर्ता न चान्यः ।
तत्तन्नमेवान्यदसौ स्वतन्त्रः ॥

Oh King Dharmaraja, Vishnu alone is all doer, independent doer of all. He is independent in all respects. [Still Jiva under Him, is the dependent doer only]. Hence Vishnu is 'कर्ता'

|| श्रीः ||

३८७. विकर्ता—ओं विकर्त्रे नमः ओं ॥

1. विविधं करोति इति=विकर्ता ॥

Vishnu is called 'विकर्ता' because He does in million and million of ways; in infinite ways and manner.

Srimad Acharya states in Dwadasa Stotra : 4–3—

बहुचित्रजगत् बहुधाकरणात्
परशक्तिरनंत गुणः परमः ।
सुखरूपममुष्य पदं परमं
स्मरतस्तु भविष्यति तत्सततम् ॥ ३ ॥

Lord Vishnu creates the universe in several forms which are not seen, heard or known earlier. That Hari is having distinctive and unique qualities and is Supreme and He is having infinite good qualities. Hence He is 'विकर्ता' as stated above.

2. विगतः कर्ता यस्य इति=विकर्ता ॥

Vishnu by His grace frees from sins. Hence He is called 'विगतः'।

3. विकर्ता='वि' पक्षिगरुडः, तस्य कर्ता इति ॥

Vishnu is called विकर्ता because He is the Creator of the divine bird King Garuda.

|| श्रीः ||

३८८. गहनः—ओं गहनाय नमः ओं ॥

1. गहनः=गभीरः ॥

Vishnu is called 'गहनः' because He is with great and unfathomable depth in all respects.

2. गहनः=गभीरः ॥

Vishnu is called '**गहनः**' because He is with full majesty and dignity.

3. केनापि ज्ञातुं अशक्यत्वात् गहनः ॥

Vishnu is called '**गहनः**' because He cannot be known by anyone fully and completely.

4. Under Kataka Upanishad Second Valli 25th Mantra states—

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

For Vishnu, Kshatriya and Brahmana are food, and death God Yama is the sauce. Who really knows, where and how He is?

The answer is nobody knows fully including Mahalakshmi.

Here Sri Sri Vedesha Tirtha Swamiji in his commentary has given a fine note bringing the glory of Sri Chaturmukha Brahma Tatwa.

कः=चतुर्मुखः एव **इत्था** वेदोक्तप्रकारेण तं **वेद**। **यत्र** के ब्रह्मणि च परमात्मा तिष्ठति नियामकतया **सः** इति अन्वयः ॥

which means Chaturmukha Brahma understands Him very well compared to other lower gods, as enunciated in all the Vedas. Like him, others cannot understand Him.

5. Gita states in 7-26—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

Lord Krishna tells Arjuna that He is aware of all the past, present and future in full in all aspects. *But None knows completely*. **मां तु कश्चन न वेद।** This is because He is '**गहनः**'

6. Again Gita states in 2–29—

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

However much heard about Him, or read about Him for Yugas and Yugas, still He cannot be *fully* known by anyone.

7. In Nyayasudha, glorious Sri Jayathirtha Swami gives the quintessence of all Vedas in five unique, inimitable sentences. The third one being—

तत्र कानिचित् अति गहनता ज्ञापनाय वाङ्मनसागोचरत्वाकरेण ॥

Some texts in order to emphasise *His Depth* in all respects, state that He cannot be reached by speech, mind and so on. For example, as stated in "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" and so on.

So Vishnu is 'गहनः'।

॥ श्रीः ॥

३८९. गुहः—ओं गुहाय नमः ओं ॥

1. आवृणोति स्वरूपं इति=गुहः ॥

Vishnu is called 'गुहः' because He hides His swaroopa by His power and capacity.

Gita states in 7–25 :

नाहं प्रकाशः सर्वस्य योगमाया समावृतः।
मूढोयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

'Arjuna ! I am not available in full form to anyone. They do not understand ME. I am enveloped by My own desire and capacity and status quo. People do not understand ME as not being born like the ordinary souls and not destructible in any form. They are ignorant.' says Lord Krishna.. The essence is, Krishna says, that He is 'गुहः'।

2. प्राणिनां ज्ञानं गूहयति इति=गुहः ॥

Vishnu is called 'गुहः' because He hides the knowledge of the Creatures. [That means जीवाच्छादिका—that layer which hides the Jiva from knowing His real swaroopa, is under His control and mandate.]

3. गूहते स्वरूपं मायया इति गुहः ॥

Vishnu is called 'गुहः' because He hides His swaroopa by His Will and Desire.

4. Vishnu is called as 'गुहः' because He is the saviour of all.

रक्षतीति गुहः स्मृतः ॥

Vishnu retains the portfolio with Him always. In the case of सृष्टि, He creates Chaturmukha Brahma and then remains in him and continues the job of creative activity.

स ब्रह्मणा विसृजति स रुद्रेण विलापयति ।

सोनुत्पत्तिरलय एक एव हरिः परानन्दः ॥ इति महोपनिषत् ॥

This has been established in the Sutras :—

ओं तदभिध्यानादेवं तु तल्लिङ्गात् सः ओं ॥ २-३-१३

and in

ओं विपर्ययेण तु क्रमोऽत उपपद्यते च ओं ॥ २-३-१४

But in the case of 'रक्षण'—protection He has not done so. This is because Mahalakshmi is always with Him. 'समता' and She has to be protected which cannot be done, sitting in a devata lower to Her. So He sits in Himself as 'गुहः' and protects Her and all.

Sloka 41 comes to an end

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

३९०. व्यवसायः—ओं व्यवसाय नमः ओं ॥

1. विशिष्टज्ञानरूपत्वाद्=व्यवसायः ॥

Vishnu is called 'व्यवसायः' since He has wonderful and complete truthful knowledge.

2. विशिष्टोत्साह सारत्वात् व्यवसायः ॥

Vishnu is called 'व्यवसायः' since He is the fine essence or the quintessence of all zeal and enthusiasm.

3. व्यवसायः निश्चयः तद्वान्=व्यवसायः ॥

Vishnu is called 'व्यवसायः' because He has definite knowledge as His swaroopa.

4. व्यवसायः निश्चयः तद्रूपः=व्यवसायः ॥

Vishnu is known as 'व्यवसायः' because He has definite and determined roopa.

5. व्यवस्यति सर्वं निश्चिनोति इति=व्यवसायः ॥

Vishnu is called 'व्यवसायः' because He determines all or makes everything sure.

6. Lord Krishna tells Arjuna in Gita *2-41* :

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।
बहुशाखाः ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

The words that are supported by unimpeachable authorities (like Vedas etc.) are only one. Whereas those which are not supported by authorities are many and of various kinds. They do not determine the truth.

Krishna is व्यवसायः because He can alone settle this व्यवसायात्मिका बुद्धिः correctly and completely.

7. The Sutra 1-1-10 ओं गतिसामान्यात् ओं ॥ 'On account of the Uniformity of views conveyed by all the texts.'

न च कासुचित् शाखासु अन्यथा उच्यते ।

And in no part of Scriptures anything to the contrary is said:

सर्वे वेदाः युक्तयः सुप्रमाणाः ब्राह्मं ज्ञानं परमं तु एकमेव । प्रकाशयन्ते न विरोधः कुतश्चित् वेदेषु सर्वेषु तथा इतिहासे॥ इति पैंगिश्रुतेः गतेः ज्ञानस्य साम्यमेव ॥

As Paingi Sruti says :—

All Scriptures and all accurate and true reasoning produce only one kind of high perception, that is, that of Brahma. Hence there is no occasion whatsoever for contradiction in the whole body of scriptural texts, as well as in the ithihasa. There is but the Uniformity of the knowledge produced.

Like this Sri Vishnu is the One settled as 'Sarvajnya, Swatantra' by all Agamas. Hence He is called as व्यवसायः ।

॥ श्रीः ॥

३९१. व्यवस्थानः—ओं व्यवस्थानाय नमः ओं ॥

1. सर्वधर्म व्यवस्थापकत्वाद् व्यवस्थानः ॥

Vishnu is called 'व्यवस्थानः' because He settles all dharmas and codifies the same.

2. विविधा अवस्था जाग्रत्स्वप्नसुषुप्त्याद्या नयति इति व्यवस्थानः ॥

Vishnu is called 'व्यवस्थानः' because He, in different positions at the time of waking state, dream state and sound sleep state, leads all as per their respective status.

3. Time which is the root of all the mutations in the world and which is divided into 'Kala', 'Muhurta' etc., has its base only in Bhagawan. So He is 'Vyavasthana.

कला—मुहूर्तादिमयो ध्रुवे कालोऽवतिष्ठते ।
यस्मात् तस्मात् व्यवस्थानः ह्यष्टार्णः स्थानदो मनुः ॥

॥ श्रीः ॥

३९२. संस्थानः—ओं संस्थानाय नमः ओं ॥

1. संस्थानः सम्यक् तिष्ठन्ति इति संस्थाः अनस्य इमे आनाः, संस्था आना यस्मात् सः इति संस्थानः ॥

2. जगदत्र स्थितं दृश्यते इति संस्थानः ॥

3. Paramatma is called as 'Samsthānah' because He is the final end. Everything has its ultimate end only in Vishnu.

ध्रुवे समाप्यते सर्वमिति 'संस्थान' उच्यते ॥

॥ श्रीः ॥

३९३. स्थानदः—ओं स्थानदाय नमः ओं ॥

1. भक्तेभ्यः वैकुण्ठादिस्थानं ददाति इति=स्थानदः ॥

Vishnu is called 'स्थानदः' because He gives the position to the devotees residing in Vaikuntha.

2. अयोग्यानां स्थानं द्यति खण्डयति इति=स्थानदः ॥

स्थानदः is the name of Vishnu, because for the wicked and bad people, He deprives the position to them.

3. अधिकारि योग्यतानुगुणं स्थानं ददाति इति=स्थानदः ॥

Vishnu is called '**स्थानदः**' because He gives the correct and proper position to all as per their status inherent in them.

4. Vishnu is called as 'Sthānadah' because He is the Giver of the Supreme abode.

स एव परमाकाश प्राप्तौ हेतुत्वतः सदा।
प्रोच्यते **स्थानदः** इति सत्पार्णो मनुनायकः ॥

॥ श्रीः ॥

३९४. ध्रुवः—ओं ध्रुवाय नमः ओं ॥

1. अविनाशित्वात् ध्रुवः ॥

Vishnu is called '**ध्रुवः**, because He has no destruction at all of any type at all.

Bhagavad Gita says in 2-17 as :—

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

The destruction is of four kinds:

(i) non-permanent,
(ii) loss of body,
(iii) attainment of grief and
(iv) imperfection.

All these four kinds are not there in Hari always.

अनित्यत्वं देहहानिः दुःखप्राप्तिः अपूर्णता।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

2. In Kataka Upanishad it is seen in 2-1-2 :

पराचः कामान् अनुयन्ति बालाः
ते मृत्योर्यन्ति विततस्य पाशम्।

अथ धीराः अमृतत्वं विदित्वा
ध्रुवमध्रुवेषु इह न प्रार्थयन्ते ॥ २ ॥

Those who are like children, without the Viveka Jnānam engross themselves in worldly pleasures and go behind them. They fall in the trap of Yama and suffer.

Therefore, the Jnanins who have understood life, know that Moksha is nitya. ध्रुवं=Moksha is eternal. So they do not concentrate on temporal/anitya sukha. अध्रुवेषु न आसक्ताः इति ॥

Vishnu is called 'ध्रुवः' because He is the bestower of Moksha which is ध्रुवं—Nitya.

॥ श्रीः ॥

३९५. परर्धिः—ओं परर्धये नमः ओं ॥

1. परा ऋद्धिः=विभूतिः=अस्येति=परर्धिः ॥

Vishnu is called परर्धिः because He has plenty of wealth supreme.

2. परेषां वृद्धिः यस्मात् सः परर्धिः ॥

Vishnu is called परर्धिः because others' wealth and prosperity is due to Him.

3. 'Parardhih' means of noble and auspicious qualities. The entire 'समन्वयाध्यायः' consisting of 135 Sutras says that Vishnu is having infinite auspicious qualities in Him. The anumana is :

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः,
जगज्जन्मादिकर्तृत्वात्,
व्यतिरेकेण देवदत्तवत् ॥

4. When Dasaratha consulted about Coronation for Sri Ramachandra Mahaprabhu, all of them said:

'कल्याणगुणाः पुत्रस्य सन्ति ते'—Hence He is called as 'परर्धिः'॥

॥ श्रीः ॥

३९६. परमः—ओं परमाय नमः ओं ॥

1. परमः=सर्वोत्तमः ॥

Vishnu is called '**परमः**' because He is Sarvottama. He is Omnipotent in all respects.

Srimad Acharya states in Dwadasa Stotra 4–3:

बहुचित्र जगत् बहुधाकरणात्
परशक्तिरनन्तगुणः **परमः** ।
सुखरूपममुष्यपदं परमं
स्मरतस्तु भविष्यति तत्सततम् ॥

श्रीविष्णुः परशक्तिः, अनन्तगुणः, **परमः** ॥

Sri Vishnu is having distinct and unique capacity; is having infinite qualities/attributes. He is Sarvottama. He is Omnipotent.

2. Mahabharatha Tatparya Nirnaya 1–29 states:—

सर्वोत्तमो हरिरिदं तु तदाज्ञयैव
चेतुं क्षमं स तु हरिः **परमः** स्वतन्त्रः ॥

Lord Sri Hari is Supreme. The world can attain knowledge and activity by His command only. He is independent. He is Uttama and Sarvottama in all respects.

3. Dwadasa Stotra states:—

परमोऽपि रमेशितुरस्य समो
न हि कश्चिदभून्न भविष्यति च ।

क्विचिदद्यतनोपि न पूर्णसदा
गणितेड्यगुणानुभवैकतनोः ॥

There is none superior to Vishnu Who is the Husband of Mahalakshmi. There is none even equal to Him in any respect. Therefore He is '**परमः**'।

4. In Vishnu Tatwa Vinirnaya, Srimad Acharya cites Narayana Sruti as :—

यस्य प्रसादात् परमार्थितरूपात्
अस्मात् संसारात् मुच्यते नापरेण ।
नारायणोऽसौ **परमो** विचिन्त्यो
मुमुक्षुभिः कर्मपाशादमुष्मात् ॥ इति ।

Narayana Sruti says, that one will become free from this miserable cycle of birth and death only by the Grace of Narayana, but not by any other means. Therefore those who desire to be free from this samsara should meditate upon Lord Narayana only as '**परमः**' Uttama.

5. **अस्यैव सर्वनामानि व्यतिरिक्तस्य सर्वतः ।
यः स्वतन्त्रः सदैवैकः स विष्णुः परमो मतः ॥**

All names are His Names. He is distinct from all others, independent. He is the same all along and supreme. Vishnu is '**परमः**' hence that He is Sarvottama is the supreme opinion.

॥ श्रीः ॥

३९७. स्पष्टः—ओं स्पष्टाय नमः ओं ॥

1. स्पष्टः=परमेण स्वेनैव स्पष्टः इति॥

Vishnu is called 'स्पष्टः' because He is clear to Himself which means nobody can know Him clearly and completely.

2. Bhagavad Gita in Vibhuti Adhyaya, make this clear that Krishna alone is 'स्पष्टः' । 10–15

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।

Arjuna says that there is no person who has known Him fully but there is only one who has understood Him fully and that is none other than *Himself*—'स्पष्टः' ।

3. Vedas speak about Him only in the primary sense. But a devata knowing even all the Vedas cannot know Him fully and completely. Why?

Because Vedas themselves say that they are unable to speak about Him fully.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

4. In Srimad Bhagavatha Tatparya Nirnaya, Srimad Acharya states—

वेदो वदन्नपि हरिं, न सम्यक् वक्ति केशवम् ॥

Then which are the Sabdas, that can drscribe about Him fully both in quantity as well as in quality? Those Sabdas are the one which are in His very Swaroopa (अप्राकृत स्वरूपभूत शब्दाः). They will only tell about Him fully and clearly and none other than Him has access to them.

So Vishnu is called 'Spashtah'.

॥ श्री ॥

३९८. तुष्टः—ओं तुष्टाय नमः ओं ॥

1. परमानन्दरूपत्वात्=तुष्टः ॥

Vishnu is called 'तुष्टः' because He is the swaroopa of Supreme happiness and joy.

2. भक्तकृत सेवया तुष्यति इति तुष्टः ॥

Vishnu is called 'तुष्टः' because He is feeling happy over the services submitted/done by the devotees.

3. In Madhvamruta Maharnava, it is said :

अन्नस्य दानमात्रेण न तुष्यति जगत्प्रभुः ।
तुष्टः भवति सर्वेशः श्रीमध्वद्वेषिदूषणात् ॥

Paramatma Vishnu will be happy and pleased only by criticising those who criticise Sri Madhva. For example Advaita Sāstra is exactly opposite to Dwaita—Madhwa Sastra. A devoteee should study and understand that other views are opposed to Vedas. For example, the tabulation is given below.

Dwaita	Adwaita
1) Paramatma is having infinite auspicious qualities (countless—Not even Mahalakshmi can count).	1) Paramatma has no attributes at all. He is Nirguna.
2) Brahman—Paramatma is one and unique.	2) Brahman is two. They are called as (a) शबल-सगुण ब्रह्म (b) निर्गुण ब्रह्म ।
3) World is Real.	3) World is unreal—मिथ्या।

Dwaita	Adwaita
4) Conclusion—उपसंहार should take preponderance.	4) Introduction—Upakrama should take preponderance.
5) Uttama—Para Vidya is Brahma Sutras.	5) Para Vidya is Upanishad
6) Bheda is Satya and it is five-fold.	6) Bheda is false.
7) God and Jeeva, whether here or in Moksha, are always different.	7) There is no difference between God and Jeeva.
8) Bhakthi is a *sine qua non*.	8) Knowledge is a *sine qua non*.
9) For Moksha, Eswara Prasada is mandatory.	9) Not so, because Eswara is Jeeva itself.

Paramatma is called as 'तुष्टः' because He is most pleased with the devotee who does Vichara on these, with authorities.

|| श्रीः ||

३९९. पुष्टः—ओं पुष्टाय नमः ओं ॥

1. सकलगुणपूर्णत्वात्=पुष्टः ॥

Vishnu is called 'पुष्टः' because He is full of infinite, unimaginable, indescribable, countless, auspicious, attributes and qualities.

2. पुष्णाति इति पुष्टः ॥

Vishnu is called पुष्टः because—

(i) He nourishes all
(ii) He fosters all
(iii) He brings up all
(iv) He nurtures all

The very definition of Brahman given in the Second Sutra as ओं जन्माद्यस्य यतः ओं states that Vishnu is the creator, sustainer, destroyer etc., etc.

But again a separate Sutra in Bhakthi pada has been made to show that He is the nourisher of all. He is 'पुष्टः'. This is because the objection is taken as :—

विमतः, न जगत् स्रष्टा, तत् अपालकत्वात् व्यतिरेकेण जीववत् ॥

By this inference it will be proved that Vishnu has not created the Jagat. To rebut that,

इति पुनः आक्षेपे, निरवकाश प्रमाणेन पालकत्वं (पुष्टत्वं) समर्थिते ।

॥ ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो
ब्रवीति च भूयः ओं ॥ ३-२-२२ ॥

Srimad Acharya quotes an authority of Brahmanda Purana to show that Vishnu is पुष्टः ।

सृष्टिं च 'पालनं' चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ।
पालनकर्तृत्वात् विष्णुः 'पुष्टः' इति ।

॥ श्रीः ॥

४००. शुभेक्षणः—ओं शुभेक्षणाय नमः ओं ॥

1. शुभे ईक्षणे यस्य सः शुभेक्षणः ॥

Vishnu is called 'शुभेक्षणः' because His seeing is in Mangala auspicious activities only.

2. शुभं ईक्षणं अस्य कर्तुः कर्मणः=शुभेक्षणः ॥

By His seeing—'look of mercy' all things will become most virtuous and auspicious.

3. In Dwadasa Stotra 7–1 states :

विश्वस्थितिप्रळय सर्गमहाविभूति
वृत्तिप्रकाशनियमावृति बन्धमोक्षाः ।
यस्या अपांगलवमात्र ऊर्जिता सा
श्रीः यत् कटाक्षबलवत्यजितं नमामि ॥

For all the Universe creation, destruction, protection etc., will all be achieved by the slight edge look of the eyes of Great Mahalakshmi. It has such glorious capacities and powers. This is due to the merciful look शुभेक्षणः's look on Her. He is Ajitha nāmaka Sri Vishnu. By His merciful look, Mahalakshmi acquired all these super and supreme powers.

4. In the Ramayana of Valmiki, Aranya Kanda, 74th Adhyaya, 13th Verse states :

चक्षुषा तव सौम्येन पूतास्मि रघुनन्दन ।
गमिष्याम्यक्षयाँल्लोकांस्त्वत्प्रसादादरिंदम ॥ १३ ॥

This is the Chapter dealing with the emancipation of the humble devotee 'Sabari' by "Lord Sri Rama, Who is nandana for Raghukula, by Your merciful and pleasing

look, I have been satisfied and I have washed all my sins and everything in me has become pure." *So says Sabari.*

5. शुभकरं ईक्षणं शुभेक्षणः ॥

His very look will bring all mangalas and auspicious things. So He is called 'शुभेक्षणः'।

6. शुभं=शुभकारकं संसारनिवर्तकं, परमानन्दप्रापकं च ईक्षणं= ज्ञानं यस्य सः शुभेक्षणः ॥

His look will clear the devotees from the bondage of Samsara, i.e., from the Prakrithi Sambandha. That devotee will be emancipated. That look gives greatest happiness which is available in Moksha.

Srimad Bhagavatham states :

भिद्यन्ते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

By the look of Paramatma, all the knots are cut down. All the doubts are cleared off. All karmas which are to be closed come to a closure. The devotee enjoys the eternal Swaroopa-ananda by His look.

So Vishnu is called 'शुभेक्षणः'।

Sloka 42 comes to end.

॥ श्रीकृष्णार्पणमस्तु ॥

[Continued from Cover 4]

(25) महाभारततात्पर्यनिर्णयः (अध्यायः १७)
(26) Vishnu Stuti (Sri Satyasandha Mahan)
(27) Vinayaka Chaturthi (as per the Vedas)
(28) महाभारततात्पर्यनिर्णयः (अध्यायः १९)
(29) महाभारततात्पर्यनिर्णयः (अध्यायाः २३, २४, २५)
(30) महाभारततात्पर्यनिर्णयः (अध्यायौ २७, २८)
(31) Three Ratnas of Sri Vadiraja Mahaprabhu
(32) Mahimas of Srimad Bhagavatam
(33) Rishi Panchami Vrata Katha Mahima
(34) Dhruva—Supreme Devotee of Hari
(35) Sri Satyanarayana Vrathakatha Mahatmya
(36) Critical Analysis of Nyaya School
न्यायमतसूक्ष्मविचारः
(37) Sri Vishnusahasranama Bhashya Sangrahartha
Part I (1–106 names)
(38) Jolts of Jayatirtha
(39) Tirtha Prabandha–Part I—Paschima Prabandha
(40) Harikathamrutha Sara—Mangala Sandhi
(41) Glories of Brahma Tarka
(42) Harikathamruta Sara—Karuna Sandhi
(43) Sri Vishnu Sahasranama Bhashya Sangrahrtha
Part II (107 to 202 names)
(44) Tirtha Prabandha–Part II
—Uttara Prabandha
(45) Tirtha Prabandha–Part III
— Purva Prabandha
(46) Sangraha Ramayana—Tamil
(Bala Kanda and Ayodhya Kanda I Part)
(47) Harikathamrutha Sara
—Vyapti and Bhojana Sandhi
(48) Tirtha Prabandha–Part IV
—Dakshina Prabandha

(49) Vibhuti Tattva—Bhagavad Gita
10th Adhyaya—Bhagavatha 11th Skandha-16th Adhyaya—Vayu Purana—Magha Masa Mahatmya-1st Adhyaya and Harikathamrutha Sara-Pancha Vibhuti Sandhi
(50) Sudha Sangraha—in Sanskrit by Tamraparni Sri D. V. Subbachar and English rendering by T. S. Raghavendran, for the First Adhikarana 'Jijnasadhikaranam' consisting of 88 verses in Anuvyakhyana
(51) Harikathamruta Sara - Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined
(52) Unparallel Mahimas of Tatparya Chandrika
(53) Three Rathnas of Mantralaya Mahaprabhu
(54) Sri Vyasa Karavalambana Stotram
(55) Sri Ranga Mahatmyam
(56) Mahabharatha Tatparya Nirnaya—Adhyaya 21—418 Slokas
(57) Sangraha Ramayanam—
'Sundara Kanda'—341 Slokas
(58) Sri Vishnu Sahasranama Bhasha Sangrahartha
Part III—208 to 305 names
(59) Mahabharatha Tatparya Nirnaya—Adhyaya 22—461 Slokas
(60) Manimanjari—Part I-4 Sarga and 9 Gems of Dwaita in Srimad Bhagavad Gita
(61) Sangraha Ramayana—Aranya Kanda, Kishkindha Kanda, Sundara Kanda—1129 Slokas in Tamil
(62) Mahabharatha Tatparya Nirnaya—Adhyaya 26 with Harikathamruthasara 8th Sandhi—Matruka Sandhi
(63) Apoorva Anudwayam—Anubhashya and Anu Madhva Vijaya
(64) Bhakthi Pada in Brahmasutra Bhashya—42 Sutras
(65) Aparoksha Jnana Pada in Brahmasutra Bhashya 51 Sutras
(66) Vairagya Pada in Brahmasutra Bhashya—29 Sutras
(67) Yukthi Pada in Brahmasutra Bhashya—38 Sutras

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(9) पाण्डव दिग्विजयः—Tour of Pandavas (18th Ch. of M.B.T.)

(10) सत्यं जगत्—World is Real

(11) Githavil Pudirgals (Tamil)

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(14) यमकभारतम्—Yamaka Bharatam

(15) तत्वतो भेदः—Difference is Real

(16) महाभारततात्पर्यनिर्णयः—(अध्यायः ११) Slokas 1–237

(17) महाभारततात्पर्यनिर्णयः (अध्यायौ २९–३०)

(18) महाभारततात्पर्यनिर्णयः (अध्यायः २०) Slokas 1–246

(19) जीवगणाः हरेः अनुचराः

(20) महाभारततात्पर्यनिर्णयः (अध्यायौ ३१-३२)

(21) महाभारततात्पर्यनिर्णयः (अध्यायौ १२ १३)

(22) जीवगणाः नीचोच्चभावं गताः

(23) JIVANIN SAYALPADUM THIRAMAI (Tamil)

(24) महाभारततात्पर्यनिर्णयः (१४–१५–१६ अध्यायाः)

[*Continued on page 129*

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Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

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॥ श्रीः ॥

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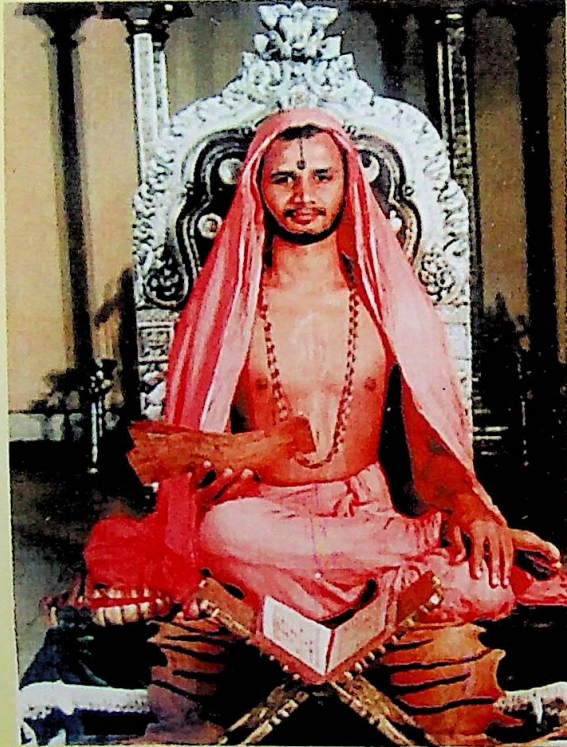
श्री श्री १००८ श्री सत्यात्मतीर्थ श्रीपादाः

Śrī Śrī 1008 Śrī Satyātma Tirtha Mahān

Vairāgya Mūrti & Jñāna Mahāprabhu
and Guru for the Author

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part V (401 to 502 Names)

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha
Part V (401 to 502 Names)

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Publisher's Note

We are extremely happy and as a fact there is no limit for our joy and happiness for this 123th Publication – "Śrī Vishṇu-sahasranāma Bhāshya Saṅgrahārtha Part V (401 to 502 Names)".

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhāshyas of Śrīmad Āchārya on Brahmasūtras, on Upanishads and sacred works.

The learned author has taken large and vast considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references from the works of Śrīmad Āchārya because no work will become Pavitra without the connection with Śrī Ṗavamāna – Śrī Great Vāyu – Śrī Great Madhvāchārya.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 69 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

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(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

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(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 — 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 — 1996

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पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāndavās. English Translation — 1996

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Yukti Pāda 2003

I am very grateful to my Vidyā-Guru Śrī T. S. Rāghavendran, for rendering such vast help in spite of his busy schedule.

We thank profusely Śrī T. S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, who has donated Rs. 5000/- and also his nephew Śrī T. S. Ananda Tīrthan, B. Com., who has donated Rs. 10,000/- in memory of his father Śrī T. S. Sethu Madhavan, second son of Śrī D. V. Subbachar, Coimbatore, towards part payment for the publication of this book. We admire his generosity and respect to the Sabha and we pray Śrī Hari-Vāyugalu and Lord Venkaṭswara for his long life, peace and prosperity and for all the members of his family and we request for continued patronage for such valuable, sacred and useful publication for humanity for all times to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
2.4.2003, Wednesday
Subhānu Saṁvatsara
Chaitra Śukla Pratipadā
Holy New Year day - Ugadi

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

Introduction in brief by the

AUTHOR

By the Grace of Śrī Hari Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Jñānaprabhu and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅ-gaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 69 books before the truth-seekers of the world as listed in the Publisher's note.

I am placing this present publication under "Śrī Vishṇu-sahasranāma Bhāshya Saṅgrahārtha Part V (401 to 502 Names of Lord Mahāvishṇu)".

This humble author by the Anugraha as mentioned above, was able to submit to the devoted public so far 69 books which have been listed in the Publisher's note.

I am submitting the present 70th publication under the lotus feet of my Guru Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and even for that submission this humble author has no capacity or status to submit this humble work directly at the lotus feet of Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahān but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet.

The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Satyātma Tīrtha Mahān and Śrī Hari-Vāyugaḷu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।

श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Wednesday, 2-4-2003
Holy New Year day
Subhānu Saṁvatsara,
Chaitra Śukla Pratipadā

— तां. राघवेन्द्रः

T. S. Rāghavendran

Ever in the humble service
and ever being the humble student of the
unique, great, Dwaita Vedānta Philosophy.

॥ Om Śrīkṛṣṇārpaṇamastu ॥

॥ श्रीः ॥

Sri T. S. Sethumadhavan

(Second son of Sri Tamraparni D. V. Subbachar)

(4-7-1934 to 5-1-1992)

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

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in high respect, reverence and regard

towards part payment
for the publication of this book namely

**Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V**

*S.M.S.O Sabhā and All the Devoted Public and
Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
Humble Author of this book are specially greatful for the noble
donor and prays before Lord Venkateswara for
his long life, peace and prosperity and all his family members
and pray for peace & welfare of the departed soul.*

Acknowledgement
with Immense Gratitude

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Advocate, Vittal Vihar,
45, Bharathi Park Cross Road No. 3,
Coimbatore - 641 011

in Memory of his relative

Sri. V. R. Narasimhachar, B.A., B.L.,

Advocate, West T. V. Swamy Road
Coimbatore - 641 002

in high respect and regard for the departed soul

towards part payment
for the publication of this book namely

Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V

S.M.S.O Sabhā and All the Devoted Public
are specially greatful for the noble donor who is also the
author of this book and prays before Lord Venkateswara
for his long life peace and prosperity and all his
family members and pray for peace & welfare
of the departed soul.

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with Immense Gratitude

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Hereby Acknowledges the Donation of
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Sri. Srinivasan Raghothaman, Ph.D.
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in Memory of his paternal grand parents and
maternal grand parents

in high respect, reverence and regard

towards part payment
for the publication of this book namely

Śrī Vishṇusahasranāma Bhāshya
Saṅgrahārtha - Part V

S.M.S.O Sabhā and All the Devoted Public and
Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
Humble Author of this book are specially greatful
for the noble donor and all pray before
Lord Venkateswara for all
peace, happiness and prosperity
for all the family members of the donor
and for peace for the departed souls.

A few words of Appreciation

T. S. Raghavendra Rao HIG, 170, BHEL,
R. C. Puram,
Hyderabad-32.

29-1-2003.

Respected Sir,

I am extremely happy to receive your letter and book on Bhakti Pāda as well as Viṣṇu Sahasranāma Bhāshya Sangrahārtha Part IV. I am overwhelmed with joy during my reading. The book is presented so well with a language which can be understood who has little knowledge of sastras.

The subject is dealt with systematically with cross references of sutras from various granthas and interpretated as per the context. I can visualise that the books written by you would greatly help and useful in enriching their Sastra Jnana. **I can say only God blessed Sajvvas are put in track to read such great book for attaining sadgati.** May Sri Hari Vayugalu bless you with good health and longlife to render services to Madhwa generation for their salvation.

I wish you all success in your every stepping stone.

With Kind regards,

Yours sincerely

Sd/-

T. S. Raghavendra Rao.

A few words of Appreciation

P. Bhagavanta Rao

No. 5, 41st Street,
Nanganallur,
Chennai-600 061.

10-2-03.

Dear Respected T.S.R.,

I have the pleasure of receiving Viṣṇu Sahasranāma Part IV and Brahma Sūtra-Aparoksha Jñāna Pāda.

It seems to me that ere long you will be completing all the 16 pādas of Brahma Sūtra Bhāshya with your inmitable style of quoting several works germane to the subject matter proper.

You required some comments on the present publication. Let me deal with my own humble way with poor knowledge of Sanskrit and English subject as such – Ananda of each soul is entrinsic and predetermined. Hence in Moksha each Jīva is expected to enjoy his own Swarūpa Ananda. So either Ananda Hrāsa or Ananda Vṛddhi – based on the bad or good deeds done in this mundane world during prarabdha karma after Aparoksha Jñāna is mysterious to conceive – when it is said that after Aparoksha there is no lepa of good or bad deeds. It is said that this is applicable only in the case of devotees who are capable of doing such deeds since it is stated that other than devotees jivas or not capable of over doing on the other they do less than their capacity.

You have dealt with this subject elaborately which is bound to throw light on this intricate subject.

With my warm regards,

Yours Sincerely,

Sd/- **P. Bhagawanta Rao.**

A few words of Appreciation

A. Ramkumar

Sri Nidhi,
657, 17th Cross,
29th 'A' main,
J. P. Nagar, 6th Phase,
Bangalore - 560 078.

18-1-03.

Dear Sri T.R.V. Vittal,

I am in receipt of your letter dt. 30-12-02 along with 11 books written by your father Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore and please excuse me for delay in reply.

As a matter of fact, I was in search of translated version of our Srimad Acharya's works. **By Sri Hari Vayu's grace I could locate the right place - where treasure of Vedanta knowledge is located.** Each volume is an invaluable gem by itself, that your father has written. I have to repeatedly read to understand in depth meanings, in each of the volumes.

Please send all the remaining Mahabhārata Tātparya Nirṇaya volumes and other 8 books listed below.

With warm regards,

Yours Sincerely,

Sd/-

A. Ramkumar.

A few words of Appreciation

M. S. Satyanarayana Prasad

Regional Office,
Syndicate Bank,
Hubli.

16-1-03.

Respected Sri T.S. Raghavendran,

I am thankful to you for sending me the 3 valuable granthas namely.

1. Mahābhārata Tātparya Nirṇaya – Chapter 19.

2. Sangraha Rāmāyaṇa – Sundara Kāṇḍa.

3. Sri Vyāsa Karāvalambana Stotra.

Sir, I am a layman taking the liberty of corresponding with your esteemed self. Kindly do not treat it as 'Uddhatatana' on my part. It is only the long cherished desire of mine to understnad Madhwa Śāstra in the only language which I can understand (namely English). With Sāṣṭānga namaskarams.

Yours Sincerely,

Sd/-

M. S. Satyanarayana Prasad.

|| श्रीः ||

|| श्रीविष्णुसहस्रनामभाष्यसंग्रहार्थः ||

पंचमः भागः

[रामः to गुरुः]

[401 — 502]

	चतुर्थः भागः	४००
रामो विरामो विरजो मार्गो नेयो नयोऽनयः । वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः	॥ ४३ ॥	१२
वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः । हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः	॥ ४४ ॥	११
ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः । उग्रस्संवत्सरो दक्षो विश्रामो विश्वदक्षिणः	॥ ४५ ॥	१०
विस्तारस्स्थावरस्स्थाणुः प्रमाणं बीजमव्ययम् । अर्थोऽनर्थो महाकोशो महाभोगो महाधनः	॥ ४६ ॥	१०
अनिर्विण्णस्स्थविष्ठो भूर्धर्मयूपो महामखः । नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः	॥ ४७ ॥	१०
यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः । सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम्	॥ ४८ ॥	११
सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् । मनोहरो जितक्रोधो वीरबाहुर्विदारणः	॥ ४९ ॥	१०
स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् । वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः	॥ ५० ॥	१०
	C/f	४८४

b/f ४८४

धर्मकृद्धर्मगुद्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ५१ ॥ ९
गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ५२ ॥ ९

नामानि ५०२

॥ श्रीकृष्णार्पणमस्तु ॥

४०१. रामः — ॐ रामाय नमः ॐ
४०२. विरामः — ॐ विरामाय नमः ॐ
४०३. विरजः — ॐ विरजाय नमः ॐ
४०४. मार्गः — ॐ मार्गाय नमः ॐ
४०५. नेयः — ॐ नेयाय नमः ॐ
४०६. नयः — ॐ नयाय नमः ॐ
४०७. अनयः — ॐ अनयाय नमः ॐ
४०८. वीरः — ॐ वीराय नमः ॐ
४०९. शक्तिमतां श्रेष्ठः — ॐ शक्तिमतां श्रेष्ठाय नमः ॐ
४१०. धर्मः — ॐ धर्माय नमः ॐ
४११. धर्मवित् — ॐ धर्मविदे नमः ॐ
४१२. उत्तमः — ॐ उत्तमाय नमः ॐ
४१३. वैकुण्ठः — ॐ वैकुण्ठाय नमः ॐ
४१४. पुरुषः — ॐ पुरुषाय नमः ॐ
४१५. प्राणः — ॐ प्राणाय नमः ॐ

४१६. प्राणदः — ॐ प्राणदाय नमः ॐ

४१७. प्रणवः — ॐ प्रणवाय नमः ॐ

४१८. पृथुः — ॐ पृथवे नमः ॐ

४१९. हिरण्यगर्भः — ॐ हिरण्यगर्भाय नमः ॐ

४२०. शत्रुघ्नः — ॐ शत्रुघ्नाय नमः ॐ

४२१. व्याप्तः — ॐ व्याप्ताय नमः ॐ

४२२. वायुः — ॐ वायवे नमः ॐ

४२३. अधोक्षजः — ॐ अधोक्षजाय नमः ॐ

४२४. ऋतुः — ॐ ऋतवे नमः ॐ

४२५. सुदर्शनः — ॐ सुदर्शनाय नमः ॐ

४२६. कालः — ॐ कालाय नमः ॐ

४२७. परमेष्ठी — ॐ परमेष्ठिने नमः ॐ

४२८. परिग्रहः — ॐ परिग्रहाय नमः ॐ

४२९. उग्रः — ॐ उग्राय नमः ॐ

४३०. संवत्सरः — ॐ संवत्सराय नमः ॐ

४३१. दक्षः — ॐ दक्षाय नमः ॐ

४३२. विश्रामः — ॐ विश्रामाय नमः ॐ

४३३. विश्वदक्षिणः — ॐ विश्वदक्षिणाय नमः ॐ

४३४. विस्तारः — ॐ विस्ताराय नमः ॐ

४३५. स्थावरः — ॐ स्थावराय नमः ॐ

४३६. स्थाणुः — ॐ स्थाणवे नमः ॐ

४३७. प्रमाणं — ॐ प्रमाणाय नमः ॐ

४३८. बीजं — ॐ बीजाय नमः ॐ

४३९. अव्ययम् — ॐ अव्ययाय नमः ॐ
४४०. अर्थः — ॐ अर्थाय नमः ॐ
४४१. अनर्थः — ॐ अनर्थाय नमः ॐ
४४२. महाकोशः — ॐ महाकोशाय नमः ॐ
४४३. महाभोगः — ॐ महाभोगाय नमः ॐ
४४४. महाधनः — ॐ महाधनाय नमः ॐ
४४५. अनिर्विण्णः — ॐ अनिर्विण्णाय नमः ॐ
४४६. स्थविष्ठः — ॐ स्थविष्ठाय नमः ॐ
४४७. भूः — ॐ भुवे नमः ॐ
४४८. धर्मयूपः — ॐ धर्मयूपाय नमः ॐ
४४९. महामखः — ॐ महामखाय नमः ॐ
४५०. नक्षत्रनेमिः — ॐ नक्षत्रनेमये नमः ॐ
४५१. नक्षत्री — ॐ नक्षत्रिणे नमः ॐ
४५२. क्षमः — ॐ क्षमाय नमः ॐ
४५३. क्षामः — ॐ क्षामाय नमः ॐ
४५४. समीहनः — ॐ समीहनाय नमः ॐ
४५५. यज्ञइज्यः — ॐ यज्ञइज्याय नमः ॐ
४५६. महेज्यः — ॐ महेज्याय नमः ॐ
४५७. क्रतुः — ॐ क्रतवे नमः ॐ
४५८. सत्रं — ॐ सत्राय नमः ॐ
४५९. सतां गतिः — ॐ सतां गतये नमः ॐ
४६०. सर्वदर्शी — ॐ सर्वदर्शिने नमः ॐ
४६१. विमुक्तात्मा — ॐ विमुक्तात्मने नमः ॐ

४६२. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ

४६३. ज्ञानम् — ॐ ज्ञानाय नमः ॐ

४६४. उत्तमम् — ॐ उत्तमाय नमः ॐ

४६५. सुव्रतः — ॐ सुव्रताय नमः ॐ

४६६. सुमुखः — ॐ सुमुखाय नमः ॐ

४६७. सूक्ष्मः — ॐ सूक्ष्माय नमः ॐ

४६८. सुघोषः — ॐ सुघोषाय नमः ॐ

४६९. सुखदः — ॐ सुखदाय नमः ॐ

४७०. सुहृत् — ॐ सुहृदाय नमः ॐ

४७१. मनोहरः — ॐ मनोहराय नमः ॐ

४७२. जितक्रोधः — ॐ जितक्रोधाय नमः ॐ

४७३. वीरबाहुः — ॐ वीरबाहवे नमः ॐ

४७४. विदारणः — ॐ विदारणाय नमः ॐ

४७५. स्वापनः — ॐ स्वापनाय नमः ॐ

४७६. स्ववशः — ॐ स्ववशाय नमः ॐ

४७७. व्यापिन् — ॐ व्यापिने नमः ॐ

४७८. नैकात्मा — ॐ नैकात्मने नमः ॐ

४७९. नैककर्मकृत् — ॐ नैककर्मकृते नमः ॐ

४८०. वत्सरः — ॐ वत्सराय नमः ॐ

४८१. वत्सलः — ॐ वत्सलाय नमः ॐ

४८२. वत्सी — ॐ वत्सिने नमः ॐ

४८३. रत्नगर्भः — ॐ रत्नगर्भाय नमः ॐ

४८४. धनेश्वरः — ॐ धनेश्वराय नमः ॐ

४८५. धर्मकृत् — ॐ धर्मकृते नमः ॐ
४८६. धर्मगुप् — ॐ धर्मगुपे नमः ॐ
४८७. धर्मी — ॐ धर्मिणे नमः ॐ
४८८. सदसत्क्षरं — ॐ सदसत्क्षराय नमः ॐ
४८९. अक्षरं — ॐ अक्षराय नमः ॐ
४९०. अविज्ञाता — ॐ अविज्ञात्रे नमः ॐ
४९१. सहस्रांशुः — ॐ सहस्रांशवे नमः ॐ
४९२. विधाता — ॐ विधात्रे नमः ॐ
४९३. कृतलक्षणः — ॐ कृतलक्षणाय नमः ॐ
४९४. गभस्तिनेमिः — ॐ गभस्तिनेमये नमः ॐ
४९५. सत्त्वस्थः — ॐ सत्त्वस्थाय नमः ॐ
४९६. सिंहः — ॐ सिंहाय नमः
४९७. भूतमहेश्वरः — ॐ भूतमहेश्वराय नमः ॐ
४९८. आदिदेवः — ॐ आदिदेवाय नमः ॐ
४९९. महादेवः — ॐ महादेवाय नमः ॐ
५००. देवेशः — ॐ देवेशाय नमः ॐ
५०१. देवभृद् — ॐ देवभृते नमः ॐ
५०२. गुरुः — ॐ गुरवे नमः ॐ

॥ श्रीकृष्णार्पणमस्तु ॥

★ ★ ★

|| श्रीः ||

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम-भाष्य-संग्रहार्थः ||

४०१. रामः — ॐ रामाय नमः ॐ ||

1. रमायाः पतिः अयं = रामः ||

Vishnu is called रामः because He is the Husband of Mahalakshmi.

2. रमन्ते अस्मिन् योगिनः इतिः रामः ||

"रमन्ते योगिनः यत्र सत्यानन्दचिदात्मनि ।

इति रामपदेन एतत्परं ब्रह्माभिधीयते ||" इति पद्मपुराणे ||

Vishnu is called रामः because He makes the yogins to enjoy and brings them happiness. They enjoy in Him.

3. रमयति इति रामः । अथवा रमते अनेन इति रामः ||

Vishnu is called रामः because by His beauty and by His auspicious attributes, He makes all happy.

4. Srimad Acharya cites an authority in his Gita Bhashya under : 10-31 :

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी || ३१ ||

5. आनन्दरूपत्वात्;, पूर्णत्वात्, लोकरमणाच्च रामः ||

Vishnu is called रामः because He is :—

(i) the swaroopa of ananda and having most happiest roopa.

ॐ आनन्दमयः अभ्यासात् ॐ || १-१-१२ ||

(ii) पूर्णत्वात्—He is the complete entity— There is nothing lacking in Him at all. No one other than Him is पूर्ण, Even Mahalakshmi is dependent. Only Independent entity can be a complete entity. ॐ भूमा संप्रसादादध्युपदेशात् ॐ (1-3-8) भूमा = पूर्णः ।

(iii) He is the creator of the universe, protector, destroyer etc: 1-1-2 : ॐ जन्माद्यस्य यतः ॐ ॥ Hence He is called रामः ॥

6. Lord Rudra did teach to his consort, Parvati the glorious mantra as :—

राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥

हे वरानने, Oh! Parvati having beautiful face, if you recite thrice the name of Paramatma as राम, राम, राम it would be equivalent to reciting the 1000 names of Paramatma. Such virtue will be obtained by the devotee.

7. Srimad Acharya quotes Skanda Purana under Srimad Bhagavatam 9-9-22 :

पुरुषो रामचरितं श्रवणैः उपधारयन् ।
आनृशंस्य परो राजन् कर्मबन्धैः विमुच्यते ॥ २२ ॥

If the story of Lord Sri Ramachandra is heard with devotion, then that person gets rid off his samsara bondage.

तात्पर्यनिर्णयः states :

रामो रामो राम इति सर्वेषामभवत्तदा ।
सर्वो राममयो लोको यदा रामस्त्वपालयत् ॥—इति स्कान्दे ॥

In all their minds the two letters राम was only there. Everything was राम in the whole world. That Sri Ramachandra protected all.

8. Srimad Acharya in his Sutra Bhashya quotes from Skanda Purana authority which means:

तस्मिन् काले महाराज राम एव अभिधीयते ।
यथा पौरुषे सूक्ते विष्णुरेव अभिधीयते ॥

—इति च स्कान्दे ॥

that as that time 'रामः' was only heard and available everywhere, just like the Purusha Sukta in which in entirety "Vishnu" is told or spoken of. This has been dealt with, under the aphorism 1-1-26 :

ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ ॥

9. Under Isavasya Upanishad Bhashya, under the 18th mantra which runs thus :

"वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम्"

We find a glorious authority given by Srimad Acharya from "Rama Samhita." ;

"अतिरोहितविज्ञानात् वायुः अपि अमृतः स्मृतः ।
मुख्य अमृतः स्वयं रामः परमात्मा सनातनः ॥" इति ॥

Which means Sri Vayu is called by the shabda 'अमृतः' since there is no change in his knowledge at any time, even during pralaya ; But in the case of "Rama" the shabda, amruta applies still in a better manner than Sri Vayu. This is the glory of Sri Rama who is Vishnu.

10. Madhva Vijaya states in 1-25 as under :

नमो नमो नाथ नमो नमस्ते,
नमो नमो राम नमो नमस्ते ।
पुनः पुनस्ते चरणारविन्दं
नमामि नाथेति नमन् स रेमे ॥ २९ ॥

Sri Hanuman in ecstacy submits his namaskarams to Sri Ramachandra again and again.

11. Manimanjari 1-31 states :

रामः पुरस्तात्परतोऽपि रामो
रामः परं दिक्षु विदिक्षु रामः ।
रामैरनन्तैरिति विश्वरूपो
निघ्नन्नरातीन्विरराज रामः ।। ३१ ।।

Sri Rama is in the front. Sri Rama is in the back, Sri Rama is in all the directions, and in all subdirections and in all the places. Likewise Sri Rama took as per His desire several avatars / forms took Viswaroopa and destroyed all the enemies and glittered with all splendour.

12. Srimad Acharya states in द्वादशस्तोत्रम् . under the 9th Adhyaya 16 times as :

शुभतमकथाशय परम सदोदित
जगदेककारण राम रमारमण ।।

which means :

Sri Rama is the main deity which brings all auspiciousness is spoken in all sastras.

Sri Rama is the most supreme God.

Sri Rama is always and ever with full brightness.

Sri Rama is the principal and important efficient cause for the universe.

Sri Rama is the Husband of Rama Devi — Mahalakshmi that Sri Rama is my absolute protector.

रमन्ते योगिनो यत्र सत्यानन्दचिदात्मनि ।
इति रामपदेन एतत्परं ब्रह्म अभिधीयते ।। इति पद्मपुराणे ।।

Rama is called so, because He makes the yogin happy. He is satya, ananda, and chetana swaroopi, and He is called Brahma. (because of infinite auspicious attributes).

13. Srimad Acharya in भागवततात्पर्य – नवमस्कन्ध states :

नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।
अतो हि राम इत्याख्या तस्य दुःखं कुतोऽण्वपि ॥

Rama— Sri Hari is always eternally with full and complete knowledge, happiness and this is His very swaroopa or nature. Hence only He is called 'रामः'. There is no question of unhappiness even for smell or iota in Him.

14. Aditya Purana 3-24 devotee Devasharma of Sri Vayu praises Lord Srinivasa as :—

श्री रामं दशदिग्व्याप्तं दशेन्द्रियनियामकम् ।
दशास्यघ्नं दाशरथिं श्रीनिवासं भजेऽनिशम् ॥ २८ ॥

Sri Rama is :

(i) all pervasive in all directions,

(ii) is the controller of all 10 indriyas (five ज्ञानेन्द्रियाणि and five कर्मेन्द्रियाणि),

(iii) is the destroyer of Ravana who had 10 heads.

(iv) took avatar as the son of Dasaratha who can ride in all 10 directions his chariot,

and that Srinivasa, I always adore.

15. In the Gita Bhashya, Srimad Acharya under 2-55 quotes from "Narayana Astakshara Kalpa" as under :

विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः ।
देवाद् भवति वै तृष्टिः नान्यथा तु कदाचन ॥

16. Srimad Acharya states from नारदीयपुराणं under 2-72, as :

कृष्णरामादिरूपेण परिपूर्णानि सर्वदा ।
न च अणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ॥

There is not an iota of difference between Sri Rama and Sri Krishna. They are identical. Still to delude the ordinary persons like us, it appears as though different.

17. नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।
अहो हि राम इत्याख्या तस्य दुःखं कुतोऽण्वपि ॥

—इति नवमस्कन्ध भागवततात्पर्यनिर्णये ॥

Where is the reason for Vishnu as "Rama" is given. He is always with complete happiness, Knowledge in His very nature and swaroopa, hence He is called "Rama".

॥ श्रीः ॥

४०२. विरामः — ॐ विरामाय नमः ॐ ॥

1. **विशिष्टा रामा रमा यस्य सः = विरामः ।**

Vishnu is called 'विरामः' because He has the most supreme woman Mahalakshmi with Him.

2. **विविधाः रामाः गोपिकादि स्त्रियः यस्य इति विरामः ।**

In the avatar of Krishna, He had 16,108 wives. Hence He is called 'विरामः' who is Vishnu.

3. **विरामयति प्रलये जनानिति विरामः ।**

At the time of Mahapralaya, He makes all the people to take rest and there is no activity for them, Hence He is called 'विरामः'.

4. विगतं रजः तदुपलक्षितगुणत्रयं यस्मात् तद्ब्रह्म, विरजो विगतो रजोदोषो यस्मात् सः विरामः ॥

Vishnu is not having any defect connected to Rajo-guna relatable to prakruti sambandha.

5. 'विरजानदी'ति प्रयोगात्। 'रजं तु रजसा सहे'ति कोशात् 'विरजो ब्रह्मलोक' इति श्रुतेः चाकारान्तोऽपि रजशब्दः अस्ति ॥

6. He is called as "Viramah" because all becomes power-less before Him, without His Krupa-Kataaksha, nothing operates,

Chaturmukha Brahma says :—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तथैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥

—ॐ अथातो ब्रह्मजिज्ञासा ॐ – भाष्ये ॥

॥ श्रीः ॥

४०३. विरजः — ॐ विरजाय नमः ॐ ॥

1. विगत्वं रजः तदुपलक्षितगुणत्रयं यस्मात् ब्रह्म विरजः

Vishnu is called 'विरजः' because He has absolutely no connection to Rajo Gunas. He has no nexus with प्रकृतिः at all — Hence रजोगुण, तमोगुण and प्रकृति सहित सत्त्वगुण is not found in Him.

2. Vishnu is called as 'विरजः' because He specially shines and glitters in all respects. He is independent and He is alone so. Hence none can think of 'विरजः' other than Him.

3. Manimanjari states :—1-31

रामः पुरस्तात् परतोऽपि रामो
रामः परं दिक्षु विदिक्षु रामः ।
रामैरनन्तैरिति विश्वरूपो
निघ्नन्नरातीन् <u>विरराज</u> रामः ॥

विश्वरूपः रामः विरराज—here विरराज is used as a predicate. That itself is the name of Sri Rama as 'विरराजः' (विरराजः एव विरजः)

पुरस्तात् रामः = Rama was in the front.

परतः अपि रामः = Rama was at the back.

दिक्षुः परं रामः = In the direction also, Rama was there.

विदिक्षु रामः इति = In the Sub-directions also, Sri Rama was there.

इति अनन्तैः रामैः = Likewise there were infinite Rama Roopas were there.

अरातीन् निघ्नन् (सन्) = Likewise Rama was eliminating all the asuras including Khara and others.

विश्वरूपः रामः विरराज = Like that Rama was manifesting Viswaroopa and was glittering with all splendour.

॥ श्रीः ॥

४०४. मार्गः — ॐ मार्गाय नमः ॐ ॥

1. **मृगस्य इदं मार्गं सिंहमुखं तदस्यास्तीति मार्गः ॥**

   Which means Lord Narasimha न मृगं न मानुषं and न has सादृश्यार्थः – similarity.

2. To destroy the asuras like हिरण्याक्षः, He searched (as though in the worldly pattern). Srimad Bhagavatham under 3-18-10 runs thus :

सत्यं वयं भो वनगोचरा मृगा
युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा
विकत्थनं तव गृह्णन्त्यभद्र ॥ १० ॥

Bhagwan Sri Varaha roopi states to the demon Hiranyaksha. "We are like wild animals. Looking about for dogs like you. Heros take no notice of your braggadocio, bound as you are with the cords of death.

3. Vishnu is called as "Maargah" because He who is sought for.

In Ramayana, it is stated that Sri Rama was sought after even by the great sages like Bharadvaja and others.

मृग्यमाणतया मार्गो भरद्वाजादिभिः सदा ॥

Sri Rama is the "Margadarshi" for all.

4. The Srutis declare as "नान्यः पन्था अयनाय विद्यते ।" This मन्था means Maarga – मार्गः – way. To attain Moksha, there is no other way, than to attain His knowledge. Paramatma Vishnu is the only 'मार्गः' — He is the only way to reach salvation.

In Brihadaranyaka also it is said :

एषं पन्था ब्रह्मणा ह्यनुवित्तः ॥

5. As Sri Rama, He went in the marga of the deer, so that the Raakshasas can be destroyed.

॥ श्रीः ॥

४०५. नेयः — ॐ नेयाय नमः ॐ ॥

1. शिष्येषु उपदेशेन नेतुं योग्यः नेयः ॥

   Vishnu is called 'नेयः' because He is capable of leading properly His disciples by His advices.

2. Srimad Acharya states in Brihadaranyaka Upanishad as:—

   ये च जीवाः परा सर्वे नियता विष्णुनैव हि ।
   जीवानां नियमेऽजीवं किमु वाच्यमिति श्रुतिः ॥

   All the Jeevas are led by Vishnu only in their respective path. When it is so, even in respect of chetanas, should it be told in respect of jadas ? There is no need at all.

   —'महामीमांसा'

   Thus said in Mahamimansa.

3. नियोगयोग्यः सुहृदां योऽसौ 'नेयः' स उच्यते ॥

   Sri Vishnu willingly heeds the commands of His friends and hence He is called as "Neya".

4. This is demonstrated by Sri Krishna, in the Sabha Parva, Mahabharatha where Sri Krishna Himself says:—

   "Oh! Yudhisthira, when I am here for doing what is good to you, perform the sacrifice – Rajasuya Yajna, that you desire to do. You may ask ME to do whatever you want. I shall certainly do.

   यजस्व अभीप्सितं यज्ञं मयि श्रेयसि अवस्थिते ।
   नियुंक्ष्व चापि मां कृत्ये सर्वं कर्तास्मि ते वचः ॥

5. Like Sri Vayu also does for his friends and at the command of Vishnu.

   Lakshmana was struck by the Shakthi-ayudha. All the Rakshasas joined together and tried to lift and carry him away. But they could not do so. Sri Hanuman carried him single handed effortlessly, because of his friendship with Lakshmana, who is a devotee of Sri Rama.

॥ श्रीः ॥

४०६. नयः — ॐ नयाय नमः ॐ ॥

1. नयति इति स्वस्यैव उत्तमत्वात् नयः ॥

   Vishnu is called 'नयः' becuase He leads himself as the supreme.

2. Vishnu is called as "Nayah" because He draws towards himself all.

   यस्मिन् तपोधना नित्यं नीयन्ते इति वै 'नयः' ॥

   The great sages submitted to Sri Rama, "We are to be protected by Thee, always like children, even though we are sages with penance as our treasure."

3. पाण्डवानां भवान् नाथो भवन्ते च आश्रिता वयम् ॥

   "Oh! Krishna, you are the protector of Pandavas, so we also resort to Thee for protection."

   So Sri Krishna is called as 'नयः'.

4. नयति मोक्षं भक्तान् इति नयः ॥

   Vishnu is called as 'नयः' because He takes His Bhaktas to Moksha, मोक्षप्रदो वासुदेवोऽखिलस्य— For All, Sri Vishnu is the bestower of Moksha and so He is called as 'नयः'.

॥ श्रीः ॥

४०७. अनयः — ॐ अनयाय नमः ॐ ॥

1. अन्यस्मिन् न विद्यते नयः यस्य सः = अनयः ।

   Vishnu is called 'अनयः' because there is no one else to lead Him. He is the leader of all; but none can lead Him.

2. अनं वायुं भुवं प्रापयति इति = अनयः ।

   Vishnu has made Sri Vayu to take avatars in the universe as "Hanuman, Bhima and Sri Madhva." Hence He is called अनयः.

3. Vishnu is called as "Anayah" because He who cannot be spirited away. Bhagavan is "Anaya" since He cannot be led away by those who are not well disposed towards Him.

   स एव, असुहृद्भिः न नयः अस्य अस्तीति 'अनयः' ।

4. Vishnu is called "Anayah" because there is no one else except Him who can bring prosperity to the people of the world.

   अथवा जगतां अस्मात् अयः नान्यः, ततः 'अनयः' ।

5. Vishnu is called "Anayah" because He will not allow the wicked asuras to carry away.

   Ravana had the strength even to lift great mountains and throw them away. But he could not lift Sri Rama's younger, brother Lakshmana in the battlefield when Lakshmana was beaten by Shakthi-ayudha. This was due to अनयः – विष्णुः.

   असुहृद्भिर्नयो यस्य नास्तीति 'अनयः' उच्यते ।

6. Other than Vishnu, nobody else can bring prosperity to the people of the world, and so Vishnu is called as 'अनयः'.

अथवा जगतां अस्मात् अयो नान्यः ततः 'अनयः'.

॥ श्रीः ॥

४०८. वीरः — ॐ वीराय नमः ॐ ॥

1. वीं ज्ञानं तेन रमते = वीरः ॥

Vishnu is called 'वीरः' because He plays or creates with full knowledge.

2. वी = व्याप्तिः, तेन रमते = वीरः ॥

Vishnu is called 'वीरः' because He is there in all places and plays or enjoys.

3. विक्रान्तः वीरः

Vishnu is the "Shoora" and so He is called as "Veera."

4. अजति इति वीरः

Vishnu is never defeated and so He is called as "Veera."

5. Vishnu is called as "Veerah" because Bhagawan is the source of fear and terror for the Raakshasas.

कंपनहेतुत्वात् रक्षसां अतिभीमतः = वीरः इति ॥

Sri Rama is "Veera" because He over-powered the King of Raakshasas like the elephant by the lion and the serpent by Garuda.

मातङ्ग इव सिंहेन, गरुडेनैव पन्नगः ।
अभिभूतः अभवत् राजा राघवेण महात्मना ॥

6. Mareecha, the asura said by seeing Sri Rama as the "Veera" as :

वृक्षे वृक्षे च पश्यामि चीरकृष्णाजिनाम्बरम् ।
गृहीतधनुषं रामं पाशहस्तमिव अन्तकम् ॥

Maricha says :

"In every tree do I see Sri Rama dressed in the tree-bark and black deer-skin and with His Bow drawn as though He is the god of death with the ropes in Hand."

By seeing that "Veera" the asura became terribly afraid.

7. **वीरः** = means a person who completes the job undertaken. Sri Rama and Sri Hanuman were addressed several times in Ramayana as "Veera" because they completed their mission of jobs. That is why Sruti states :

शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमति नेनीयमानः ॥

It is described that Lord Narayana who achieves whatever He undertakes puts down those who are cruel and evil, that is, Tamasa Jivas.

वीरः = अध्यवसितान्तगामी श्री नारायणः ॥

॥ श्रीः ॥

४०९. शक्तिमतां श्रेष्ठः
ॐ शक्तिमतां श्रेष्ठाय नमः ॐ ॥

1. **शक्तिमतां = ब्रह्मादीनां श्रेष्ठः ।**

Chaturmukha Brahma and others are having very great powers. Vishnu is far superior to them. Hence He is

called "शक्तिमतां श्रेष्ठः" As a matter of fact, even the existence, of Chaturmukha Brahma and other great gods depend upon Him only.

Srimad Acharya cites an authority from Brahma Purana and Brahma Vaivarta Purana under जिज्ञासाधिकरणम् in his Bhashya as:—

"नाहं न च शिवोऽन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिः अच्युतः ॥" इति ॥

Chaturmukha Brahma states as "Either myself or Siva or other devatas, cannot have strength even an iota of what Lord Vishnu has. Vishnu plays with them all effortlessly just like a boy with playful things. This is the glory of Achyuta the great Lord Vishnu.

Hence Vishnu is called "शक्तिमतां श्रेष्ठः".

2. शक्तिमतां श्रेष्ठः = Greatest among the powerful. शक्तिमतां = सुरादीनां अतिशयेन प्रशस्यः इति 'शक्तिमतां श्रेष्ठः' ।

Lord Sri Parasurama (who is Vishnu Himself) says to Sri Rama (who is also Vishnu).

सुरादीनां शक्तिमतां यः प्रशस्यतपः स्मृतः ।
तस्मात् 'शक्तिमतां श्रेष्ठः' दशार्णः प्रेष्ठदो मनुः ॥

"I know you are indestructible. You are the slayer of Madhu (asura). You are the Lord of the gods."

3. देवाश्च दैत्याश्च निशाचरेन्द्र
गन्धर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनामकस्य
स्थातुं न शक्ताः समरेषु सर्वे ॥

About Sri Rama's shakthi, it is said to Ravana, the King of Raakashasas as:—

"The gods, the Asuras, Gandharvas, Vidyadharas, Nagas and Yakshas – all these cannot stand against Sri Rama, the Lord of all the worlds, in the battle even for a fraction of a second." because He is शक्तिमतां श्रेष्ठः ॥

4. Sri Rama is so powerful in His shakthi that He can destroy and then create the entire jagat by His arrows.

सर्वान् लोकान् सुसंहृत्य संहृतान् सचराचरान् ।
पुनरेव तथा स्रष्टुं शक्तो रामो महाशरैः ॥

॥ श्रीः ॥

४१०. धर्मः — ॐ धर्माय नमः ॐ

1. धारकत्वात् धर्मः ॥

Vishnu is called "Dharma" because He saves and rescues those who fall in the hell.

2. प्राप्यतया धर्मवत्त्वात् धर्मः ॥

Vishnu is in the form of "Dharma". He is the incarnation of Dharma.

''रामो विग्रहवान् धर्मः'' इति ॥

Sri Rama is the very vigraha of Dharma.

3. In the first sloka of Bhagawat Gita we find as :

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

In fact, Mangalacharana is done by the first verse in the first half of पूर्वार्धं viz. धर्मक्षेत्रे कुरुक्षेत्रे । क्षेत्रे क्षेत्रे, धर्म कुरु. which means

हे धर्म ! धारकत्वात् धर्म — which means Oh! Sri Krishna, since He alone is the protector of धर्म । virtue and all others in the most important sense. क्षेत्रे क्षेत्रे कुरु which means सृष्टयादि अष्टकर्तृत्वं कुरु.

4. Vishnu is called as "Dharma" because He sustains all beings by conferring prosperity and salvation on them.

अभ्युदयनिःश्रेयसाभ्यां सर्वस्य साक्षात् धरणात् 'धर्मः' ।

5. Vishnu is the supreme dharma in all the worlds.

लोकानां त्वं परो धर्मः इति ।

Lakshmana on oath before aiming the arrow at Indrajit son of Ravana, said like this.

Sri Rama, the son of Dasaratha, is Dharma incarnate. He is wedded to truthfulness and is of unparalleled in valour. So Oh! arrow, kill the son of Ravana (Indrajit).

धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि ।
पौरुषे च अप्रतिद्वन्द्वः शरैनं जहि रावणीम् ॥ इति ॥

6. Chatrumuka Brahma who is expert proficient in Dharmas, saw Sri Rama and submitted.

"Thou art the supreme Dharma in all the worlds."

"लोकानां त्वं परो धर्मः" ॥ इति ।

7. In Bharatha it is said :

साक्षात् देवः पुराणः असौ (श्री रामः) स हि धर्मः सनातनः ।

"He is the ancient God Himself, and also the eternal Dharma incarnate."

॥ श्रीः ॥

४११. धर्मवित् — ॐ धर्मविदे नमः ॐ ॥

1. धर्मं वेत्ति इति = धर्मवित् ।

   Vishnu is called 'धर्मवित्' because He knows completely about all Dharmas.

2. सर्वदाऽभिगतः सद्भिः समुद्र एव सिन्धुभिः धर्मज्ञः सत्यसन्धश्च ।

   Like the ocean by the rivers, Sri Rama was always resorted to by good men with respect. He knew the Dharma and was wedded to truth.

3. यथावत् साङ्ग-वेदवित् ।

   He rightly knew the Vedas and their angas (auxiliaries) and He is called as "Dharma-vit."

4. Paramatma Sri Vishnu – Rama knows the Dharmas. He is धर्मवित्। sages like Vasistha, Vamadeva, Markandeya, and others are experts in the knowledge of Dharmas. But they all resorted to Sri Rama for knowledge of Dharma.

   They all said in one voice :

   धर्मज्ञः (धर्मवित्) सत्यसन्धः च रामः ।

5. Whatever that is spoken by Sri Vishnu is Dharma, because He only knows the subtle nature of Dharmas. This was appreciated and adhered to by Sri Vayu. For example, when Hidimbi approached Sri Bheemasena and prayed for to marry her, the same was turned down by Sri Bheemasena, citing the case of Dharmaraja the elder brother remaining still unmarried. Manu sastras — dharmas were all quoted by him, to convince her.

But at that time Bhagawan Sri Vedavyasa came there and ordered Sri Bheemasena to marry Hidimbi. Next second Sri Bheemasena married her and got the blessings of Sri Vedavyasa. Why? This is because Sri Vedavyasa is 'धर्मवित्' and to obey Him is Dharma of the highest order. This was followed by that Sri Bheemasena who knows about dharmas and he is also धर्मवित् in a lesser sense.

|| श्रीः ||

४१२. उत्तमः — ॐ उत्तमाय नमः ॐ ||

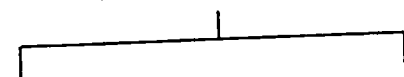
1. महा उत्तमत्वात् उत्तमः ||

   Vishnu is called 'उत्तमः' because He is very much superior to all. He is supreme most.

2. भगवद्गीता :—

   15-16 & 15-17 states :

   द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
   क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते || १६ ||

लोके (in this dependent universe)

क्षरः
शरीरक्षरणात्

Having perishable bodies starting from Chaturmukha Brahma and ending with the last insignificant soul.

अक्षरः
शररि देह अक्षरणात् अक्षरः

That is having body, which is never perishable. That person is अक्षरा महालक्ष्मी.

The next verse states :

उत्तमः पुरुषः तु अन्यः परमात्मेत्युदाहृतः ॥

But Purushottama is different, who do not belong to the two groups stated above. He is different from both. He is supreme. He is called "Paramatma". Hence उत्तमः is Vishnu.

3. There is uttama beyond Sri Vishnu. Kataka Upanishad says clearly 1-3-10 & 11.

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान्परः ॥
महतः परमव्यक्तं अव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ॥

(1) Compared to the ten presiding deities for the indriyas the presiding deities of Tanmatras are superior.

(2) Compared to them, the presiding deity for Manas is superior – Rudra.

(3) Compared to Rudra, the presiding deity for Buddhi, namely Saraswati is superior.

(4) Compared to Saraswati, the presiding deity for Mahat Tatwa, Chaturmukha Brahma is superior.

(5) Compared to Chaturmukha Brahma, the presiding deity for Prakruthi, namely Mahalakshmi is sûperior.

(6) Above Her, Uttama, is Paramatma Sri Vishnu, beyond measurable norms. Vishnu is uttama beyond Him. There is none available.

॥ श्रीः ॥

४१३. वैकुण्ठः — ॐ वैकुण्ठाय नमः ॐ ॥

1. विकुण्ठायाः अपत्यं = वैकुण्ठः ॥

Paramatma Sri Vishnu was born—took avatar as वैकुण्ठः to "Vikuntha Devi" and her husband Subrar. Srimad Bhagavatham states in 8-5-4 :

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ।
तयोः स्वकलया जज्ञे वैकुण्ठो भगवान् स्वयम् ॥ ४ ॥

Bhagawan Sri Vishnu took avatar as वैकुण्ठः and hence He is called as 'वैकुण्ठः'.

2. वैकुण्ठलोकस्थत्वात् = वैकुण्ठः ॥

Vishnu is called 'Vaikuntha' because He resides in the divine loka by name Vaikuntha. Mantralaya Mahaprabhu states in the प्रातःसंकल्पगद्यम् as :—

वैकुण्ठस्थितः परमात्मा = वैकुण्ठः ॥
अनन्तासनस्थितः परमात्मा = वासुदेवः ॥
श्वेतद्वीपस्थितः परमात्मा = नारायणः ॥

3. Under बृहदारण्यक उपनिषत् the mantra 4-1-6 runs thus :—

"सहोवाचाजातशत्रुर्मामैतस्मिन् संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेवमुपासे स य एतमेवमुपास्ते जिष्णुः ह्यपराजिष्णुः भवत्यन्यव्रतस्त्यजायी" ॥ ४-१-६ ॥

In that Srimad Acharya, in his Bhashya,

वैकुण्ठः = विगतं कुण्ठनं पराभवः, यस्य असौ विकुण्ठः, स एव वैकुण्ठः ॥

Vishnu is called वैकुण्ठः because He has no defect in Him at all. Therefore He is called विकुण्ठः, He himself is called वैकुण्ठः ॥

4. In Bhagavatham under 2-6-19, we find the following quotation from Vamana Purana, in Nirnaya.

स्वरूपांशो विभिन्नांशो इति द्वेधांश इष्यते ।
अनन्तासन वैकुण्ठ पद्मनामा स्वयं हरिः ॥

''जीवा इमे विभिन्नांशा धर्माधर्मादि संयुताः'' इति वामने ॥

Amsha is of two kinds; one is called 'स्वरूपांशः' and the other is called 'भिन्नांशः' Anantasana, Vaikuntha, Padmanabha are the roopas identical to Hari. Jeeva is only भिन्नांशः which means that in swaroopa, he is totally different from God and has a little similarity.

वैकुण्ठः is हरिः Who is Vishnu.

5. साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणं अशेष अघहरं विदुः ॥ ५ ॥

This is found in Bhagavata 6-2-14.

This means "Wise say that to utter the names of Vaikuntha Vishnu conventionally or in joke or without any purpose or in ridicule, is the cure of the sins."

[This means that name uttering is mandatory and should be done; (other points to be ignored) with devotion, reverence and respect the name of वैकुण्ठः should be uttered to get the full fruit.],

6. Devasharma one of the greatest devotee, of Sri Vayu Bhagwan extols Lord Srinivasa in Aditya Purana as under in 3-17.

वैकुण्ठवासं वैकुण्ठत्यागं वैकुण्ठसोदरम् ।
वैकुण्ठदं विकुण्ठाक्षं श्रीनिवासं भजेऽनिशम् || १७ ||

Son of Vaikuntha Devi — Vaikuntha is Srinivasa, who is Vishnu.

|| श्रीः ||

४१४. पुरुषः — ॐ पुरुषाय नमः ॐ ||

1. Under Anuvyakhyana, in the 10th sloka under the Sutra 1-1-1 ॐ अयातो ब्रह्मजिज्ञासा ॐ, it is stated that :

   स एव भर्गशब्दार्थो व्याहृतीनां च भूमतः ।
   भावनाच्चैव सुत्वाच्च सोऽयं पुरुषः इत्यपि || १० ||

   पूर्णत्वात् पुरुषः इति = Because Vishnu is full and complete in all respects, He is called "Purusha". Brahma is the artha for "Omkara". He is responsible for creation etc. of the Universe. He is the very swaroopa of happiness and joy. He is alone denoted by the three Vyahrutis, भूः, भुवः स्वः (Vishnu is called 'भर्गः' because He is the supporter of all and He is the knower of all. Hence is Poorna and termed as पुरुषः ||

2. Under Anuvyakhyana, verse 199, states under the aphorism ॐ नेतरोऽनुपपत्तेः ॐ (1-1-16) as :

   पुरुषः परः आत्माऽजो ब्रह्म नारायणः प्रभुः ।
   महानानन्द उद्विष्णुर्भग ओम इतीर्यते ||

   "Purusha" shabda is not relating to ordinary human beings, but it does denote Vishnu merely in the primary sense. The shabda 'अन्नमयः' etc. does not denote human being, because they cannot bestow Moksha to others. But the Sruti states:—

पुरुषं वेत्ति यो मुच्येत् ''नान्यः पन्था हि विद्यते'' ।
इति श्रुतेः अन्यवेदी कथं मुक्तिं प्रयास्यति ॥

It is clear that by knowing Him (Vishnu) there would be release. There is no other way at all. Then that Purusha and other shabdas denote "Narayana" is dealt with in the verse 199.

Hence Vishnu Sriman Narayana is called "Purusha".

3. The shabda 'पुरुषः' mainly denotes Sri Hari – Vishnu is dealt with in the sloka 207 :

पुरि शेते यतः सोऽथ पुरुषश्चेति गीयते ।
क्रियाप्रवर्तकत्वेन प्रादुर्भावो हरेः जनिः ॥ २०७ ॥

Sri Hari is called "Purusha" because He is residing in the body and protects the soul. Vishnu is called "Purusha" in the most primary sense.

4. Under काठकोपनिषत् — 1st Adhyaya, 3rd Valli the Mantra states :—

महतः परं अव्यक्तं, अव्यक्तात् पुरुषः परः ।
पुरुषात् न परं किंचित् सा काष्ठा सा परा गतिः ॥ ११ ॥

The Bhashya thereon states :—

मनोऽभिमानिनो रुद्रवीन्द्रशेषास्त्रयोऽपि तु ।
ते श्रेष्ठा अर्थमानिभ्यः तेभ्यो बुद्धिस्सरस्वती ॥

तस्या ब्रह्मा महान् आत्मा, ततोऽव्यक्ताभिधा रमा ।
तस्यास्तु पुरुषो विष्णुः पूर्णत्वात् नैव तत्समः ॥

The presiding deity Rudra is lower to Saraswati who is the presiding deity for Buddhi. Above her is Chatur-mukha Brahma, and to him above is Mahalakshmi, presiding deity for 'Avyakta'. Above Her is Purusha –

Vishnu and there is no one equal to him and He is alone is the complete entity in all respects.

5. Srimad Acharya under भागवततात्पर्यः states under 1-2-11 from Sruti and Smruti regarding this shabda. पुरुषः ॥

(1) "सः पुरुषः सोऽद्वय इति न ह्येनमभि कश्चन न ह्येनमति कश्चनेति" इति ।

Bhallaveya Sruti is quoted to show that पुरुषः is Vishnu.

(2) "सोऽद्वयः पुरुषः तस्मात् न समो नाधिको ह्यत" इति महासंहितायाम् ॥

Vishnu is not having the second one. He is Purusha. Hence there is none equal to Him or above Him. (All are under Him and below Him only).

6. Under Isavasya upanishad मन्त्रः 17 states :

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १७ ॥

The Purusha (Paramatma) who is present in Mukhya Prana is called 'अहं' and 'अस्मि'. **To get maximum advantage of virtue, one should meditate the "Purusha" present in Mukhya Prana.**

7. Srimad Acharya in his गीताभाष्यं under the verse 8.8 :

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ७ ॥

Constant practice is conceived as the means to reach the lotus feet of that Supreme Purusha who is alone responsible for creation, destruction etc.

Srimad Acharya quotes from Brihadaranyaka Upanishad under this verse as :

"स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किंचनानावृतं नैनेन किंचनासंवृतम्" इति श्रुतेः ॥

That means, "That Purusha who is in all the bodies and in the hearts of all, there is nothing which is not pervaded by Him from within and nothing that is not covered by Him, from without.

Hence पुरुषः is Vishnu.

8. Gita states in 8-10, that Purusha is परमात्मा श्री विष्णुः ॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य संयक्
स तं परं पुरुषं उपैति दिव्यम् ॥ १० ॥

The devotee who meditates on the Lord, always, ultimately, सः तं परं पुरुषं उपैति = that person reaches the Supreme Purusha.

Srimad Acharya quotes in the Bhashya, from the sacred Bhagavatam as under 3-5-45 :

पानेन ते देवकथा सुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसा ताऽऽपुरकण्ठधिष्ण्यम् ॥

तथा परे त्वां असमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यात् न तु सेवया ते ॥

Those who have increased their attachment to the Lord by drinking deep at the nectarine fountain of His glorious deeds and thereby acquired purity of mind, have His direct vision in progressive reward of their non attachment to all, but to the Lord and attain Sayujya or other form of Mukti in full.

Others conquering Prakruti and Yogic conquest of vital axis, also enter the Purusha – Lord only, but not so completely as others. (न अंजसा) **Devotional approach is the best means to attain** पुरुषः – विष्णुः.

9. Gita states in 8-22 as :

पुरुषः सः परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

पार्थ, भूतानि यस्य अन्तस्थानि, इदं सर्वं येन ततम्, सः परः पुरुषः । अनन्या भक्त्या तु लभ्यः ॥

Partha! This Bhagawan is inside all the creatures ; the entire world is also pervaded by Him. He is the Supreme Purusha. By devotion alone, that पुरुषः can be reached. Not by any other means.

10. Srimad Acharya quotes in his Bhashya in Gita on the verse 9-3, the following Srutis to show that Vishnu is 'पुरुषः'.

''यः एषः अन्तरक्षिणि पुरुषो दृश्यते'' ॥ (बृह. उपनिषत्)

That Purusha who is perceived in the eye.

''अंगुष्ठमात्रः पुरुषः अंगुष्ठं च समाश्रितः ॥''

That Purusha, measuring the size of the thumb, is present in thumb.

॥ श्रीः ॥

४१९. प्राणः — ॐ प्राणाय नमः ॐ ॥

1. **आणाः येषां ते मुक्ताः, तेभ्यः प्रकृष्टः इति प्राणः ॥**

Vishnu is called प्राणः because He is the best amongst the Muktas. This does not mean that Vishnu was once

under the category of Amuktas and then got released. He is a नित्यमुक्तः। Among those in the heaven वैकुण्ठः Vishnu is the best. So He is प्राणः ॥

2. प्रकृष्टे नाम्नि चेष्टते इति प्राणः ॥

Vishnu does all activities with glorious names and so He is called as "Prana".

3. Vishnu is called as "Prana" as seen in the sutra 1-1-23 :

ॐ अत एव प्राणः ॐ ॥

तद्वै त्वं प्राणो अभवः महान् भोगः प्रजापतेः ।

Here for that 'Prana', Mahabhoga as well as 'Paramananda' have been said. That Prana is Vishnu only. यतः विष्णुरेव प्राणः ।

अत एव = This is because,

"श्रीश्च ते लक्ष्मीश्च पत्न्यौ अहोरात्रे पार्श्वे" इत्यादिलिङ्गादेव ।

Vishnu is called as 'Prana' because 'Sri Devi' and 'Lakshmi' in the two roopas always do seva to Him.

4. Vishnu is called as "Prana" because in the sutra 1-1-28 ॐ प्राणस्तथाऽनुगमात् ॐ here also it is established that "Prana" is Vishnu, because many upanishads, as detailed below state the Vishnu is Prana.

तं देवा प्राणयन्ति,
स एषः असुः स एषः प्राणः,
प्राण ऋच इत्येव विद्यात्,
तदर्थं प्राणोऽधितिष्ठति ॥

॥ श्रीः ॥

४१६. प्राणदः — ॐ प्राणदाय नमः ॐ ॥

1. णः = सुखं तद्विरुद्धत्वात् अणः = शोकः, प्रकर्षेण तं द्यति खण्डयति इति = प्राणदः ॥

   Vishnu is called 'प्राणदः' because, He destroys or condemns unhappiness or grief in a speical way.

2. In Chandogya Bhashya, Srimad Acharya states :

   प्रकृष्टानां च नायकः प्राणनामा,

   The leaders of the great people is "Prana".

   णः सुखं इत्येव हि आनन्दः संमुदीरितः ॥

   'णः' is happiness and ananda.

   प्राणः इति उच्यते वायुः इत्युक्तेः गुरुत्वेन भक्तानां प्राणं ददाति इतिः = प्राणदः ॥

   Vishnu is called 'प्राणदः' because He gives that Prana— Sri Vayu as Guru to the devotees and saves them.

   This can be seen from गीता– 4-7.

   यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
   अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

   When declination takes place to Dharma and it gets lost, and when adharma takes top place, then Lord Krishna states that He would create Himself.

   But in Kaliyuga, when adharma goes to the zenith and takes preponderence, He does not take avatar. Can we say that the words of God are defective ? No. Not at all. It can never be defective at all. Here तदा आत्मानं अहं सृजामि means that at time, I will be creating/ordering

Sri Vayudeva to take incarnation and order him to establish dharma.

In Koorma Purana, dealing with Srimushna Mahatmya, 5th अध्याय, we find:—

इत्याज्ञप्तो भगवता कलौ वायुः भविष्यति ।
मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति ॥

By the orders of Bhagawan, Sri Vayu took avatar as Sriman Madhvacharya and composed 37 works and saved the satwic souls and dharma.

Hence Vishnu is called 'प्राणदः' since He gave that प्राणः श्रीवायुः श्रीमदाचार्यः to the world.

3. In Dwadasha Stotra it is said in 10–7 as :

मरण प्राणद पालक जगदीशाव सुभक्तिम् ।
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥

मरणं = यमः मरणस्य यमस्य प्राणं बलं द्यति खंडयतीति ।
प्राणं बलं ददातीति तथोक्तिः ॥

Vishnu is called as प्राणदः because He destroys the strength of Yama. Or He gives strength to Yama and so He is called as "Pranada."

4. प्राणं श्रेष्ठजीवनं च ददति इति प्राणदः ।

Vishnu is called as "Pranada" because He gives supreme livelihood.

॥ श्रीः ॥

४१७. प्रणवः — ॐ प्रणवाय नमः ॐ ॥

1. प्रकर्षेण नयते इति प्रणवः ॥

Vishnu is called 'प्रणवः' because He regulates or puts in orderly form the world in a splendid way.

2. आत्मानं प्रणोति इति प्रणवः ॥

Vishnu is called प्रणवः because He makes the devotees to praise, extol Him.

Srimad Acharya states in Tatparya Nirnaya :

"वेदस्थः प्रणवाख्योऽसावात्मानं यत् प्रणीत्यतः" इति ॥

3. प्रकर्षेण नूतनत्वात् प्रणवः ॥

Vishnu is called प्रणवः because every second He becomes new and new to the delight of all, including Mahalakshmi.

4. प्रणमन्ति इह यं वेदाः तस्मात् प्रणवः उच्यते इति सनत्कुमारवचनात् प्रकर्षेण नम्यत्वात् प्रणवः इति अपि आहुः ॥

Vishnu is called as "Pranavah" because all Vedas bow down to Him.

5. Gita 7-8 runs thus :

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्वभूतेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

Krishna states to Arjuna, son of Kunti, that He is

(i) the essence of taste in water,

(ii) the light or brightness in the Sun and Moon.

(iii) the 'Omkara' in all the Rig, Yajur, Sama and Atharvana Vedas.

Hence Vishnu is 'प्रणवः'

6. प्रणवः is called "Omkara" also. The very name of Vishnu is 'प्रणवः' ॐकार as found in Gita 17-23 :

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

7. In Chandogya Upanishad, in the Bhashya, Srimad Acharya cites an authority by name as 'सन्ध्यान' which states "ॐ इत्युपास्य तं विष्णुं परमामृतापिरे" इति ॥

8. In Brihadarankya Bhashya, it is said:

ओताः सर्वगुणा यस्मात् अस्मिन्
'ॐ' विष्णुरुच्यते ॥ इति ॥

॥ श्रीः ॥

४१८. पृथुः — ॐ पृथवे नमः ॐ ॥

1. प्रख्यातत्वात् पृथुः ॥ (प्रथ प्रख्यान इति धातुः).

   Vishnu is called पृथुः because of His High reputation and fame.

2. Vishnu is called as "Pruthuh", because He is Great (Pruthu) by His extensive reputation.

   यशोविस्तारवत्त्वाच्च पृथुः इत्युच्यते बुधैः ॥

3. Pruthuh is "well known". He was well known as "Rama" to all people.

   रामो नाम जनैः श्रुतः
   तस्मात् पृथुः इति ॥

4. Vishnu is the unique seat of all fame and reputation and so He is पृथुः "यशश्च एकभाजनम्" इत्यादि ॥

5. यशसा अपि विस्तीर्णः इति पृथुः ।

   Bhagawan Sri Vishnu is great (Pruthu) by His extensive reputation.

॥ श्रीः ॥

४१९. हिरण्यगर्भः — ॐ हिरण्यगर्भायः नमः ॐ ॥

1. हिरण्यं तदात्मकं ब्रह्माण्डं गर्भो यस्य सः हिरण्यगर्भः ॥

   Vishnu is called 'हिरण्यगर्भः' because the whole Brahmanda which is of golden colour is in His Garbha / stomach.

   In Manimanjari of Sri Panditacharya we find in 1-5 :

   ततः कूटस्थमसृजद्विधिं ब्रह्माण्डविग्रहम् ।
   तस्मिंस्तु भगवान् भूयो भुवनानि चतुर्दश ॥ ५ ॥

   Bhagawan after earlier creation created this Brahmanda which is the body of Chaturmukha Brahma.

2. In Bhagavata Tatparya Nirnaya: Srimad Acharya states under 11-12-17 :

   सर्वैः गुणैः सर्वोत्तमस्तु वायुरेव ।
   स एव च हिरण्यगर्भः इति दर्शयितुं आह—
   ''य एषः जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ॥''
   इति श्लोकः ॥

   Sri Vayu is full with all qualities. He is Sarvottama. He is only "Hiranyagarbha".

   Vishnu is ''हिरण्यगर्भः'' because He is the controller and नियामकः of हिरण्यगर्भः चतुर्मुखः ॥

3. Vishnu is called as "Hiranya-Garbhah" because it may be taken to signify that He is like a treasure of gold.

   यद्वा हिरण्यगर्भः असौ हिरण्यनिधिसाम्यतः ॥

4. Vishnu is the object of meditation even to those who were not contemporaneous with the period of His

incarnation. Vishnu was of very great help to them. So He is called "Hiranyagarbha". Vishnu is the auspicious object of their meditation.

अवतार असमकालवर्तिनामपि ध्यानादिना उपकारित्वं आह 'हिरण्यगर्भः' इति । हितरमणीयस्य ध्यातृ-हृदयस्य शुभाश्रयत्वेन निगीर्यत्वात् ॥

5. Isavasya Upanishad states in the 15th Mantra as :—

हिरण्मयेन पात्रेण सत्यस्य अपिहितं मुखम् ।
तत्त्वं पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

In the Surya Mandala which is like gold with all brightness and there with all auspicious attributes Vishnu resides and so He is called as 'हिरण्यगर्भः'.

॥ श्रीः ॥

४२०. शत्रुघ्नः — ॐ शत्रुघ्नाय नमः ॐ ॥

1. शत्रून् हन्तीति = शत्रुघ्नः ॥

Vishnu is called "शत्रुघ्नः" because He kills or destroys the enemies. They are internal and external enemies like Kama, Kroda etc. and Ravana and others respectively.

2. शत्रुघ्नः क्षत्रियः – दशरथस्य पुत्रः, तन्माता सुमित्रा । तद्भ्राता लक्ष्मणः । शंखाभिमानिदेवता ॥ तन्नियामकः तस्य अन्तर्यामी च, शत्रुघ्नः श्री विष्णुः ॥

Satrughna is a kshatriya, son of the Emperor Dasaratha. His mother was Sumitra and brother was Lakshmana. He is the presiding deity for the conch. Vishnu is called 'शत्रुघ्नः' because He is the all controller

and also resides in him as Antaryami and gives him his existence etc.

3. Vishnu is called as "Satrughnah" because Bhagwan subdues by His arrows of wisdom the groups of senses which are enemies like Ravana and which lead away people to the enjoyment of the earthly pleasures.

शत्रून् इन्द्रियवर्गान् यो हन्ति 'शत्रुघ्न' उच्यते ॥

4. Tatparya Nirnaya states in 3-76 as :—

एवं स्थितेष्वेव पुरातनेष वराद् रथाङ्गत्वमवाप कामः ।
तत्सूनुतामाप च सोऽनिरुद्धो ब्रह्मोद्भवः शङ्खतनुः पुमात्मा ॥७६॥

Aniruddha became the son of Pradyumna who was the son of Lord Sri Krishna. Aniruddha who has been the presiding deity of Jiva, became abhimani deity of Sankha.

Since Vishnu is the नियामक and Antharyami of this Satrughna He is called as 'शत्रुघ्नः'

॥ श्रीः ॥

४२१. व्याप्तः — ॐ व्याप्ताय नमः ॐ ॥

1. विशिष्टत्वात् देवादयः ब्रह्मादयः तेषां आप्ताः व्याप्तः ॥

Vishnu is called व्याप्तः because He is the most reliable and authoritative person to the great devatas like Chaturmukha Brahma and others.

2. विं गरुडं आप्तो व्याप्तः ॥

Vishnu is called व्याप्तः because He is very reliable to the divine bird Garuda.

3. Paramatma is called as 'व्याप्तः' because He is all pervasive and He is everywhere. The Sutra : 1-2-1 :

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ proves that Vishnu is सर्वव्यापि and so He is called as 'व्याप्तः'.

4. Srimad Acharya in Chandogya Upanishad Bhashya quotes from "Parama Saara" as :—

''सोऽप्यणुत्वेऽपि संव्यापी परमैश्वर्ययोगतः ।
यथा बालतनौ विष्णौ मार्कण्डेयेन धीमता ॥
प्रविश्य नान्तोऽधिगत एवं व्याप्तो हरिः परः ।
अणुरूपोऽपि भगवान् वासुदेवो परो विभुः ॥
आत्मेत्युक्तः स च व्यापी न च भेदो हरौ क्वचित् ॥'' इति ॥

5. Vishnu is called as "Vyaaptah" because His affection towards innocent children and aged persons, master and servant, friends and foes–towards all, it is uniform and there is no difference.

मुग्धवृद्ध-भर्तृभृत्य-शत्रुमित्रादिषु वात्सल्याविशेषात् व्याप्तः (which means He is having Vatsalya as per their yogyata respectively.

6. **Important truth**

Mahalakshmi is there, wherever Vishnu is there and so only she is called as "Samana". Then is it possible to say that Mahalakshmi knows fully about the quality of 'व्याप्तत्व' of God ? No, it is not so. Then is there space available where Vishnu but Mahalakshmi is not there? For this also, No is the answer. How to reconcile both?

The Shakthi of pervasiveness Vishnu has contracted to the extent of the Nitya space is there. So when He is all pervasive in such places, His shakthi of pervasiveness is not exhausted. He has exhibited only a small fraction of it. So Mahalakshmi has not fully measured His व्याप्तत्वशक्ति even though She is Samana.

।। श्रीः ।।

४२२. वायुः — ॐ वायवे नमः ॐ ।।

1. 'व'शब्दो बलवाची बलरूपत्वात् वः । गमनकर्तृत्वात् आयुः । वश्चासौ आयुश्चेति = वायुः ।।

   वः means the most strong and powerful person.

   आयुः means the person having supreme knowledge. Since Vishnu is having great strength and supreme knowledge, He is called 'वायुः'.

2. वाति=गच्छति, आयुश्च प्राणधारणहेतुत्वात् = वायुः ।।

   Vishnu is called वायुः because He knows all and everything and is having supreme knowledge.

3. गत्यर्थानां ज्ञानार्थत्वात् वाति जानाति इति = वायुः ।।

   Vishnu is called वायुः because He has supreme knowledge which has no unparallel.

4. कर्तरि कर्मणि वा वृणोति व्रियते इति वायुः ।।

   Vishnu is called वायुः because He is the Person who does anugraha when devotedly worshipped.

5. वान्ति गच्छन्ति प्रवर्तन्ते अस्मिन् इति वायुः ।।

   Vishnu is called वायुः because for everything origin or emanates from Him.

6. वयः श्रेष्ठत्व इत्यतः उणि श्रेष्ठत्वात् वायुः ।।

   Vishnu is called वायुः because He is very much precious and supreme.

7. वय बन्धने इति धातोः बन्धकत्वात् वायुः ।।

   Vishnu is called वायुः because bondage is under His

control. This bondage is of two forms.

जीवाच्छादिकः	परमाच्छादिकः
Hides the real swaroopa of the Jiva from him	Hides Paramatma from the Jiva.

These both are under His control.

बन्धको भवपाशेन भवपाशश्च मोचकः ।
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

8. संसारात् व्ययते विनश्यति अनेन इति वायुः ॥

Vishnu is called वायुः because He destroys the samsara that is the connection of the matter.

Srimad Acharya has summarised in his unique (Rig) Bhasya all these derivations :

"बलत्वात् अयनाच्चैव वायुः इति अभिधीयते ।
वात्यायुरिति वा ज्ञानात् वरणादाश्रयत्वतः ॥
वय बन्धन इत्यस्मात्संसारादिर्व्ययादपि ।
वेत्त्यस्मिन्निति वा वायुर्वयः श्रेष्ठत्व इत्यपि ॥" इति ॥

9. Vayu denotes Lord Mukhyaprana in a lesser sense than Vishnu. There are several Sutras bringing the glory of Lord Sri Vayu – Mukhyaprana in Marga Pada.

4.3.1. ॐ अर्चिरादिना तत्प्रथितेः ॐ
4.3.2. ॐ वायुशब्दादविशेषविशेषाभ्याम् ॐ
4.3.3. ॐ तटितोऽपि वरुणसंबन्धात् ॐ
4.3.4. ॐ आतिवाहिकः तल्लिङ्गात् ॐ

4.3.5. ॐ उभयव्यामोहात्तत्सिद्धेः ॐ

4.3.6. ॐ वैद्युतेनैव ततः तच्छ्रुतेः ॐ

Srimad Acharya in the 6th sutra, quotes from बृहत्तन्त्र authority as :—

विद्युत्पतिः वायुः एव नयेत् ब्रह्म न च अपरः ।

कृतः अन्यस्य भवेत् शक्तिः तमृते प्राणनायकम् ॥

Only Sri Vayu, the Lord of Vidyut (Bharati Devi), can lead the soul to Brahman, and no other; who else is of such power than Sri Vayu, the ruler of all the senses. So from this Sri Vayu, We have to reach that final Vayu, Sri Vishnu.

10. Gita states in 11-39 as :—

वायुः यमः अग्निः वरुणः शशांकः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna says to Krishna, as त्वं वायुः which means You are Vayu. 'व' means strength अयुः means supreme knowledge. Since Vishnu is having unimaginable strength and supreme knowledge is called वायुः ॥

11. Further Vishnu is called वायुः because He is the antar-yamin of Lord Vayu.

॥ श्रीः ॥

४२३. अधोक्षजः — ॐ अधोक्षजाय नमः ॐ

1. अधः अजः अक्षकुमारः यस्य सः अधोक्षः हनूमान् ।

Sri Hanuman is called अधोक्षः because He made the son of Ravana by name Akshakumara down in all respects.

तेन जायते व्यज्यते इति = अधोक्षजः ॥

That great Sri Hanuman comes to the world or is born or takes avatar from Sri Vishnu. Hence Sri Vishnu is called अधोक्षजः ॥

2. अधोक्षा = इन्द्रियनिग्रहवन्तः वसुदेवादयः ।

अधोक्षा means one who controls all the indriyas, so like Vasudeva (husband of Devaki) and others.

तेभ्यः जातत्वात् अधोक्षजः ॥

Since Sri Vishnu took avatar from them, He is called अधोक्षजः ॥

This aspect is gloriously brought out in Madhva Vijaya 2-17 :

पूर्वेऽपि कर्दमपराशरपाण्डुमुख्याः
यत्सेवया गुणगणाढ्यमपत्यमापुः ।
तं पूर्णसद्गुणतनुं करुणामृताब्धिं
नारायणं कुलपतिं शरणं व्रजेम ॥ १७ ॥

In days of yore Kardama Prajapathi, sage Parasara, and Panduraja to procure a meritorious son, rich in precious qualities, did great penance and controlled all the indriyas. Like that the parents of Srimad Acharya now observed to beget a son. (took avatar).

3. अधः कृतः प्रत्यक्षः अधोक्षजः ॥

अधः कृतः प्रत्यक्षः which means "Perception" has been made lower. Such knowledge He has, which means He cannot be known by perception by the Indriyas. He can be known only by agamas.

वेदैकसमधिगम्यः ॥ Only अपौरुषेय Vedas can tell about Him to an extent, Not other media of knowledge. Srimad

Acharya states in his marvellous mangalacharana in विष्णुतत्त्वविनिर्णयः as :

सदागमैकविज्ञेयं समतीतक्षराक्षरम् ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ॥
सदागमैक एव वेद्यः इति अधोक्षजः ॥

4. This is again emphasised in the third Sutra :

1-1-3 ॐ शास्त्रयोनित्वात् ॐ ॥

For the definition given to Brahma, in 1-1-2, the authority is only "Shastra" but not Perception or Inference. Hence Vishnu is 'अधोक्षजः'.

5. Bharatha—Udyogya Parva : 69-10 : is stated :

अधो न क्षीयते .... जातु यस्मात् अधोक्षजः ।
नराणामयनाच्चापि ततो नारायणः स्मृतः ॥ १० ॥

Vishnu is called अधोक्षजः because even in this downtrodden world अधः which is known for its destruction, not even once under any circumstances there is destruction to Him of any type or manner.

6. Shanti Parva – 352-18 :

निरुक्तं वेदविदुषो वेदशब्दार्थचिन्तकाः ।
ते मां गायन्ति प्राग्वंशे अधोक्षज इति स्मृतः ॥ १८ ॥

Those who knew and understood the meaning of Vedas, Paramatma is being sung as अधोक्षजः, because He is अधः the world below here. अक् = व्याप्तः आकाशः all pervasive sky, both are सज् jointed by Him. Hence Vishnu is called अधोक्षजः ॥

7. In श्री वेंकटेशस्तोत्रम् 3rd verse runs thus :

गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

8. In कृष्णामृत महार्णवः in the 4th verse, Srimad Acharya states :

संसारेऽस्मिन्महाघोरे जन्मरोगभयाकुले ।
अयमेको महाभागः पूज्यते यत् अधोक्षजः ॥ ४ ॥

In this worldly life, which is full of fears on account of birth, diseases and inability to foresee future, there is but one blessing, **which is the worship of Adhokshaja. (Lord Sri Hari).**

॥ श्रीः ॥

४२४. ऋतुः — ॐ ऋतवे नमः ॐ ॥

1. मोक्षसाधनत्वात् ऋतुः । (ऋ गतौ इत्यतः अर्तेश्च तुरिति तु प्रत्ययः)

Vishnu is called ऋतुः because He gets Moksha to the deserving devotees.

2. स्वरूपं अर्पयति = ज्ञापयति इति ऋतुः ॥

Vishnu is called ऋतुः because He only knows His swaroopa, but not others.

गीता states : 10-15, that Lord Krishna's Swaroopa is known by one Person completely **and that Person is none else, other than Lord Krishna Himself.**

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

3. Under Chandogya Upanishad 2-5-6 it is stated as :

ऋतुषु पंचविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो
वर्षा उद्गीथः शरत् प्रतिहारो हेमन्तो निधनम् ॥

One should meditate upon the God called 'साम' is His 5 forms present in the 5 aspects of Samans in seasons.

(i) Spring— वसन्तकालः— हिंकारः

(ii) Summer— ग्रीष्मकालः— प्रस्तावः

(iii) Rainy— वर्षाकालः— उद्गीथः

(iv) Autumn— शरत् कालः— प्रतिहारः

(v) Winter— हेमन्त कालः— निधनम्

Here God is called ऋतुः in the sense that He is conveyed by the entire Sastras.

ऋतुत्वात् = सर्वशास्त्र अवगतत्वात् ऋतुनामकः श्री विष्णुः इत्यर्थः । ऋतुमान् रक्षकत्वेन ऋतुगतविष्णुमान् भवति ॥

Vishnu is called ऋतु also because He is the protector at all times.

॥ श्रीः ॥

४२५. सुदर्शनः — ॐ सुदर्शनाय नमः ॐ ॥

1. सुदर्शनं चक्रं अस्य अस्तीति 'सुदर्शनः' ॥

Vishnu is called 'सुदर्शनः' because He is in possession and wearing the divine Chakra by name "Sudarshana".

2. सुष्ठु दर्शनं यस्मात् । शोभनं दर्शनं यस्य इति सुदर्शनः । सुष्ठु दृश्यते इति ॥

(i) Vishnu is the most handsome Person, Hence He is called 'सुदर्शनः' । साक्षात् मन्मथ मन्मथः । He is the most beautiful of the beauties.

(ii) Vishnu is called सुदर्शनः because His very seeing is most auspicious one.

(iii) Vishnu is called सुदर्शनः because by mere seeing Him, is the most auspicious thing the world that a devotee can imagine.

3. सुष्ठु दर्शनं = शास्त्रं येन इति सुदर्शनः ॥

Vishnu is called सुदर्शनः because in the Avatar of Sri Vedavyasa, He did Paravidya — Brahmasutras, Mahabharatha and various Puranas, classified and arranged Vedas. So He gave the correct Shastra to the world. 'दर्शन' is only due to Him.

4. In **महाभारततात्पर्यनिर्णयः** We see in 10–29 :

निमीलिताक्षेष्वसुरेषु देवता
न्यपाययः साध्वमृतं ततः पुमान् ।
क्षणेन भूत्वा पिबतः सुधां शिरो
राहोर्न्यकृंतश्च सुदर्शनेन ॥ २९ ॥

When Lord Vishnu, as glorious and beautiful Mohini was giving amruta to the devatas, Rahu sat in the line by deception and drank it. Immediately Paramatma took the male form, and cut off his head by "Sudarsana Chakra". Here Sudarsana standing both for the Chakra as well as to the Lord Vishnu. By Sudarsana, Lord Vishnu, Rahu's head was cut off.

Sudarsana Roopa of Narayana reminds us to show that the undeserving can never have the result either by devotion or otherwise. **This establishes that the योग्यता or the nature of the soul is a *sine-qua-non* in Vedanta.** Such was the glorious truth exhibited by सुदर्शनः who is Lord Vishnu.

5. The very sight of Vishnu is a source of delight and auspiciousness even to those who may be ignorant of His qualities and greatness.

मन्दानां च शुभं यस्य दर्शनं स सुदर्शनः ॥

सोमवत् प्रियदर्शनः रामः Like the Moon, Rama had a delightful form.

॥ श्रीः ॥

४२६. कालः — ॐ कालाय नमः ॐ ॥

1. कालः जगतः बन्धकत्वात् इति (कल बन्धने इति) ।

   Vishnu is called कालः because He is the controller of all bondage and the same is absolutely under His control and command.

2. कालः छेदकत्वात् कालः इति (कल छेदने इति) ।

   Vishnu is called कालः because He is the best splitter and destroyer of the world. He split the army of Kauravas.

3. कालः ज्ञानात् कालः इति (कल ज्ञाने इति) ।

   Vishnu is called कालः because He is the supreme, best and unique knowledgeable person. नियमेन यथार्थं स्वतन्त्रं निरतिशयस्पष्टं are the qualities of His knowledge.'

4. कालः = कं सुखं आलयति तत्तद्योग्यतानुसारेण पर्याप्तं करोति इति ॥

   Visnu is called कालः because He completes and stops the happiness to all, as per their respective status of the souls.

5. कं सुखं आ सम्यक् लाति ददाति इति कालः ॥

   Vishnu is called कालः because He bestows happiness to the satvic souls – devotees.

   (कल बन्धने छेदने ज्ञाने कामधेनौ इति) (अल भूषण पर्याप्ति वारणेष्विति धातुव्याख्यानात् आदाने ला इति च ।)

6. कल = विद्रावणे इति कालः ॥

   Vishnu is called कालः because He whips all Kauravas from the army and throws them off.

7. **गीता** 11-32 Lord Krishna states :

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे:
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

Lord Krishna says that He is "Kala" अहं कालः अस्मि ॥ Hence Vishnu is कालः ॥ विष्णुः = It would be only a fraction of a second and even that fraction is also not known. Vishnu is so great and is called कालः ॥ श्रीमदाचार्य states in तात्पर्यनिर्णयः 1-3 as 'परनामनिमेषकान्ते' ॥

8. **श्रीमद्भागवतं-दशमस्कधः** 54-19 :

कालो बलीयान् बलिनां, भगवान् ईश्वरः अव्ययः ।
प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥ १९ ॥

Time is the strongest of the strong. That is Bhagavan, Iswara and He is without destruction. He is कालः । Just like a shepherd looks after the cows, the परमात्मा कालः looks after the persons and plays with them as per their status, Karma and effort.

9. कालः of Vishnu cannot be measured. Hence He is called कालः अपरिमितकालवान् कालः ।

All others have only limited time कालः । He is alone without that. गीता states as : 9-17:

सहस्रसुगपर्यन्तं अहर्यत् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The कालः of Paramatma say, day time or night time consists of millions of yugas and no one can measure the same. For example :

कृतयुगः	17,28,000	years
त्रेतायुगः	12,96,000	years
द्वापरयुगः	8,64,000	years
कलियुगः	4,32,000	years
one चर्तुयुगः	43,20,000	years

1000 चतुर्युग is 432 crores of years.

This ½ day for Chaturmukha Brahma. So full day is 864 crores years. 100 years of his life would be 8,64,00,00,000 x 360 x 100 which would be 3,11,04,000,00,00,000 years as per us will be the span if चतुर्मुख ब्रह्म and then he reaches मुक्तस्थान. What would be the कालः of those years in the case-vis-a-vis. Vishnu — It would be only a negligible fraction of a second; and even that fraction is also not known. So Sri Madhwa states in निर्णय : 1-3 as :

"परनामनियेषकान्ते"

10. Bhagavatam 1-12-20 states :—

प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो ।

स एव भगवान् कालः सर्वेषां नः समागतः ॥

Under this verse Srimad Acharya in his Tatparya Nirnaya states :

संहर्ता भगवान् विष्णुः कालः इति अभिधीयते ।

अथवा गुणसर्वस्वं कालशब्दो व्यनक्ति हि ॥ इति स्कान्दे ॥

Bhagawan Vishnu is called कालः because He destroys the wicked and all at the time of Mahapralaya. Otherwise He is called कालः because He is with full of auspicious and abundant attributes.

11. Under the Bhagavatam verse 2-2-18, Srimad Acharya in his Tatparya gives a very important guideline which is very essential. He says : कालो वायुः – Sri Vayu is devoted by "Kala" shabda.

हरिश्च प्रकृतिश्चैव ब्रह्म वायू तथैव च ।
सुपूर्णशेषरुद्राश्च शक्रः सूर्ययमावपि ॥
अग्निः यमानुजश्चैव काल शब्देरिताः क्रमात् ।
पूर्वोक्ताः तु अपरोक्तानां प्रभवः सर्वशो मताः ॥''
—इति उद्दामसंहितायाम् ॥

Which means:—

(1) Many devatas like Rudra, Sesha, Indra, Yama, Agni, Garuda etc. are devoted by कालः shabda.

(2) Sri Vayu is devoted by that काल शब्द as well as Goddess Lakshmi.

(3) Sri Hari, also devoted by that काल shabda. This gives gradation of devotion (i) हरि is devoted by all shabdas in a most important way. (ii) Goddess Mahalakshmi and Sri Vayu are devoted by all shabdas in a lesser important way and in that Sri Vayu still lesser. (iii) Other deities in an unimportant way and also not by all shabdas.

In this verse, Srimad Acharya explains :—

(i) कल = बन्धने = Krishna is the binding force of all.
(ii) कल = च्छेदने = He is the spreading force of all.
(iii) कल = ज्ञाने = He is the all-knower.
(iv) कल = कामधेनुः = He is the giver of all to all.
(v) कल = गुणैः कलितत्वात् कालः = Lord Sri Krishna is full of and in abundance with all auspicious qualities.
(vi) कल = विद्रावणे = He is the driving force of all.

When Bali Maharaj was bound by the ropes, he spoke before that great Sri Vamana Murthy as:—

नियतं कालपाशेन बद्धं शक्तविकत्थसे ।
अयं स पुरुषः श्यामो लोकस्य हरति प्रजाः ॥

Skanda Purana states :

संहर्ता भगवान् विष्णुः कालः इति अभिधीयते ।
अथवा गुणसर्वस्वं कालशब्दो व्यनक्ति हि ॥

This authority states that Sri Vishnu is called as "Kala" because He is the destroyer. He is so called because He is full with auspicious attributes. This appears in Bhagavata Tatparya under 1-12-20, which runs thus :

प्रतिक्रिया न यस्येह कुतश्चित् कर्हिचित् प्रभो ।
स एष भगवान् कालः सर्वेषां न समागतः ॥ २० ॥

॥ श्रीः ॥

४२७. परमेष्ठी — ॐ परमेष्ठिने नमः ॐ ॥

1. **परमेष्ठी परमे हृदयाकारे तिष्ठति इति सः तथा ।**

   Vishnu is called 'परमेष्ठी' because He stands at the heart of the soul and protects him. (परमे व्योमन् तिष्ठति).

2. Vishnu is called as "Parameshthee" because He is the supreme abode.

   परे पदे स्थितत्वाच्च परमेष्ठी प्रकीर्तितः ॥

3. Vishnu is called as "Parameshthee" because after sporting thus in the Jagat, by eliminating devils, demons and rakshasas etc., and after giving protection to the satwic souls, He proceeds and stays in the supreme abode of Vaikuntha and so He is "Parameshthee".

   एवं राक्षस-मृगयया जगद् रक्षणेन च अत्र विहृत्य, पुनः परमे स्थाने तिष्ठति इति परमेष्ठी ॥

4. In "Sabha Parva" it is said :

   Thus the long armed Sri Rama, the scion of the Ikshvaku race, would slay Ravana and ascend to the Heavens.

5. Always Vishnu remains in His highest unique position and He is called as Parameshthi. य एष आदित्ये पुरुषः स परमेष्ठी ब्रह्मात्मा says Taittareya Upanishad.

॥ श्रीः ॥

४२८. परिग्रहः — ॐ परिग्रहाय नमः ॐ ॥

1. परः परमात्मा येषां अस्तीति परिणः हरिभक्ताः ॥ परिणः are called devotees of Hari. तान् गृह्णाति अनुगृह्णाति इति परिग्रहः ॥ Those Haribhaktas are received by Vishnu and therefore Vishnu is called 'परिग्रहः'.

2. भक्ताः यानि वस्तूनि समर्पयन्ति, तान् गृह्णाति, इति परिग्रहः ॥

   What is offered by the devotees as offerings with devotion, they are taken and received by Vishnu and hence He is called परिग्रहः.

   Gita states in 9-26 as under :

   पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
   तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ २६ ॥

   Whatever is offered by the devotees with devotion even a leaf, flower, fruit or water is received by Sri Vishnu and so He is called परिग्रहः.

3. Srimad Acharya states in Krishnamruta Maharnava as :—

   भक्त्या दुर्वांकुरैः पुंभिः पूजितः पुरुषोत्तमः ।
   हरिर्ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् ॥ २४ ॥

Pulatsya states that those who with devotion worship Vishnu, who is Purushottama, even with durva – grass will be surely blessed by Vishnu. Such Phalas granted by Vishnu cannot be attained even by performing all yajnas and hence He is "Parigrahah".

4. Again Srimad Acharya states :

विधिना देवदेवेशः शंखचक्रधरो हरिः ।
फलं ददाति सुलभं सलिलेनापि पूजितः ॥

Sri Vishnu who holds Shankha, Chakra, Gada is the Master of all deities. One who worships Him according to the sastras even with a little water, to such a devotee, Vishnu would grant all desired phalas by him easily.

॥ श्रीः ॥

४२९. उग्रः — ॐ उग्राय नमः ॐ ॥

1. उं रुद्रं ग्रसति इति उग्रः ॥

In Pralaya Vishnu swallows Rudra, therefore He is called 'उग्रः'.

2. उच्चान् ब्रह्मादीन् त्रमयति इति उग्रः ॥

Sri Vayu, Surya and other devatas out of fear, they do their jobs properly and He is so strict and fierce. Hence He is called उग्रः ॥ (In the case of Mukhya Vayu He does the work with great pleasure and as a pooja to the Lord, But not out of fear. It is applicable to other inferior devatas.)

In the sutra: 1-1-22 ॐ आकाशः तल्लिङ्गात् ॐ Chandrika states:

स्यदन्ते शासनात् नद्यः भीषास्मात्पवतेऽनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

Rivers flow, (water finds its level, not by nature but by mandate of the Lord Vishnu). Air blows not due to its nature but because of His mandate; sky or space has hallowness because of His orders; way gives room to traverse because of His Mandates and desires.

3. In काठक उपनिषत् also, we find भयात् अस्य अग्निः तपति the fire gives heat due to His fear भयात् तपति सूर्यः the sun shines due to the fear of Him भयात् इन्द्रश्च वायुश्च मृत्युः धावति पंचमः ॥ Out of fear, Indra, Vayu Death (Yama) also, run for their deputed jobs. Hence Sri Vishnu is उग्रः.

4. Vishnu is called as "Ugrah", because Sri Paushkara Samhita says that Bhagawan Vishnu incarnates Himself as Kalki when there is complete destruction of dharmas and after destroying the hosts of Mlecchas remains in this jagat.

नष्टे धर्मे कल्किरूपो हि अवतीर्य महीभृतः ।
म्लेच्छादीन् हतवान् योऽसौ 'उग्र' इत्युच्यते बुधैः ॥

॥ श्रीः ॥

४३०. संवत्सरः — ॐ संवत्सराय नमः ॐ ॥

1. वत्सैः सम्यक् रमते इति संवत्सरः ।

Vishnu in the avatar of Krishna well protected calves and therefore Vishnu is called 'संवत्सरः'.

2. सं = सम्यक् वत्सभूतान् ब्रह्मादीन् रमयति इति संवत्सरः ॥

Vishnu is called 'संवत्सरः' because He plays or motivates Chaturmukha Brahma and others who are all His children.

In the Sutra Bhashya, Srimad Acharya quotes in ॐ अथातो ब्रह्मजिज्ञासा ॐ 1-1-1 in the end from Shiva – Skanda Purana authority as under:

शैवे च स्कान्दे—

"श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः" ॥ इति ॥

Chaturmukha Brahma, Rudra and other gods will suffer like orphans, if the merciful look of Achyutha is not bestowed upon them.

This shows very clearly that Vishnu is the main and only God, who can bestow happiness on Chaturmukha Brahma and others. Hence Sri Vishnu is called 'संवत्सरः'

3. Vishnu is called as "Samvatsarah" because He resides in the Patalaloka reclining on Ananta (the Adisesha) fully armed with all the weapons ready for action awaiting the time for manifestation.

संहारस्य उपकरणैः साकं कालप्रतीक्षया।
'संवत्सरः' स्यात् पाताले अनन्ते संवसतीति सः ॥

Vishnu is surrounded by discuss and other weapons, all in embodied forms. Hence He is संवत्सरः.

॥ श्रीः ॥

४३१. दक्षः — ॐ दक्षाय नमः ॐ ॥

1. दक्षः पटुः ॥

Vishnu is called दक्षः because He is the most capable Person.

2. दान्ति खण्डयन्ति जनान् (दैत्यान्) इति दाः। तेषां क्षं क्षयः यस्मात् इतिः दक्षः ॥

Vishnu does destruction or criticism of Daityas and asuras. Hence He is दाः । For them, destruction or loss happens due to Vishnu. Hence He is called दक्षः ।।

3. Vishnu is called as "Dakshah" because He is quick in action.

शीघ्रार्थत्वात् दक्षधातोः निमेषात् दस्यवो हताः ।
येन सोऽयं शीघ्रकारी 'दक्षः' इत्युच्यते बुधैः ।।

।। श्रीः ।।

४३२. विश्रामः — ॐ विश्रामाय नमः ॐ ।।

1. **विश्रामः = श्रमरहितः ।**

Vishnu is called 'विश्रामः' because He is without any strain at all.

2. **श्रमाणां समूहः श्रामम् । समुदायार्थे अण् । विगतं भक्तानां श्रामं यस्मात् इति । विश्रामः ।।**

श्रामम् means the collection of strain. For the devotion devoid of श्रामम् is called विश्रामः । Vishnu is called विश्रामः ।

3. Bhagawan Vishnu is the place of rest for those beings who are extremely tired by the heavy burden of their sins and by the experience of their phalas.

पाप-तत्फलातिप्रसङ्ग-श्रान्त जन्तु विश्रामभूमिः 'विश्रामः' ।

It is said :

पापानि तत्फलान्येवं श्रान्ता भोक्तुं च ये जनाः ।
तेषां विश्रामभूमित्वात् 'विश्रामः' परिकीर्तितः ।।

4. Chandogya Upanishad as quoted by Srimad Acharya in Tatva Nirnaya explains this 'विश्रामः' and at the same time the difference between Jeeva and Iswara.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा, अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः, सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird bound by a rope, flies in every direction, and then not finding it possible to rest anywhere else finally comes back to the spot to which it is bound. Like that all these creatures, my dear, originate in being, abide in Being and are established in Being (and so Sri Vishnu is called as Visraamah the place of Rest).

॥ श्रीः ॥

४३३. विश्वदक्षिणः — ॐ विश्वदक्षिणाय नमः ॐ

1. विश्वः वायुः दक्षिणः यस्मात् इति = विश्वदक्षिणः ॥

   Vishnu is called विश्वदक्षिणः because He has made Sri Vayu as the most intelligent and competent.

2. विश्वस्मिन्कार्ये जगत्सर्जनादौ दक्षिणः कुशलः इति विश्वदक्षिणः ॥

   Vishnu is called विश्वदक्षिणः because in the act of creating the world and in its protection etc, He is the most competent and eligible authority.

3. Vishnu is called as "Visva-dakshina" because in the Asva-medha sacrifice performed by Sri Rama, "Viswam"—the entire Earth was Dakshina—the gift to the Brahmins given by Him. So He is "Viswa-Dakshina".

   अश्वमेधे पृथिवीं दक्षिणात्वेन दत्तवान् ।
   महीसुरेभ्यः कृत्स्नां यः स स्मृतो 'विश्वदक्षिणः' ॥

॥ श्रीः ॥

४३४. विस्तारः — ॐ विस्ताराय नमः ॐ ॥

1. विस्तीर्यन्ते लोकाः अनेनेति विस्तारः ॥

   Vishnu is called 'विस्तारः' because He expands the worlds by His creation.

2. Vishnu is called as "Vistaarah" because He destroys the Kaliyuga by great force and establishes Kruta yuga, the moral laws of the Vedas spread out.

   प्रबलं यः कलिं हत्वा प्रवृत्त्यं च कृतं युगम् ।
   विस्तार्य वेदमर्यादां स्थितो 'विस्तार' उच्यते ॥

3. In Mahabharata Vana Parva 191-1, it is stated :

   ततश्चोरक्षयः कृत्वा द्विजेभ्यः पृथिवीमिमाम् ।
   वाजिमेधमहायज्ञे विधिवत् कल्पयिष्यति ॥

   Then Vishnu will destroy all the robbers (in the Avatara of Kalki) and will offer this Earth itself as Dakshina in the great Aswamedha sacrifice to the brahmins.

॥ श्रीः ॥

४३५. स्थावरः — ॐ स्थावराय नमः ॐ ॥

1. स्थाः सत्यलोकादिषु स्थिताः देवाः अवरा यस्मात् सः स्थावरः ।
   Vishnu is called 'स्थावरः' because the Devatas who are residing in Satyaloka and other places are lower and inferior to Him.

2. स्थितिशीलत्वात् 'स्थावरः' ।

Vishnu is called स्थावरः because in the case of protection and saving, He is the best and capable Person. Therefore Vishnu is called 'स्थावरः'.

3. Parmatma has been told as the creator, protector, destroyer etc. in the 2nd Sutra while giving the lakshana of Vishnu as ॐ जन्माद्यस्य यतः ॐ ॥ still, again under Bhakti pada, separately a sutra has been made to show that He is the protector. Vishnu is 'स्थावरः'.

सृष्टिसंहारकर्तृत्वमेव अस्य, न पालकत्वं, स्वतःसिद्धेः इत्यतः आह ॥

It may be stated the Lord is the author only of creation and destruction (or the destruction of what is created) but 'protection' too need not be attributed to Him; for protection or continuance of things as created is in the very nature of the world till destruction. To correct this view, the Sutrakara says :—

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥
॥ ३-२-२२ ॥

Also because the same text denies of Brahman the limitation of power to the extent spoken of at first and declares of Him something more than that.

उक्तं सृष्टि-संहारकर्तृत्वमात्रं प्रतिषिध्य, ततोऽधिकं ब्रवीति ॥

The Sruti having prohibited the idea that the Lord's power is limited to what is said in the earlier part of the text itself, declares in the latter part something more of Him than what has been said, to wit.

नैतावदेना परो अन्यदस्त्युक्षा । सह्य वा पृथिवी बिभर्ति इति ॥

Not of this extent only, there is something more ; He who showers every thing desired by the devoted, supports and nourishes both heaven and Earth 'च'

शब्दात् स्मृतिश्च ॥ The term "also" (cha) implies the following Smruti :

'सृष्टिं' च 'पालनं' चैव संहारं नियमं तथा ।
एक एव करोतीशः सर्वस्य जगतो हरिः ॥ इति ब्रह्माण्डे ॥

The creation, protection and destruction and order of the whole world are the work of the one Lord Hari only, for He is Almighty —says Brahmanda Purana. Hence He is 'स्थावरः'.

॥ श्रीः ॥

४३६. स्थाणुः—ॐ स्थाणवे नमः ॐ ॥

1. स्थाणुः रुद्रान्तर्यामित्वात् ।

   Vishnu is called 'स्थाणुः' because He is the antaryami for Lord Rudra.

2. Bhagavat Gita 2-24 states :

   अच्छेद्योऽयं अदाह्योऽयं अक्लेद्योऽशोष्य एव च ।
   नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४ ॥

अयं अच्छेद्यः एव = This Paramatma cannot be split.

अयं अदाह्यः = This Paramatma cannot be burnt.

अक्लेद्यः = This Paramatma cannot be drenched and made soft.

अशोष्य एव च = This Paramatma cannot be dried up. why? This is because,

अयं सर्वगतः = He is always there.

स्थाणुः = By or for any reason He cannot be changed or transformed.

स्थाणुः = means is not mutable. Adwaita school takes this heavily relies on to state that Brahman is स्थाणुः,

in fact, and that whatever activity, such as creatership, is attributed to Brahman, is an illusion. He is स्थाणु is real. That He is a Karta is unreal due to Maya.

This is wholly untenable and against all authorities.

Srimad Acharya explains splendidly by seeing the 'Extra-ordinary power' of Vishnu. अचिन्त्यऐश्वर्यशक्तिः ॥

स्थाणुत्वेऽपि 'ऐक्षत' इत्यादि अविरुद्धं ईश्वरस्य, उभयविध-
वाक्यात्। अचिन्त्यशक्तेश्च ॥

He is though an activitor, actor and doer of all, still He is स्थाणुः = an Unchangeable being, due to his Achintya Aiswarya Shakti.

॥ श्रीः ॥

४३७. प्रमाणं — ॐ प्रमाणाय नमः ॐ ॥

1. प्रकृष्टं मानं वेदादि प्रमाणं यस्मिन् इति प्रमाणम् ॥

   Vishnu is called प्रमाणं because He had Vedas and others as supreme and best authorities.

2. प्रकृष्टं मानं शरीरादि परिमाणं त्रिविक्रमादि रूपेण यस्य इति प्रमाणम् ॥

   In the avatar as Lord Trivikrama, Vishnu had great body. Hence Vishnu is called प्रमाणम्.

3. Vishnu is called as "Pramaanam" because He is the authority — Pramaanam for determining what is good and what is bad for the people who live in the Kruta Yuga.

   Perception and other means of knowledge are considered authoritative by being activated by this power

of His — "Human beings would follow only His mode of action".

हिताहितस्थापकत्वात् प्रमाणं स्यात् कृतादिषु ।
"तच्छीलं अनुवर्तन्ते मनुष्याः लोकवासिनः ॥" इति ॥

॥ श्रीः ॥

४३८. बीजं — ॐ बीजाय नमः ॐ ॥

1. व्यञ्जनात् एव बीज इति ॥

Vishnu is called 'बीजः' because He is like the seed and brings out the world often outside.

2. व्यञ्जकं इति बीजम् ॥

Vishnu is the reason for all, since He is called बीजः ॥

3. Gita states in 7-10 as :

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
पार्थ, मां सर्वभूतानां सनातनं बीजं विद्धि ॥

Lord Krishna, Oh Partha, please understand ME as the efficient cause—that is like the seed which brings out for the entire creatures. Srimad Acharya states in his Tatparya Nirnaya as :

तपस्विसंस्थस्तपति व्यञ्जनाद् बीजसंज्ञितः ॥

4. Vishnu is called as "Beejani" because dharmas grow again only from Him after Kaliyuga.

यो वै कलियुगान्ते मुहुः धर्मप्ररोहणम् ।
करोति भक्तरक्षार्थं स भवेत् बीजमव्ययम् ॥

॥ श्रीः ॥

४३९. अव्ययम् — ॐ अव्ययाय नमः ॐ

1. अव्य—persons who are to be protected—like Gajendra and others. तं प्रति याति = गच्छति इति अव्ययः ॥

   Vishnu is called 'अव्ययम्' because He goes towards such persons to be deservedly protected.

2. Srimad Acharya in Mandookya Upanishad Bhashya states :

   ध्यायन् नारायणं देवं प्रणवेन समाहितः ।
   मण्डूकरूपी वरुणः तुष्टाव हरिं अव्ययम् ॥ इति पाद्मे ॥

   Varuna in the form of a frog extolled Sri Hari with the Upanishad Mantra stating as "Om". He praised the four forms of God known as "Viswa", "Taijasa", "Praajna" and "Turya".

   He praised Sri Hari as:—

   (1) Narayana— Who is spoken of in all the 564 Sutras.
   (2) Deva— Who is the creator etc. of the world.
   (3) अव्ययम्— Who has no destruction of any kind either bodily or otherwise, in any manner.

3. In Atharwana Upanishad it is said in 6-7 as :—

   गताः कलाः पंचदश प्रतिष्ठाः देवाश्च सर्वे प्रति देवतासु ।
   कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

   All in that "indestructible supreme Paramatma, they join together. They reside in the same place along with that indestructible Paramatma.

   This Mantra is taken up in the Sutra 2-1-14 :

ॐ भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् ॐ ॥

That Paramatma is called as अव्ययः because He has no destruction of any kind.

4. गीता states 2-21 as :—

वेदाविनाशिनं नित्यं य एनमजं अव्ययम् ।
कथं च पुरुषः पार्थः कः घातयति हन्तिकम् ॥
यः एनं अविनाशिनं नित्यं अजं अव्ययं वेद ॥

This Jeeva is without destruction, eternal, without birth and without changes. Such qualities to the Jeeva have come due to the anugraha Paramatma अव्ययः ॥

5. **गीता २-३४ :**

अकीर्तिं चापि भूतानि, कथयिष्यन्ति ते अव्ययम् ॥

In case, if a person wishes to have reputation of indestructible nature, then अव्ययरूप विष्णुः. His anugraha is needed.

॥ श्रीः ॥

४४०. अर्थः — ॐ अर्थाय नमः ॐ ॥

1. **अर्थ्यते ज्ञायते भक्तैः इत्यर्थः = अर्थः ॥**

Vishnu is called 'अर्थः' because by the devotees He becomes the object of knowledge.

2. **अरं थमन्नं यस्य इति अर्थः ॥**

Since Vishnu is very fast, He is called as 'अर्थः'.

3. **भक्तैः अर्थ्यते इति = अर्थः (निर्वचनात् रेफो नाकारलोपः)**

By the devotees, He is being begged for and being prayed for. Hence He is called 'अर्थः'.

Gita 7-16 states :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

आर्तः अर्थयते इति = अर्थः—Vishnu is called अर्थः because He is being prayed for or begged for by a person who is affected by diseases e.g. : Gajendra.

जिज्ञासुः अर्थयते इति = अर्थः = Vishnu is called अर्थः because He is being prayed for or begged for by a person who had desire to get knowledge e.g. Uddhava.

अर्थार्थी अर्थयते इति अर्थः = Vishnu is called अर्थः because He is being prayed for or begged for by a person who aspires for wealth and worldly pleasures e.g. Sugreeva.

ज्ञानी अर्थयते इति अर्थः = Vishnu is called अर्थः because He is being begged for or prayed for by the jnyani (like Prahlada).

॥ श्रीः ॥

४४१ अनर्थः — ॐ अनर्थाय नमः ॐ ॥

1. अनः मुख्यप्राणः यस्य इति अनर्थः ॥

Vishnu is called 'अनर्थः' because He is prayed for or begged for by Sri Mukhyaprana, Sri Vayu.

अना मुख्यप्राणेन अर्थ्यते इति ॥

2. अयोग्यानां अनर्थप्रदातृत्वात् अनर्थः ॥

For the wicked He — Vishnu gives bad results and griefs. Hence Vishnu is called 'अनर्थः'.

3. न अर्थः तेन प्राप्तुं इति अनर्थः ॥

Vishnu is called अनर्थः because He is full with all the things to be achieved always. He has no desire or attachment to receive or attain anything. He is आप्तकामः। Hence He has no स्पृहा। Hence Vishnu is अनर्थः ॥

4. Vishnu is called as अनर्थः because He has Mukhyaprana as His chariot. In the Sutra 1-1-28 ॐ प्राणस्तथाऽनुगमात् ॐ, Srimad Acharya has cited Skanda Purana as :—

विष्णुमेवानयन्देवा विष्णुं भूतिमुपासते ।
स एव सर्ववेदोक्तः तद्रथो देह उच्यते ॥

Vishnu is taking the body of the Jeevas as the chariot and in that first Mukhyaprana takes the seat, and Paramatma resides in him. This is told as 'वायुवाहनः'।

5. While granting. Aparoksha Jnanam — the great divine darshan of Bimba Roopa to the Jeeva, Paramatma with Mahalakshmi, has Mukhyaprana, as the vahana and gives darshan to the devotee. This is explained in the Sutra: 3-3-54 :

ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात् अनुबन्धः ॐ ॥

॥ श्रीः ॥

४४२. महाकोशः — ॐ महाकोशाय नमः ॐ ॥

1. महत् कं यस्याः सा महाका = रमा उश्यते काम्यते इति = महाकोशः ॥

Vishnu is called 'महाकोशः' because great happiness is their in Mahalakshmi and so she is called महाका. For Her, desire spruts out by His Grace, Hence Vishnu is called 'महाकोशः' ॥

2. कस्य ब्रह्मणः उत्कृष्टं शं यस्मात् सः = महाकोशः ॥

Vishnu is called 'महाकोशः' because for Chaturmukha Brahma great and super happiness is attained by Sri Vishnu's Grace.

3. महांश्चासौ कोशश्चेति महाकोशः ॥

Vishnu is called महाकोशः because even if taken and given and distributed without limits/boundaries still it will not reduce itself.

4. कं = आनन्दं उशः = इच्छा, तौ एव तस्य स्वरूपं इति = महाकोशः ॥

Happiness and Desire are the two are His swaroopa. Hence Vishnu is called महाकोशः ॥

Under Chandogya Upanishad 3-15-1 the mantra states :—

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति ।
दिशो हि अस्य स्राक्तयो द्यौरस्योत्तरं निलम् ।
स एष कोशो वसुधानस्तस्मिन् इदं श्रितम् ॥

The Supreme God designated as कोश has अन्तरिक्ष as the central part of the body, the earth as his bottom. He does not wear out. The quarters are his arms. Dyuloka is His Head. The deities rest on Him. The world as a whole rests on Him.

The commentary on this mantra, says :

कोशः = कं सुखं उश इच्छा आनन्द इच्छारूपत्वात् कोश इत्युक्तो भगवान्, वसवः देवा, धीयन्ते अत्रेति वसुधानः इति देवानां निधानम् ॥

Hence Vishnu is called महाकोशः because He is the very swaroopa of "Happiness" and "Desire".

5. Vishnu is called as 'महाकोशः' because He has vast treasures in His possesion. They never become less even though they may be given as gifts to all at all times and in all ways. Treasures are Sankha, Padma etc:

(1) Sankha (2) Padma (3) Maha Padma (4) Makara (5) Kacchapa (6) Mukunda (7) Kunda (8) Neela and (9) Kharva or Vara

शंखपद्मादिनिधयो महान्तो रोहणो गिरिः ।
कोशा भाण्डगृहा यस्य महाकोशः स उच्यते ॥

॥ श्रीः ॥

४४३. महाभोगः — ॐ महाभोगाय नमः ॐ

1. पूर्णानन्दत्वात् महाभोगः ॥

Vishnu is called 'महाभोगः' because He has full and complete ananda in Him.

2. Under the Sutra: 1-1-23 : ॐ अत एव प्राणः ॐ ॥ Srimad Acharya states in Sutra Bhashya as :—

"तद्वै त्वं प्राणो अभवः महान्भोगः प्रजापतेः ।
भुजः करिष्यमाणः यद्देवान् प्राणयो नव ॥ इति ॥ (तै. आ.)

is quoted, then Srimad Acharya says : महाभोगशब्देन 'परमानन्दत्वं' प्राणस्य उक्तम् ॥

Thou art indeed that breath which will confer (confers and conferred) on the four forced the various blessings and so thou art highly blessed; and thou art the breath as, thou impellest the nine gods (guiding) the senses to action. In this Upanishad passage by the expression "highly blessed" supreme bliss is predicated of Breath. Generally Breath प्राणः

has come to be accepted or understood as Vayu, but it is not so here. Here प्राणः is विष्णुः only. Vishnu is called महाभोगः because He bestows happiness as per the status of Chatrumukha Brahma and others.

॥ श्रीः ॥

४४४. महाधनः—ॐ महाधनाय नमः ॐ

1. महत् धनं यस्य सः महाधनः ॥

   Vishnu is called महाधनः because He has abundant and immeasurable wealth in Him.

2. Vishnu is called as "Mahaa-dhanah" because He is endowed with immeasurable and unlimited wealth. He bestows such wealth for the satvic souls who are His devotees.

   अनिरूप्यातिकृपणप्रदेयं धनमक्षयम् ।
   अस्यैवास्तीति सततं स महाधन ईरितः ॥

3. महत्पूजादिलक्षणादुत्सवादाधनं यस्मात् इति — महाधनः ॥

   Vishnu is called as महाधनः because by the performance of pooja to Him sincerely, He would see that the worshippers attain all the desired wealth.

4. Since during the Avatara of Sri Krishna, Vishnu protected and had a huge wealth of crowds of cows and calves, He is called as महाधनः.

5. Since Vishnu cannot be seen except by very great fortune, He is called as महाधनः ॥

6. The most covetable and loveable object is Vishnu. There cannot be any other object which is more loveable than Him. Hence Vishnu is called as महाधनः ॥

Souparna Sruti states :

तत्प्रीणनात् मोक्षं आप्नोति सर्वः ।
ततो वेदाः तत्पराः सर्व एव || इति ||

One will obtain liberation by the love of Vishnu. Therefore, all the Vedas chiefly convey Him only. He is the greatest Treasure.

|| श्रीः ||

४४५. अनिर्विण्णः — ॐ अनिर्विण्णाय नमः ॐ ||

1. ग्लानिशङ्कारहितत्वात् अनिर्विण्णः ||

Vishnu is called 'अनिर्विण्णः' because He has no grief or doubt in Him.

2. निष्क्रान्तः विण्णाभ्यां ज्ञानसुखाभ्यां निर्विण्णः, स न भवति इति अनिर्विण्णः ||

'निर्विण्णः' means a person without knowledge and happiness. Opposite to that is called 'अनिर्विण्णः' which means He is complete with happiness and knowledge.

3. Vishnu has no tiresomeness at all in any matter however big or huge it may be. Anything He does only effortlessly. Under the sutra 2-1-36.

ॐ लोकवत्तु लीलाकैवल्यम् ॐ

Srimad Acharya has quoted from Narayana Samhita, which is exactly the meaning of the shabda 'अनिर्विण्णः' which means not having any exhaustion or tiresomeness and is always having complete ananda.

सृष्ट्यादिकं हरिः नैव प्रयोजनमपेक्ष्य तु ।
कुरुते केवलानन्दाद्यथा मत्तस्य नर्तनम् ||

पूर्णानन्दस्य तस्येह प्रयोजनमतिः कुतः ।
मुक्ताः अप्याप्तकामाः स्युः किमु तस्य अखिलात्मनः ॥ इति ॥

॥ श्रीः ॥

४४६. स्थविष्ठः — ॐ स्थविष्ठाय नमः ॐ ॥

1. स्थविष्ठः = स्थूलतमः ॥

   Vishnu is called स्थविष्ठः because He has great and very stout body.

2. Vishnu as the "Simshumara" Roopi is of vast size bigger than the groups of many stars.

   शिंशुमाराकृतितया तारारूपेण सर्वदा ।
   स्थौल्यात् स्थविष्ठः संप्रोक्तः सप्तार्णः पापनाशनः ॥

3. Paramatma has Achintya Aiswarya Shakthi and so even in a small body He can become very weighty. For example, when Yasoda was keeping Lord Sri Krishna on her lap; suddenly He came too weighty to hold and so she kept the child down on the floor. At that time, the asura Trinarvata came in the form of whirl wind and carried the child and Krishna destroyed him. स्थविष्ठः — that Dharma Vishnu can exhibit in whatever way, He desires.

4. To Bali Chakravarti's place, He came as a small boy as "Vamana". But He grew in size to a mighty huge figure as Trivikrama. It is not necessary for Him to grow in size and then measure the Earth and other regions which He can do as a small child itself. But Prahlada and other devotees present had the fortune to see such big Viswaroopa. To do anugraha to them, He grew in size.

॥ श्रीः ॥

४४७. भूः — ॐ भुवे नमः ॐ

1. पूर्णत्वाद् भूः ॥

   Vishnu is called 'भूः' because He is a complete entity.

2. भावयति इति भूः ।

   Vishnu is called 'भूः'—because He is the creator of all.

3. सर्वोत्पादक इति = भूः — सर्वं भावयति इति ।

   Vishnu is called भूः because He is responsible for the creation of all, whether नित्य or अनित्य पदार्थाः

4. सर्वाश्रयत्वात् इति = भूः ।

   Vishnu is called भूः because the support of all is Vishnu only.

5. Under छान्दोग्योपनिषत् it is stated in 3-15-5 as:
   अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥ ३-१५-५ ॥

   When I said, I attained bhuh i.e., Sankarshana, I only said that I attained the God designated as Pruthivi, Antariksha, Dyu and present in these. Here Goddess Mahalakshmi states that She attained संकर्षणः, अनिरुद्ध and प्रद्युम्नः called भूः, भुवः, स्वः ॥

   भूः नामकं संकर्षणम् इति । Hence Vishnu is called भूः ।

6. Under छान्दोग्योपनिषत् the mantra 4-17-3 runs as:
   स एतां त्रयीविद्यां अभ्यतपत् तस्यास्तप्यमानाद्याः रसान् प्राबृहत् 'भूः' इति ऋग्भ्यः भुवः इति यजुर्भ्यः स्वरिति सामभ्यः ॥

   ॥ ४-१७-३ ॥

Prajapati, the Supreme Lord Pondered on these 3 lores. As He pondered on them, He extracted their essence.

He extracted भूः from the Rik Hyms.

He extracted भुवः from the yajur formulas.

He extracted स्वः from the Saman chants.

Mantralaya Prabhu states :

भू, भुवः and स्वः refer to the Paramatma in the avatars of वराहः, नरसिंहः and कपिलः respectively.

(१) 'भू'रिति नामानं वराहम्,

(२) 'भुव' इति नामानं नृसिंहम्,

(३) 'स्व' इति नामानं कपिलम् ॥

Hence Vishnu is called भूः ॥

7. In Anuvyakhyana in the 10th sloka, Srimad Acharya states :

स एव भर्गशब्दार्थः व्याहृतीनां च भूमतः ।
भावनाच्चैव सुत्वाच्च सोऽयं पुरुष इत्यपि ॥ १० ॥

भूमा = पूर्णत्वं, ततो भूः ॥

Vishnu is full and complete in all aspects and He is called as 'भूः'.

In Brihadaranyaka Upanishad, it is said :

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ श्रीः ॥

४४८. धर्मयूपः — ॐ धर्मयूपाय नमः ॐ ॥

1. धारकत्वात् धर्मः युवन्ति बध्नन्त्यस्मिन्मनो भक्ता इति यूपः। धर्मश्चासौ यूपश्चेति। धर्मयूपः ॥

By the devotees, He is being tied up in their minds by devotion, and so Vishnu is called a "Dharma Yoopah".

2. धर्मसाधनं यूपः स्तम्भविशेषो यस्मात् इति ॥

In the yaga the pillar in which the cow is tied up is called "Yupa". Like that the dharmas are tied up in Him. All the dharmas start only from Him. **He is treasure of all dharmas.**

3. Vishnu has been united with the principle of Dharmas as a part of His body—namely the Head.

धर्मतत्त्वं शिरोऽवयवतया याति इति धर्मयूपः ॥

His Head itself is Dharma. तच्छिरो धर्मः इति ॥

4. धर्म = means God. धारकत्वात् धर्मः यूपः = means the pillar to which the cow is tied up in the yaga. Actually Dharma Yoopah means that all Yagas should be tied up to the pillar of Dharmamurthy Paramatma. Otherwise, the Yagas have no use at all.

Gita states 9-27 :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

यज्जुहोषि = Whatever Yagas or homas are done, all those are to be submitted to Dharma Yoopah, namely Sri Vishnu.

॥ श्रीः ॥

४४९. महामखः—ॐ महामखाय नमः ॐ ॥

1. महान्तो मखा यद्विषये सः महामखः ॥

   Vishnu is called 'महामखः' because in the great Yagas like Aswamedha Yaga etc. are having Him as the subject matter.

2. न विद्यते मा मितिः यस्य तदमं अमं खं यस्य इति अमखः । महांश्चासौ अमखश्चेति महामखः ॥

   Vishnu is a great Mahan and has infinite space for Him and so He is called as "Mahaa-Makhah"

3. Vishnu has dharma as His Body, and the sacred Yajna (sacrifice) also as an organ of His. So He is Mahaa-Makhah.

   धर्मदेहतया पूज्यो यज्ञोऽस्य अवयवो यतः ।
   ततो महामखः प्रोक्तः ॥

4. मख means a 'star'. Vishnu is greater and controller of that मखनक्षत्र—Hence He is known as महामखः ।

॥ श्रीः ॥

४५०. नक्षत्रनेमिः — ॐ नक्षत्रनेमये नमः ॐ ॥

1. शिंशुमाररूपेण ज्योतिश्चक्राधारत्वात् नक्षत्रनेमिः ॥

   Vishnu in the roopa of "Simsumara roopa" He was the support of all stars.

2. क्षत्रभिन्नाः क्षत्रसदृशा ब्राह्मणा नक्षत्राः तेषां नेमिरिवाधार इति नक्षत्रनेमिः ॥

In the avatar of Parashurama, He killed all the Kshatriya kings. न क्षत्र— other than Kshatriyas, namely for Brahmin, He was the support. Hence He is called 'नक्षत्रनेमिः'.

3. Vishnu as Simsumara Murthy makes the wheel of stars go round. Hence He is Nakshatra-nemih.

शिंशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
तत् यस्यास्ति स नक्षत्री सप्तार्णो लोकपावनः ॥

॥ श्रीः ॥

४५१. नक्षत्री — ॐ नक्षत्रिणे नमः ॐ ॥

1. **परशुरामरूपेण क्षत्रहन्तृत्वात् क्षत्री, स न भवतीति = नक्षत्री ॥**

By the roopa of Parasurama, He killed the Kshatriyas. Vishnu is not so, in that roopa. Hence Vishnu is called 'नक्षत्री' (There is no difference in the roopas at all).

2. Vishnu is the controller and giver of brightness to the stars and so is called as Nakshatree.

This is established in the sutras 1-3-23 and 1-3-24 :

ॐ अनुकृतेः तस्य च ॐ ॥
ॐ अपि स्मर्यते ॐ ॥

॥ श्रीः ॥

४५२. क्षमः — ॐ क्षमाय नमः ॐ ॥

1. **क्षं = नाशं मिनाति = नाशयति इति क्षमः ॥**

Vishnu is called 'क्षमः' because He destroys all destructions which means He is the best creator.

2. सर्वकार्यदक्षः क्षमः = Vishnu is known as क्षमः since He has capacity to do all karyas and karmas in a unique way, None can even think of such doing ; but He has all capacity— सामर्थ्य – क्षमः to execute that.

In the Sutra 1-3-10 ॐ अक्षरं अंबरान्तधृतेः ॐ, this point is brought out by Srimad Acharya by citing a marvellous authority form Skanda Purana; which really establishes the capacity or capability of the Lord to the hilt.

"पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥"
—इति च स्कान्दे ॥

Which means Vishnu alone has the capacity or capability to support in all ways all the earth (matter) to Pruthivi the highest Chetana, Mahalakshmi at all times in the past, present and in future.

What a glorious 'क्षमः' Vishnu who is unique and extra-ordinary in all respects and there is no match for Him. Hence He is क्षमः ।

3. Vishnu easily and effortlessly bears with ease the entire burden of the Universe, Hence He is Kshamah.

अनायासेन निखिलं भारं च भुवनस्य यः ।
सहते स क्षमः प्रोक्तः षडर्णः क्षान्तिदायकः ॥

॥ श्रीः ॥

४५३. क्षामः — ॐ क्षामाय नमः ॐ ॥

1. **क्षमाया अयं धारको वराहादिरूपेण इति क्षमः ॥**

Vishnu is called क्षामः because in the avatar of Varaha, He lifted the Earth and established the same.

Sri Madhva Vijaya states in 10-15 :

विदधे वराहवपुषामुनोर्मिमत् ।
सृतिसिन्धुकच्छपतयाऽऽप्तरक्षिणा ॥ १५ ॥

Lord Narayana protected the Mandara – Mountain and Mother – Earth, lifting them from the milky ocean and the sea with His Kurma and Varaha manifestation respectively.

2. वामनरूपेण क्षमा प्रतिगृहीता इति क्षामः ॥

Vishnu is called क्षामः because in the glorious avatar of Sri Vamana, He rescued and got back the Earth from the asura groups Bali and others.

3. Srimad Acharya states in द्वादशस्तोत्रम् in 6-2 as :

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवरांग ॥

सूकर रूपक, हे वराहमूर्ते, दानवशत्रो, भूमिविधारक,
हिरण्याक्षाख्यासुरघातक, भूमेः विशेषेण धारक ॥

This Varahamurty Bhagawan destroyed the fierce demon Hiranyaksha and supported and brought back the earth, so that we all live here today happily.

4. Again 6-3 Srimad Acharya states :

वामन वामन माणववेष दैत्यवरांतक कारणरूप ।
राम भृगद्वह सूर्जितदीप्ते क्षत्रकुलांतक शंभुवरेण्य ॥ ३ ॥

Vamanamurty with great strength, you saw that the haughtiness of Bali Chakravarti (the asura Bali in him was destroyed) and saved the Earth and Devendra.

5. क्षमाया अयं धारको वराहादिरूपेण इति क्षामः ॥

By the Varaha roopa, He held Mahalakshmi and so He is called as "Kshamah".

The sutra 1-3-10 exactly clarifies this idea only. All are supported and stand by the support of Mahalakshmi. Vishnu is the support for that great Mahalakshmi.

ॐ अक्षरं अंबरान्तधृतेः ॐ ॥

अम्बरान्तस्य सर्वस्य धृतेः अक्षरं ब्रह्मैव = विष्णुरेव ॥

॥ श्रीः ॥

४५४. समीहनः — ॐ समीहनाय नमः ॐ ॥

1. समानि रूपाणि सर्वत्र अस्येति समी ईहते चेष्टते इति ईहनः, समी च असौ ईहनश्चेति '<u>समीहनः</u>' ।

Vishnu is called समीहनः because He is equal in all roopas and avatars. He does His activities so. In the sutra 4.2.14: ॐ स्मर्यते च ॐ Srimad Acharya states in his Bhashya as:—

मस्त्यकूर्मवराहाद्याः समा विष्णोः अभेदतः ।
ब्रह्माद्याः तु असमाः प्रोक्ताः प्रकृतिश्च समासम ॥
इति वाराहे ॥

The avatars of Matsya, Koorna, Varaha are all equal in all respects in Vishnu. Chaturmukha Brahma and others are unequal. Mahalakshmi is both equal and unequal.

2. समीचीना ईहा भगवत्पूजादिरूपा येषां ते। समीहा तान् नयति वैकुण्ठादिकं इति ॥

The devotees who does proper worship to Him are called 'समीहाः' They are being taken to Vaikuntha by Sri Vishnu and so He is called 'समीहनः'.

3. Vishnu is having roopas which are all equal and there is no defference between them and so He is "Sameehanah". This is established in the sutra: 3-2-11:

ॐ स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॐ

स्थानापेक्षयापि परमात्मनः न भिन्नं रूपम् ॥

Because of the places of residence also, there is no difference in Him.

एकरूपः परो विष्णुः सर्वत्रापि न संशयः ।
ऐश्वर्याद्रूपमेकं च सूर्यवद्बहुधेयते ॥ इति च मात्स्ये ॥

Vishnu has only one Roopa and by His Achintya Aiswarya Shakti, He takes infinite roopas. Hence Vishnu is called as समीहनः ॥

4. After the pralaya, at the time of creation, Vishnu always makes all do their work in their respective posts.

सृष्टौ सर्वान् सर्वदा स्वेषु अधिकारेषु समीहयति इति समीहनः ॥

॥ श्रीः ॥

४५५. यज्ञइज्यः — ॐ यज्ञइज्याय नमः ॐ ॥

1. यत् जानाति इति यज्ञइज्यः ॥

Vishnu is called 'यज्ञइज्यः' because He knows all the existing articles fully well and He is also qualified to be worshipped. यत् विद्यते तज्जानाति इति यज्ञः ॥ 'यज्ञः सर्वज्ञत्वात् पुरुषोत्तमः' इति ॥

2. यज्ञेषु इज्यः विष्णुः ।

Vishnu is called यज्ञइज्यः because He is the Prime personality to be worshipped or adorned in yagas and sacrifices.

3. In the Avatara, as Lord Sri Krishna, He worshipped Himself. It is stated in Srimad Bhagawatam as :—

ब्राह्मे मूहूर्ते चोत्थाय वार्युपस्पृश्य माधवः ।
दध्यौ प्रसन्नमकरमात्मानं तमसः परम् ॥

इति कृष्णरूपेण स्वात्मानं यजते इति यज्ञइज्यः
— भगवान् विष्णुः ॥

4. **रामरूपेण अहल्यां गौतमेन संयोजयतीति – यज्ञइज्यः ॥**

In the Avatara, as Sri Rama, He brought reconciliation between Goutama Maharshi and Ahalya and made them to be more affectionate than before.

5. Vishnu is the Prime and main person to bestow all phalas in yagas and yajnas as well as He is the Prime person to accept all yajnas and yagas. Hence He is यज्ञइज्यः ॥ Gita states in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातः च्यवन्ति ते ॥ २४ ॥

Krishna states :—

"I am the one who tastes and enjoys all yajnas and the havis offered. I am the Master of all yagas. If a person fails to understand this and the other devatas as my sevakas, their he fails to achieve the fruits of the yagas and yajnas".

॥ श्रीः ॥

४५६. महेज्यः — ॐ महेज्याय नमः ॐ ॥

1. महेषु उत्सवेषु यज्ञादिषु इज्या पूजा यस्य असौ महेज्यः ॥

Vishnu is called 'महेज्यः' because He receives pooja in great yajnas and in other festivals.

2. महे सीताविवाहोत्सवे सीताप्राप्त्यै ज्या यस्य इति = महेज्यः ॥

In the great festival of Sita's marriage to get Sita, the string of the bow was tied up, by Him, who is महेज्यः, who is Vishnu.

3. ई श्रीश्च ज्या भूमिश्चेज्ये महत्यौ ईज्ये श्री भूमी यस्यासौ तथा श्रीभूमी सहित इति ॥

Vishnu is called as "Mahejyah" because He has Sri Devi and Bhoo Devi on His sides.

4. अकामहता महती इज्या अस्य अव्यवधानेन इति 'महेज्यः'.

It the devotee surrenders all actions to Lord Krishna, with a mind devoted to the self free from desire and selfishness. Then that devotee would be successful in all his endevours. महेज्यः in other words – in the spirit of गीता 3-30.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

॥ श्रीः ॥

४५७. क्रतुः—ॐ क्रतवे नमः ॐ ॥

1. करोति सृष्ट्यादिकमिति क्रतुः ॥

   Vishnu is called क्रतुः because He creates the world protects etc. of the same.

2. कृतिरूपत्वात् क्रतुः । कृतिः स्वरूपत्वात् इत्युक्तेः ॥

   This is quoted by Srimad Acharya in गीतातात्पर्यम् under the verse 9-13: Vishnu is called क्रतुः because He is the very svaroopa of action.

3. ज्ञानरूपत्वात् क्रतुः ।

   Vishnu is "knowledge Swaroopi" and hence He is called क्रतुः ॥

4. Gita states in 9-16 :

   अहं क्रतुः अहं यज्ञः स्वधाहं अहमौषधम् ।
   मन्त्रोऽहं अहमेवाज्यं अहमग्निः अहं हुतम् ॥ १६ ॥

   Lord Krishna says that He is क्रतुः ॥ दीक्षा, प्रायणीयं, उदयनीयं, सवनत्रयम्, अवभृतं are the various kinds of karmas is Myself. That means there is no identity, but it meant that Krishna is the motivator of all these activities, they are under His control and bound to Him, He is the eater of all havis offered in yagas. Hence He is called क्रतुः ॥

5. Isavasya upanishad in the 19th मन्त्र states : ॐ क्रतो स्मर कृतं स्मर । ॐ क्रतो स्मर कृतं स्मर । One who possess an infinite number of qualities; ॐ Krato! one who is Jnana-swaroopa, bless me, take into account my deeds and bless me. Bhashya states :

आतत्वादिगुणयुक्ततया ॐ इति उच्यमानः क्रतोः ज्ञानस्वरूपहरेः इति ॥

6. Under Isavasya upanishad mantra 17, Srimad Acharya states in his Bhashya as :

सः क्रतुः ज्ञानरूपत्वात् अग्निरङ्गप्रणेतृतः ।
सत्यं ब्रह्म हृदये धारयति इति सत्यधर्मा ॥ १७ ॥

Vishnu is called 'क्रतुः' because He is the very swaroopa of ज्ञानम्.

7. In the five Mahayajnas and in the seven paaka-yajnas, Paramatma Vishnu is the Prime object of all of them and so He is called as "Kratu" which means "object of the sacrifical acts".

अग्निष्टोमादयः सप्तसंस्थाः क्रतवः ईरिताः आराध्यः क्रियते तैरिति असौ क्रतुः उदीरितः ॥

The five yajnas are :

(1) Brahma yajna – Teaching and reciting Vedas.

(2) Pitru-yajna – offering of oblations of water every day to the deceased ancestors (Tarpana).

(3) Deva yajna – A sacrifice made to the superior gods by oblations to the fire.

(4) Bhoota-yajna – offering a portion of the daily meals to all creatures.

(5) Manushya-yajna – sacrifice to be offered to men hospitality etc.

।। श्रीः ।।

४५८. सत्रं — ॐ सत्राय नमः ॐ ।।

1. सतस्त्रायते इति सत्रम् ।।

Vishnu is called सत्रं because He saves and protects the good satwic souls.

2. सतः रमयतीति सत्रम् ।।

Vishnu is called सत्रं since He plays with the satwic souls and make them happy.

3. Vishnu is called as "Satram" because He is always there in the Satra as the object of worship. Satra is a sacrificial session especially one lasting from 13 to 100 days performed by many yajamanas. Bhagawan is called by that "satra" shabda, because He is, the object of worship.

अनेकयजमाने च दीर्घे मासादिचोदिते ।
सत्रे तैः आराध्यतया सत्रं स्यात् सीदतीति सः ।।

।। श्रीः ।।

४५९. सतां गतिः — ॐ सतां गतये नमः ॐ ।।

1. सतां नक्षत्राणां गतिः गमनं यस्मात् इति = सतां गतिः ।।

Vishnu is called 'सतां गतिः' because He is the destiny of stars.

2. Vishnu is called as 'Sataam Gatih' because He is the goal of the pious. Vishnu Purana, states :—

Oh! Brahmin, that is a subline place for the yogins who have washed off the mire of sins and who have

controlled their minds when all their merits and sins have been annihilated :

निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम् ।
स्थानं तत् परमं विप्र पुण्यपापपरिक्षये ।। इति ।।

3. सतां अवसादनयुक्तानां गतिः = प्राप्यः ।

Vishnu is the person to be reached by those who have desire to attain Moksha.

।। श्रीः ।।

४६०. सर्वदर्शी — ॐ सर्वदर्शिने नमः ॐ ।।

1. सर्वं पश्यतीति = सर्वदर्शी ।।

Vishnu is called सर्वदर्शी because He sees all and everything.

2. सर्वदर्शी दर्शोपलक्षितयज्ञविशेषा अस्य सन्तीति सर्वदर्शी ।।

Vishnu is called सर्वदर्शी because in Him all yajnas are available and by दर्श the others to be taken are yajna, yagas etc.

3. Since Vishnu is 'सर्वदर्शी', He is called as साक्षी in the upanishad. He is the actual eye-witness for all. The beauty is that none is able to see Him but He sees each and every act of all of us done **by outward process as well as in mind.** So nothing goes unnoticed by Vishnu and so He is rightly called as 'सर्वदर्शी' upanishad under the sutra 1-1-11.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ।।
इति ।।

॥ श्रीः ॥

४६१. विमुक्तात्मा—ॐ विमुक्तात्मने नमः ॐ ॥

1. विमुक्ताः आत्मानः जीवाः येन इति विमुक्तात्मा ॥
2. विशेषेण मुक्तानां स्वामी इति ॥

   Vishnu is called 'विमुक्तात्मा' because the Jivas get liberated by His Grace.

   Vishnu is called विमुक्तात्मा since He is the Master in a speical sense for the released souls also.

3. Vishnu is called विमुक्तात्मा because He is the Master of all the released souls. The muktas also cannot claim "as of right" enjoyment in mukti. Such enjoyment also depends their Master Sri Vishnu there. The famous in Anuvyakhyana No. 15 states :

   अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
   आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥
   मुक्तानां स एक एव जनार्दनः आनन्ददश्च ॥

   For Muktas also, ananda to reach, their Master Vishnu's grace should be there.

4. In Kataka upanishad 1-19, the sacred brahmin, Nachiketas raises the question relating to Vishnu, in a glorious way :

   ये यं प्रेते विचिकित्सा मनुष्ये
   अस्तीत्येके नायमस्तीति चैके ।
   एतद्विद्यां अनुशिष्टास्त्वयाऽहं
   वराणां एव वृतस्तृतीयः ॥

   Nachiketas askes Yama Dharmaraja that some hold that Vishnu is the regulator of Muktas also, while

some others told that it is not so. So, that Nachiketas wished to know the truth.

When Vishnu is proved to be the controller and master of muktas विमुक्तात्मा, then automatically, it follows :

(i) that Vishnu is the controller of amuktas easily.

(ii) there is no identity between muktas and Vishnu.

So Vishnu is always विमुक्तात्मा and Jeevas are always His servants only.

॥ श्रीः ॥

४६२. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ ॥

1. जानातीति ज्ञः, सर्वस्य ज्ञः सर्वज्ञः ॥

ज्ञः is called because one knows and has knowledge because He knows all, is called सर्वज्ञः । Vishnu is called सर्वज्ञः since He knows all and has knowledge about all completely.

2. In Bhagavatam under 1-4-14 to 17, Srimad Acharya in his Tatparya Nirnaya states from Koorma Purana as under :

"नित्यज्ञानस्य चिद्दृष्टिः लोकदृष्टिव्यपेक्षया ।
सर्वज्ञः अपि अज्ञवत् देवः सर्वशक्तिः अशक्तवत् ।
प्रत्यापयति लोकानां अज्ञानां मोहनाय च ॥" इति कौर्मे ॥

Vishnu is always eternally knowledgable person full in all respects. He is omniscient. Still He acts or pretends as an ignorant or having doubts at times. He has all powers but acts as powerless. All these He does to delude the wicked and the daityas.

3. Atharvana upanishad states in 4-8 as :

   यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
   दिव्ये ब्रह्मपुरे हि एष व्योम्न्यात्मा संप्रतिष्ठितः ॥ ५ ॥

   Paramatma is omniscient. He possess everything. His glory is revealed on Earth etc. all worlds. He is present at the sky of heart in the body. That Akshara namaka Vishnu is सर्वज्ञः.

4. In माण्डूक्योपनिषत् मन्त्र 6 states :

   एषः सर्वेश्वरः एषः सर्वज्ञः एषोऽन्तर्यामी ।
   एषः योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

   This Atman of 4 forms is the Lord of all. He is omniscient. Hence Vishnu is called सर्वज्ञः.

5. Paramatma Vishnu is called as 'Sarvajnah' because He makes the Jeevas as sarvajnas as per their status and swabhava. In the sutra 2-3-18 ॐ ज्ञोऽतः ॐ it is stated that such Jeevas are also produced by Him—जीवोऽप्यत एव परमेश्वरात् उत्पद्यते ॥

6. Srimad Acharya states in Tatwa Nirnaya from Naradeeya Purana as :—

   सर्वज्ञं सर्वकर्तारं नारायणमनामयम् ।
   सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमत्र हि ॥
   सर्वेषामपि वेदानामितिहासपुराणयोः ।
   प्रमाणानां च सर्वेषां तदर्थं चान्यदुच्यते ॥

   The Vedas and other sacred scripture convey the supreme God Narayana who is omniscient, creator of all free from defects and inadequacies and supreme.

7. परमोपनिषत् quoted by Srimad Acharya in Tatva Nirnaya states :

अनित्यत्वविकारित्वपारतन्त्र्यादिरूपतः ।
स्वप्नादि साम्यं जगतः न तु बोधनिवर्त्यता ।
सर्वज्ञस्य यतो विष्णोः सर्वदा एतत् प्रतीयते ॥

World is sometimes compared to dream only to bringout non-eternal nature etc. **but not as mithya or false.** The Omniscient God Lord Vishnu knows it all the time, it is not correct to state that it is sublated by knowledge.

8. In Tatpraya Nirnaya, Srimad Acharya in 1-13 states :

सर्वज्ञ ईश्वरतमः स च सर्वशक्तिः
पूर्णाव्ययात्मबलचित्सुखवीर्यसारः ।
यस्याज्ञया रहितमिन्दिरया समेतं
ब्रह्मेशपूर्वकमिदं न तु कस्य चेशम् ॥ १३ ॥

(1) Supreme Vishnu is omniscient, (2) Vishnu is the supreme, (3) He is omnipotent, (4) He has the essence of strength, (5) Consciousness, bliss, vigour are full, (6) He is imperishable, (7) Without His Mandate, Goddess Mahalakshmi and others are not masters of anyone.

9. Under the sutra 1-2-8 ॐ संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ, Garuda Purana authority states :

सर्वज्ञ-अल्पज्ञभेदात्, सर्वशक्ति, अल्पशक्तितः
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो न ईशजीवयोः ॥

Vishnu is Sarvajna, having all shakti and is independent. Jeeva is exactly opposite of all these. So there cannot be equal enjoyment for both at any time.

॥ श्रीः ॥

४६३. ज्ञानं — ॐ ज्ञानाय नमः ॐ ॥

1. ज्ञानस्वरूपत्वात् ज्ञानं इति ॥

Vishnu is the very swaroopa of ज्ञानम्. Hence He is called by the shabda 'ज्ञानं' itself.

2. Taittariya Upanishad gives the definition of Brahman as 'सत्यं ज्ञानं अनन्तं ब्रह्म' in the second mantra of Brahma Valli. This 'ज्ञानं' denoting Paramatma is further explained as विज्ञानमयः and मनोमयः. This Manomaya is Sankarshana and Vijnanamaya is Vasudeva.

॥ श्रीः ॥

४६४. उत्तमम् — ॐ उत्तमाय नमः ॐ ॥

1. तमो हि दुर्गा । तत् परो हरिः ॥

Vishnu is called 'उत्तमम्' because He is far above Goddess Durga, who is the presiding deity of "Tamo-guna".

2. Gita 15-17 says :—

उत्तमः पुरुषः तु अन्यः परमात्मा इति उदाहृतः ।
यो लोकत्रयं आविश्य बिभर्ति अव्ययः ईश्वरः ॥

This Vishnu Paramatma is उत्तम, is supreme. He is far above the categories of Kshara and Akshara.

॥ श्रीः ॥

४६५. सुव्रतः — ॐ सुव्रताय नमः ॐ ॥

1. सुष्ठु व्रतं यस्य सः = सुव्रतः ॥

Vishnu is called 'सुव्रतः' because He does good and appreciable rules/regulations.

2. In the glorious avatar of Sri Ramachandra He adhered to the auspicious Vrata of honouring the mandates of His father.

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यः ददामि इति एतत् व्रतं मम ॥
इत्यादि शोभनं व्रतं अस्य अस्ति इति सुव्रतः विष्णुः ॥

Whatever takes refuge in Him and whoever prays that he belongs to Him as His servant, then He has taken a wonderful Vrata, that such devotee would be protected out of fear from creatures in the world.

2. शोभनं व्रतं यस्मिन् विषये सः सुव्रतः ॥

Vishnu is called 'सुव्रतः' because He indulges and gives mandates only auspicious and wonderful matters.

3. शोभनं जगत् रक्षणादिकं व्रतं यस्य इति = सुव्रतः ॥

Vishnu has taken the splendid vrata rule for Himself that He would protect / save all the creatures in the universe. **We are living today because only of His Vrata but not due to our virtues.**

4. In Gita Lord Sri Krishna says,

न मे पार्थ, अस्ति कर्तव्यम् । इति न्यायेन केवलपरार्थत्वात्,
शोभनं व्रतम् अस्य इति सुव्रतः ॥

Sri Krishna says that for Him, nothing need be done, since there is nothing to achieve. **All are done only for the benefit of others.** That is very wonderful and it is called as Shobhana Vrata. Vishnu is always doing such Shobhana Vrata, **so He is known as "Suvratah".**

॥ श्रीः ॥

४६६. सुमुखः — ॐ सुमुखाय नमः ॐ ॥

1. शोभनं मुखं अस्य इति = सुमुखः ॥

Vishnu is called 'सुमुख' because His face is with all splendours and wonders.

2. Vishnu is having the most auspicious face. Hence He is सुमुख. मंगलमुखः ॥

When Kingdom – Pattabhisheka was announced His face did not enlarge, When He was ordered to leave for forest, His face did not shrink, **This is - सुमुखः of Lord Sri Ramachanrda.**

3. In Madhva Vijaya, this shabda is used for Srimad Acharya, in 10-15 :

सुमुख मे पुरुषैः परुषैः कथं यमभटैरिव नासि विहिंसितः ॥

The Turkish King was delighted to see the face of Srimad Acharya, without any change, even though hundreds of cruel soldiers with all deadly weapons were surounding him, while being brought to the King.

Srimad Acharya's face was सुमुख because he had the full anugraha of Vishnu who is Sumukha.

॥ श्रीः ॥

४६७. सूक्ष्मः — ॐ सूक्ष्माय नमः ॐ ॥

1. सूक्ष्मरूपत्वात् सूक्ष्मः ॥

Vishnu is called 'सूक्ष्मः' because His Roopa is very subtle.

In the Brahma sutra — Paravidya under 1-4-2. it is stated : ॐ सूक्ष्मं तु तदर्हत्वात् ॐ ॥ which means Vishnu is called 'अव्यक्तः' which means not capable of being seen. This is because He is too subtle. Nobody is subtler than Him.

सूक्ष्ममेव अव्यक्तशब्देन उच्यते ।
सूक्ष्मं च मुख्यं तस्यैव = विष्णुरेव ।

The Pippalada sakha clearly states that He is subtle.

यत्तत्सूक्ष्मं परमं वेदितव्यं, नित्यं पदं वैष्णवं हि आमनन्ति ॥

2. Vishnu is called **सूक्ष्मः** because He enters the heart of the subtlest body, of others and resides there in and saves them.

सूक्ष्मो भूत्वा परशरीराणि अधितिष्ठति तस्मात् सूक्ष्मम् ॥

3. **शोभना = उत्कृष्टा, क्षमा यस्य इति = सूक्ष्मः ॥**

Vishnu is called **सूक्ष्मः** because His tolerance is too great and is supreme.

4. Again under the aphorism 4-2-9 which runs as **ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॐ ॥** It is stated that the subtlety of Brahma Sri Vishnu is very greater than Prakruti - Mahalakshmi.

सूक्ष्मत्वं च आधिक्यं ब्रह्मणः प्रकृतेः ।
ज्ञानानन्दैश्वर्यादि प्रमाणाधिक्यं च ॥

The extent of the qualities such as knowledge, bliss, power, authority is (incomparably) greater in Brahman than the Prakruti.

Sruti by name "TURA" gives a lovely authority on this proposition.

"सर्वतः प्रकृतिः सूक्ष्मा प्रकृतेः परमेश्वरः ।
ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः ॥"
—इति च, तुरश्रुतिः ॥

Paramatma – Prabhu is more subtler than Prakruti; knowledge, bliss, power and authority and other qualities are infinitely more extensive (absolutely perfect) in the Lord than in Prakruti.

5. Srimad Acharya in his Gita Tatparya under the verse 2-18 gives a very lengthy authority bringing the glory of Vishnu, where it says :

स सूक्ष्मः व्यापकः पूर्णः तदीयं अखिलं जगत् ।
तस्मात् तदीयस्त्वमसि नैव सोऽसि कथंचन ॥

Vishnu is too subtle; is most capable; is complete and perfect; the entire universe is pervaded by Him and is under His order and control. Therefore it is spoken as that He is the world, which does not mean identity in the nature.

॥ श्रीः ॥

४६८. सुघोषः — ॐ सुघोषाय नमः ॐ ॥

1. सुष्ठु घोषः वेदात्मकः यस्य इति = सुघोषः ॥

Vishnu is called "Sughosha" because He always makes the good sounds, viz. vedic mantras.

2. The sound coming out of "Panchajanya" conch is सुष्ठु good. That घोषः is coming out of Sri Vishnu – Krishna. Hence He is called 'सुघोषः'.

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ॥
—गीता 1-15.

These conch sounds of Sri Krishna and Sri Bhimasena mainly and of other Pandavas, frightened the hearts of Duryodhana and Kauravas.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

—गीता 1-19.

Even If, Gita sloka is taken as सुघोषो धार्तराष्ट्राणां, then also it would be proper. This सुघोषः coming out of Panchajanya, Sughosha viz. Lord Sri Krishna, frightened the Kauravas.

3. नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

The 16th verse of Gita – Chapter I, later half states that the names of conches of Nakula and Sahadeva as "Sughosha" and "Manipushpaka".

Vishnu is the Master of Nakula as well as the conch of him by name सुघोषः, Hence Vishnu is called सुघोषः ।

4. Dwadasa stotra states in 1-7 :

सन्ततं चिन्तयेत् कण्ठं भास्वत्कौस्तुभभासकम् ॥

From the Neck of the Lord Hari always, these authorless अपौरुषेय vedas are coming out. This nada is really the greater सुघोषः। Hence Lord Vishnu is called सुघोषः। Since there is no difference between Him and His actions).

5. Chandogya Upanishad find in 2-22-1 :

वनर्दि साम्नो वृणे पशव्यमित्यग्नेः उद्गीथोऽनिरुक्तः प्रजापतेः निरुक्तः सोमस्य, मृदु लक्षणं वायोः ।

Here different modes of singing 'Saman' (God) for different deities are explained.

The best and foremost one being the one, which God Himself adopts. This is called वनर्दि. It is सुघोषः in the primary sense. This will be similar to the voice of a bull which is just 1¼ years old. The sounds of Agni is like that of cow; the sounds of Chaturmukha Brahma will be very majestic. That of Chandra will be like a bell. That of Sri Vayu will be very soft like clouds.

6. स्वाध्याय-घोषो यस्य अस्ति सघोषः स तु कीर्तितः। औपनिषदःस्वाध्यायघोषः अस्य इति सुघोषः ॥

Vishnu has the delightful voice of the infinite vedas in praise of Him.

॥ श्रीः ॥

४६९. सुखदः — ॐ सुखदाय नमः ॐ ॥

1. सुखं अयोग्यानां द्यति खण्डयति इति = सुखदः ॥

Vishnu is called "Sukhadah" because He destroys the happiness of the wicked asuric souls.

2. सुखं मौक्तिकं ददाति इति सुखदः ॥

Vishnu is "Sukhadah" because He bestows permanent sukha – happiness to the devotee and He is the bestower of Moksha and there is no comparisen to that happiness.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

Vasudeva = Vishnu is the bestower of Moksha and as per His Mandates, Mahalakshmi and Vayu also bestow Moksha to the devotee of Sri Vishnu.

3. एवं सदाचार-समाधि-अनुष्ठापनेन तन्निष्ठेभ्यः फलं परमसुखं ददाति इति सुखदः ॥

Vishnu bestows the fruit in the form of supreme bliss – Sukhada on those who practise good conduct and deep meditation of Him.

The sutra 1-1-7 ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ clearly states that Vishnu is the bestower of Moksha which is sukha swaroopa.

॥ श्रीः ॥

४७०. सुहृत् — ॐ सुहृदे नमः ॐ ॥

1. शोभनं हृन्मनो यस्य असौ सुहृद् ॥

Vishnu is called सुहृद् since He has splendid good and noble mind.

2. शोभनं भक्तकृतकर्मफलं हरति स्वीकरोति इति सुहृत् ॥

Vishnu is called सुहृत् because He takes into account the karmas done by the devotee and blesses them.

3. Bhagawat Gita 6-9 says :

सुहृन्मित्रार्युदासीन मध्यस्थ द्वेष्यबन्धषु ।
साधुष्वपि च पापेषु समवृद्धिः विशिष्यते ॥ ९ ॥

(1) सुहृत्—One who does help to the other, without expecting anything in return.

(2) मित्र—One who knows the danger forthcoming and saves from that future danger.

(3) अरि—One who commits murder and other henious crimes.

(4) उदासीनः—Indifferent from the help to be done and also not doing injustice.

(5) द्वेष्यः—One who does what we hate.

(6) बन्धुः—One who does help.

(7) साधुषु अपि—Those who do virtuous deeds.

(8) पापेषु च—is the sinners.

समबुद्धिः विशिष्यते ।। should have same mind in all, then that there is one excellant man.

This means **the presence of Paramatma in all these 8 categories are the same. There is no difference in God, present in them. But there is difference in them.**

Vishnu is definitely सुहृत् to us. He is called अनिमित्त बन्धुः—that is, helping us without anything in return.

NOTE

Every second, the pure and true devotee should meditate that Vishnu is सुहृत् because :—

(1) He does all help without anything in return from us to Him.

(2) Further it is impossible to pay anything in return to Him, since all and everything belongs to Him only absolutely.

(3) The prayer should be to the Lord Vishnu as "Every thing belongs to you."
"You are the owner of all."
"Please protect me from this samsara."
"You are the best सुहृत्".

3. Vishnu is called as सुहृत् — **विष्णुः मे परमः सुहृत्.**

यः सर्वगुणसंपूर्णः सर्वदोषविवर्जितः ।
प्रीयतां प्रीत एवालं विष्णुर्मे परमः सुहृत् ।।

because He is अनिमित्तोपकारकृत्। He does help to the devotees without expecting anything in return. To help the devotees is His Swabhava.

किमस्मिन् करवाणि इति अपकारिण्यपि शोभनम्।
यस्यास्ति हृदयं सोऽयं सुहृत् इति अभिधीयते ॥

Friendliness is that quality of a benevolent person who wishes the good even for those who have not helped in any way and Vishnu does so, to His devotees.

॥ श्रीः ॥

४७१. मनोहरः — ॐ मनोहराय नमः ॐ ॥

1. **मनो गोपीनां हरति इति मनोहरः ॥**

   Vishnu is called 'मनोहरः' because He has captured the minds of gopies.

2. **मन्यते इति मनो, हरति हविरादिकमिति हरः। मनश्चासौ हरश्चेति = मनोहरः ॥**

   He thinks well always and in the yajnas, He takes away all the offerings to save the devotees, Hence He is called हरः ॥

3. In Yukti Mallika, under भेदसौरभम् – Verse 280 states :

   अवधारयन्ती प्रकृति प्राकृतांशविवर्जितम्।
   केवलानुभवानन्द रूपकार मनोहरम् ॥

   Vishnu has absolutely no connection with Prakruti at all. He is totally devoid of प्रकृतिसंबन्धः। He is very any pleasant मनोहरः and pleasing to all. He is having pleasant and pleasing body which has no material connection.

अप्राकृत मनोहर आकारतां सदृढं स्थापयन्ती श्रुतिः नारायणस्य ।

Hence Vishnu is called मनोहरः ।

4. Devasharma devotee of Sri Vayudeva extols Lord Srinivasa in Aditya Purana, as under in 3-28 :

पारिजातहरं पापहरं गोपीमनोहरम् ।
गोपीवस्त्रहरं गोपं श्रीनिवासं भजेऽनिशम् ।। २७ ।।

Lord Sri Krishna snatched away Parijata tree from Indraloka, who would destroy all the sins. He is the wonder for all Gopika women. He is superb with handsomeness.

5. In Aditya Purana, under the second Adhyaya while the beauty of Sri Venkateswara's Vigraha is being described, Devasharma states in 2-11 :

शेषो बहुसहस्राक्षः सदाऽन्तस्थोऽप्यचिन्तयत् ।
अस्य स्वाम्यङ्घ्रिसौन्दर्यं विचित्रं सुमनोहरम् ।। ११ ।।

Sesha is having many eyes. Always near to Him he thought over like this. The beauty of the feet of our Swami is peculiar and extra-ordinary. It is most handsome and attractive.

6. Vishnu is called as "Manoharah" because He captivates the heart.

सौहार्देन तेषां भक्तानां मनो हरतीति मनोहरः ।
भक्तानां मनसा ह्रियत इति मनोहरः ।।

॥ श्रीः ॥

४७२. जितक्रोधः — ॐ जितक्रोधाय नमः ॐ ॥

1. जिताः क्रोधरूपाः दैत्याः येन इति = जितक्रोधः ॥

   Vishnu is called 'जितक्रोधः' because He has won over anger oriented Daityas.

2. जितः क्रोधो येन इति = जितक्रोधः ॥

   Vishnu is called 'जितक्रोधः' because He has won over and has overcome anger.

3. During churning of the milky ocean, Vishnu, as Mohini saw that the asuras leave their anger over the devatas. Hence He is called जितक्रोधः.

   असुराणां सुरेषु क्रोधः जितः इति । रक्षसां देवविषये येन क्रोधो विनिर्जितः । सः जितक्रोधः आख्यातः हि ॥

4. जितक्रोधः should be very properly understood. Paramatma gets anger, no doubt, when atrocities are committed by the asuras towards His Devotees, say for example,

   Kamsa—against Ugrasena,

   Duryodhana—against Pandavas,

   Ravàna—against Sita and various monkeys who are all Devatas,

   Jarasandha—against Sri Bheemasena,

   Hiranyakasipu—against Bhakta Prahlada etc. etc.

   In all cases, He wins over that anger towards these daityas, because those daityas are destined to go eternal hells. To send a person to eternal hell is not simple or a easy joke. That sinner has to commit very

henious crimes towards Paramatma as well as towards Parasukla Traya.

Sri Vishnu wins over anger towards them at that time and does not destroy them at that time and allows them to commit the sins so that they reach eternal hells which their final destiny as per Vedas. So to protect the satwic souls by retaining the authority for Vedas, He wins over anger towards those henious, wicked daityas when they do atrocities. Within a fraction of a second, He can destroy them and tolerates for this reason. Hence He is Jitakrodha.

॥ श्रीः ॥

४७३. वीरबाहुः — ॐ वीरबाहवे नमः ॐ ॥

1. वीरः विक्रमशाली बाहुः अस्येति वीरबाहुः ॥

Vishnu is called "Veera Bahu" because He has very strong and powerful shoulders.

2. वीराः राजानः बाहुभ्यां यस्येति वीरबाहुः ॥

Vishnu is called "Veerabahu" because He has produced many brave kings out of His shoulders.

3. स्फुरत्कटक-केयूरमाला-मथनखेला-अहमहमिका-व्यतीहार-विक्रान्त-बाहवः सहस्रं अस्येति वीरबाहुः ॥

Vishnu has a thousand Arms which with one another is the wonderful act of churning the milky ocean – Arms which are shining with effulgent braclets, armlets and garlands.

।। श्रीः ।।

४७४. विदारणः — ॐ विदारणाय नमः ॐ ।।

1. विदाराः भार्यारहिताः सन्न्यासिनः, तेषां 'णः' सुखं यस्मात् इति ।।

   Vishnu is called 'विदारण' because He alone brings happiness to saints and sanyasins.

2. विशेषेण दाराणां गोपीनां णः सुखं यस्मात् सः विदारणः ।।

   Vishnu is called 'विदारणः' because with all speciality He brought happiness to Gopies.

3. नृसिंहरूपेण हिरण्यकशिपु-विदारणः ।

   Vishnu is called 'विदारणः' because by His Roopa as Narasimha, He killed "Hiranyakashipu" and torn him off.

4. विद्वद्भिः ज्ञानिभिः आ सम्यक् अर्यते गम्यते इति = विदारणः ।।

   By the knowledgeable devotees, He is to be reached and so, Sri Vishnu is called 'विदारणः'.

5. दुष्टान् विदारयति इति विदारणः ।। (असुरान् विदारयति)

   He tears of the wicked people and so Vishnu is called 'विदारणः'.

6. विगतः दारकः यस्य इति विदारणः ।।

   Vishnu is called विदारणः since He has surpassed splitting of any kind.

7. विदा आ सम्यक् रमयति इति = विदारणः ।।

   Vishnu is called 'विदारण' because He plays well and brings happiness to others.

8. दिव्यहेतिभिः राहुमुखान् विदारितवान् इति 'विदारणः' ।

Vishnu is called as Vidaaranah because He with celestial weapons cut off Rahu and others.

॥ श्रीः ॥

४७९. स्वापनः — ॐ स्वापनाय नमः ॐ

1. स्वापनः = स्वपयति इति ॥

In order to clear off the agonies of the Jivas, He takes the form of Pragya roopa and makes them sleep.

Under Vishnu Tatva Vinirnaya Teeka, Sri Jayatirtha Mahaswami in the Teeka states :

विश्वस्योदयमातनोति, तदनु त्राणं विधत्ते पुनः
सौख्यासीतरहानिसाधनमलं वक्ति श्रुतीर्व्यञ्जयन् ।
स्वापं प्रापयति श्रमापहृदये कल्पावसाने च यः
तं देवं पितरं पतिं गुरुतमं वन्दे रमावल्लभम् ॥ १ ॥

स्वापं प्रापयति श्रमापहृदये—In order to clear off all the agonies and miseries, the Jiva is made to sleep without dreams by the anugraha of Pragya-namaka Paramatma.

2. स्वापं नयति इति = स्वापनः ॥

Vishnu is called 'स्वापनः' because He brings dreamless sleep to satwic and other souls.

3. Paramatma Vishnu is called as "Swapanah" because His elegant and lovely smlies, sweet glances and the play of His eye brows, Bhagawan fascinates and brings under His control those that stay behind when others have gone.

कटाक्षभ्रूविलासाद्यैः नष्टशिष्टान् जनानपि ।
योऽसौ सम्यङ् मोहयति 'स्वापनः' परिकीर्तितः ॥

4. अपां समूहः आपं सुष्ठ्वापं नयतीति स्वापनः ॥

Vishnu is called as स्वापनः because He conducts with acquaties (creatures in the waters) in a splendid way.

॥ श्रीः ॥

४७६. स्ववशः—ॐ स्ववशाय नमः ॐ ॥

1. स्वं = धनं वशे यस्येति = स्ववशः ॥

Vishnu is called 'स्ववशः' because all the wealth are under His control and custody.

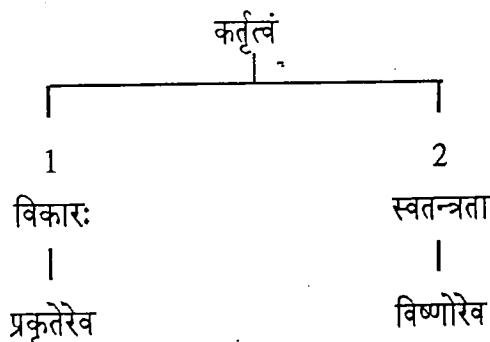
2. स्वस्य वशः = स्ववशः = स्वतन्त्रः ॥

Vishnu is called 'स्ववशः' because He is independent and is under His control only. All there, He is not under the control of any one at all.

3. सुष्ठु वन्ति स्वात्मानं गच्छन्ति जानन्ति वा याचन्ते आलिङ्गन्ति वा प्राज्ञरूपं प्रलये प्रविशन्त्युदरं इति स्ववास्तेषां शं सुखं यस्मात् सः स्ववशः ॥

Vishnu is called स्ववशः because He in the time of Pralaya enters His stomach and that roopa is called "Pragya" and sportfully plays there.

4. Vishnu is called स्ववशः because the activities of all are under His control and command; but His activities are only under His desire but not bound to anyone else at all.

Srimad Acharya in his Gita Bhashya under 3-5 states that (i) creative activity is of two kinds namely (a) विकारः and (b) स्वतन्त्रता. The first one belongs to Prakruti while the second one belongs to Sri Vishnu only.

This is quoted by Paingi sruti as under:

कर्तृत्वं द्विविधं प्रोक्तं विकारश्च स्वतन्त्रता ।
विकारः प्रकृतेरेव विष्णोरेव स्वतन्त्रता ॥
—इति पैंगिश्रुतिः ॥

5. Similarly the knowledge of the Lord is completely known to Him only; but not to others. He knows about all others completely. His knowledge is independent. It depends upon Himself only but not on any other factor. Gita states in 10-15 as:

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

स्वयमेव आत्मना आत्मानं वेत्थ न अन्यान् ॥

Hence Vishnu is called ज्ञानेशः ॥

6. When the satwic soul is in deep sleep, that is in सुषुप्ति अनस्था, Vishnu plays as He desires with them who are all His own.

स्वकीयैः सह सुप्तेषु तेषु स्वैरविहारवान् ।
भवति स्ववशः ।

7. स्ववशः is a beauty, because स्व means स्वातन्त्र्यात् स्व इति प्रोक्तः ।

Paramatma Vishnu is called as 'स्व' since He is independent because He is alone independent and all other are dependent, they are all in His control वश।

॥ श्रीः ॥

४७७. व्यापी — ॐ व्यापिने नमः ॐ ॥

1. व्याप्नोति इति = व्यापी ॥

Vishnu is called "Vyapi" because He is all pervasive.

2. "सर्वान् लोकान् व्याप्नोति" इति प्रमाणम् ॥

Vishnu pervades in all regions. This is authentic and hence He is called "Vyapi".

3. Vishnu pervaded in all the devatas, the asuras, the Mandara Mountain, Vasuki serpent, and all at the time of churning the milky ocean. So He is Vyapee.

देवरक्षो-मन्दरेषु वासुकि-प्रभृतिष्वपि ।
आप्यायनाय शक्त्या च 'व्यापी' स्यात् व्यापनादसौ ॥ इति ॥

4. While understanding Vishnu as 'व्यापी' — the correct prameya should be understood. His potency or shakti to pervade is very vast. But He pervades Himself in the space available. space is not created by Him. It is anadi nitya.

Then the question would arise why not God create some more space and demonstrate His shakti to

pervade there also. He can very well do that. In vedantic philosophy there should not be a question at all, as to whether God can do this or that. He can do and is capable of doing anything. कर्तुं; अकर्तुं; अन्यथाकर्तुं समर्थः भगवान् विष्णुः ।।

So the question should be, as to why He is not doing that ? He does not create space because, once He creates then it becomes anitya but Vedas declare space as nitya. So by His action, He does not want Vedas to be contradicted, for the simple reason, that Vedas are the only valuable authorities to prove the existence of entities which are beyond the jurisdiction Jnana Indriyas. Like God, virtue, vice, heaven, moksha, dharma, adharma and so on. That Vedic authority, God does not want to disturb, in mercy to satwic souls to work out for emancipation. Hence vyapee व्यापी has such inner truth in it.

।। श्रीः ।।

४७८. नैकात्मा — ॐ नैकात्मने नमः ॐ ।।

1. अनेकशरीरः अनेकस्वामी ।।

   Vishnu is called 'नैकात्मा' because He has many bodies in many avataras like Matsya etc. At the time of churning the milky ocean, He took infinite roopas and He is called "Ajita" at that time.

2. अजायमानो बहुधा विजायते इति श्रुतेः ।।

   The Sruti states that though God is never born, still He takes many many avatars.

3. Vishnu is called नैकात्मा because by His special capacity. He,

विशेषशक्त्या निर्भेदानेकस्वरूपत्वात् नैकात्मा ॥

The Brahma Tarka states :—

एकं रूपं हरेर्नित्यं अचिन्त्यैश्वर्ययोगतः ।
बहुसङ्ख्यागोचरं च विशेषादेव केवलम् ॥

Hari by His extra-ordinary power and capacity shows many many roopas though He is only one. It would be possible for Him alone.

4. नैकात्मा—He is the Master for many; which means the Master for all. The best form of Upasana is that, Vishnu is My master. **मम स्वामी – मम आत्मा इति ॥**

This is stated in the sutra 4-1-4 :

ॐ आत्मेति तु उपगच्छन्ति ग्राहयन्ति च ॐ ॥

Paramatma Vishnu is आत्मा – Atma. आतत्ते भृत्यान् इति = He is our Master and such upasana should always be made.

आत्मेत्युपासनं कार्यं सर्वथैव मुमुक्षुभिः ।
नानाक्लेशसमायुक्तोऽप्येतावन्नैव विस्मरेत् ॥

—इति Bhavisyat Parva.

The upasana that Vishnu is my master should always be made whatever may be the obstacles. This should never be forgotten. Hence Vishnu is called as 'नैकात्मा'.

5. Paramatma taking many roopas can be seen at the time of churning the miky ocean.

(i) He took the roopa of Koorma and brought the Mandara mountain upwards.

(ii) He took Mohini roopa and gave nectar to Devatas.

(iii) He took Dhanvantari roopa and held Amruta Kalasa.

(iv) He took Ajita namaka roopa and was garlanded by Mahalakshmi etc. etc.

Hence Sri Vishnu is :

नैकात्मा कौर्म मोहिन्याद्यवतारकैः ।
नैकात्मा इति श्रुतः सम्यक् ॥

॥ श्रीः ॥

४७९. अनेककर्मकृत् – ॐ अनेककर्मकृते नमः ॐ ॥

1. सृष्टिस्थित्याद्यनेकव्यापारकृत्, अनेककर्मकृत् ॥

Vishnu is called 'अनेककर्मकृत्' because He does various activities like creation, destruction, protection etc. etc.

2. In the second sutra 1-1-2 : ॐ जन्माद्यस्य यतः ॐ while giving the definition / lakshana for Brahman it was said :

उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट् ॥ इति स्कान्दे ॥

Paramatma = Brahman = Vishnu does many many karmas, like :—

(1) creation (ii) sustenance (iii) destruction (iv) putting in regulation, (v) bestower of Jnanam (vi) bestower of ignorance (vii) controller of bondage (viii) bestower of moksha.

Like this, all these are done by Vishnu alone independently. Not only these eight but infinte activities. These eight are mentioned to show that at least a person aspiring for moksha should understand

that Vishnu alone does all these eight activities for all. Now here in the Jagat, such a person is not found to do all these karmas. So this जगज्जन्मादि कर्तृत्व is a distinct and unique lakshana in Vishnu and no other one has, these qualities.

॥ श्रीः ॥

४८०. वत्सरः — ॐ वत्सराय नमः ॐ ॥

1. वसत्येव अखिलं अस्मिन् इति वत्सरः ॥ (वासयति रमयति इति)

   Vishnu is called 'वत्सरः' because all live due to Him and by His Grace.

2. वत्सं वत्सासुरं रेपयति नाशयति (रीङ् क्षय इति धातुव्याख्यानात् वत्सरः) ॥

   As Lord Krishna, He killed the asura who came in the form of calf. Hence Vishnu is called 'वत्सरः'.

3. वत्सैः रमते कृष्णावतारे इति = वत्सरः ॥

   Lord Krishna – Vishnu is called वत्सरः because in the avatar of Krishna, He played and also brought great joy and happiness to the children.

4. वत्सरः means He who lives with in all beings who makes them dynamic. Vishnu is residing in all the Jeevas and stimulates them to be dynamic.

   पुरुषार्थस्थापनाय सर्वान्तर्वसनाच्च यः ।
   धर्मात्मा वत्सरः स स्यात् मुन्यणोऽभीष्टदो मनुः ॥ इति ॥

   He lives in all वसति and also sees that the Jeevas work. The sutra 1-2-13 ॐ अन्तरः उपपत्तेः ॐ, this point is fully discussed. चक्षुरन्तःस्थो विष्णुरेव—The person residing in the

eyes is Bhagawan Vishnu only. Not only in the eyes in the whole body. Then a doubt may crop up, that this issue of residing inside has been already established in the sutra 1-1-20 : ॐ अन्तस्तद्धर्मोपदेशात् ॐ. Then whey again here? For which, Srimad Acharya brings to our notice about that 'रेप' अन्तरः (not mere अन्तः). This indicates, as said sloka 267 of Anuvyakhyana.

अन्तःस्थित्वा रमणकृत् अन्तरः स उदाहृतः ।
रमणं च आत्मशब्देन आदेयं मातीति च उच्यते ॥ २६७ ॥

Vishnu not only resides inside but also makes us to be dynamic and active. He is not like a python being actionless. अजगरवत् न इत्याशयः ॥

So Vishnu is वत्सरः brings the truth that He resides in us and makes to be active to do our sadhanas and **we should be ever indebted to Him.**

॥ श्रीः ॥

४८१. वत्सलः — ॐ वत्सलाय नमः ॐ ॥

1. भक्तस्नेहवत्वात् वत्सलः ॥

   Vishnu is called "Vatsala" because He has mercy and affection towards His devotees just like cows have towards their calves.

2. वत्सान् = स्वभक्तान् लाति = पालयति इति वत्सलः ॥

   Vishnu always protects His Devotees and therefore He is called as वत्सलः ॥

3. Srimad Acharya has quoted one Brahmanda Purana authority in Bhagawata Tatparya Nirnaya under 7-9-2 and 3 which contains 'वत्सलः' to Paramatma, which is very important.

प्रह्लादे चैव वात्सल्यदर्शनाय हरेरपि ।
ज्ञात्वा मनस्तथा ब्रह्मा प्रह्लादं प्रेषयत्तदा ॥

एकत्रैकस्य वात्सल्यं विशेषाद्दर्शयेद्धरिः ।
अवरस्यापि मोहाय क्रमेणैवापि वत्सलः ॥

—इति ब्रह्माण्डे ॥

When Narasimha roopi Bhagawan appeared from the pillar, all were afraid. Even Mahalakshmi and Chatur-mukha pleaded that they have not seen such roopa earlier. At that time, devotee Prahlada was ordered to pacify the Lord which he did. **All these are stated only to delude the wicked and asuric souls.** This is because such roopa have all been seen by them long ago earlier before Prahlada had seen now.

Further the situation is justified on the basis of 'भिक्षुकन्याय' - that is begger example. When the begger cries for food on the path of hunger death, on the road, the mother offers food to him, leaving the child temporarily. Like that, Prahlada had been shown Vatsalya now.

Srimad Acharya states here that been such action is also to delude the wicked souls, **because even on temporary basis, Paramatma will not leave gradation – Taratamya which is very important.** The authority before telling as 'वत्सलः' contains twice "Api" and this prameya is hinted by this Api shabda vatsalya is first and foremost for Vishnu is on Mahalakshmi, and there on Chatur-muka Brhama then as per gradation which is a golden, pious rule, never to be deviated.

॥ श्रीः ॥

४८२. वत्सी — ॐ वत्सिने नमः ॐ ॥

1. वत्सी = श्रीवत्सवान् ॥

   Vishnu is called 'वत्सी' because He has Goddess Malalakshmi in His Chest.

2. वत्सली भक्तेषु दयावान् ॥

   Vishnu is called 'वत्सी' since He has mercy on His devotees and is having affection.

3. वत्सपालकत्वात् वत्सी ॥

   Vishnu is called 'वत्सी' since in the avatar of Lord Krishna, he saved many many calves.

4. ब्रह्मादयो वत्सो अस्य इति वत्सी ॥

   Vishnu is called वत्सी since Chaturmuka Brahma and others are His sons / children.

5. Vishnu is called as वत्सी because He destroyed the asura who came in the roopa of a vatsa calf and started eating the calves in Gokula.

   वत्सान् पान् वत्सरूपं हत्वा

   Sri Krishna was protecting all the calves. Sri Krishna killed "Vatsasura". सः मां अवतात् — Let that Sri Krishna protect me always — is the prayer in Krishna Charitra Manjari.

6. वत्सं पातीति वत्सी—Sri Krishna protected the child of His Guru Sandeepinyacharya and brought him back to life. Hence Vishnu is called as 'वत्सी'.

7. वत्सः means "a year" वत्सी means having an year. Nobody can know about the year of Vishnu. Hence He is called as वत्सी. Even a second or fraction of a second and that exact fraction, none knows.

The span of yugas are given below :

Kaliyuga	4,32,000	years
Dwaparayuga	8,64,000	years
Tretayuga	12,96,000	years
Krutayuga	17,28,000	years
	43,20,000	

Like that 1000 chaturyugas is half day for Chaturmukha. 432 crores years is half day. So his 100 years would be 432x2x360x100 = 3,11,04,000,00,00,000 years. **For Paramaṭma, it is not been the time of a fraction of second.** So His Varsha none knows. So Vishnu is called as वत्सी which is unique and He only knows about it.

॥ श्रीः ॥

४८३. रत्नगर्भः — ॐ रत्नगर्भाय नमः ॐ ॥

1. **रत्नानि गर्भे यस्य सः = रत्नगर्भः ॥**

Having ratnas and precious stones in His stomach, and so He is called "Ratnagarbha".

2. **वेद रत्नानां प्रतिपाद्यः = रत्नगर्भः ॥**

Vishnu is called "Ratnagarbha" because He is told by all Vedas and He is spoken of in all Vedas, which are like ratnas.

3. **रत्नानीव गर्भो यस्य सः रत्नगर्भः ॥**

Vishnu is called "Ratnagarbha" because His stomach is like "Ratna" so precious and valuable.

4. रत्नानि इव तस्य गर्भे ऋजुयोगिनः विद्यमानत्वात् रत्नगर्भः ॥

Paramatma is called as "Ratnagarbha" because in His Belly, He has plenty of Ratnas, that is, Ruju yogins. Each Ruju yogins complete 100 kalpas sadhana before entering into Ruju Gana. Then starting from Kalki to Chaturmuka Brahma, again each one completes another 100 hundred kalpa sadhanas. So Ruju yogi, when he completes the seat occupation as Chaturmukha Brahma had completed 200 Kalpa sadhana which any human brain may not be able to fully visualise. So, they are very precious "Ratnas". All of them are in the belly of Vishnu and Vishnu is called as "Ratnagarbha".

॥ श्रीः ॥

४८४. धनेश्वरः—ॐ धनेश्वराय नमः ॐ ॥

1. धनानां ईश्वरः = धनेश्वरः ॥

Vishnu is called 'धनेश्वरः' because He is the Master and Lord of all wealth.

2. धनस्वामी = धनेश्वरः ॥

Vishnu is called धनेश्वरः because He is the Swami or the Master of all wealth.

3. धनेश्वरः = कुबेरः, that has been told as Vibhuti of the Lord. Bhagavat Gita, 10-23 : says :—

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

Lord Sri Krishna is within Kubera who is the Lord of all wealth. In Kubera, Lord Vishnu is in the name of "Vittesa".

4. Vishnu is called as 'धनेश्वरः' because He is very quick in bestowing of wealth to His true devotees.

तत्तदिष्टद्रव्यदाने शीघ्रकारी धनेश्वरः ॥

5. Vishnu is called as धनेश्वरः because He is the bestower of all wealth to Kubera who is the master of weatlh. This Kubera splendidly states this point, in a moving away, in Bhavishyottara Purana, at the time of Sri Srinivasa's marriage. Lord Srinivasa tells Kubera :

साधयस्व महाभाग कल्याणं मे कलौ युगे ।
दत्वा धनं यावदुक्तं पुत्रेण नरवाहन ॥

Srinivasa. said :

Oh! Most virtuos and fortunate Kubera, whatever wealth Chatrumukha, My son, needs give that money to him. In the age of Kaliyuga My marriage, let it be performed. You do that.

वासुदेववचः श्रुत्वा वसुपालोऽब्रवीद्धरिम् ॥

These words of Lord Srinivasa were heard by Kubera. Kubera submits :

बहूनां जीवराशीनां मध्ये कोऽहं जगत्पते ।
नियोजितेन भवता रक्षितं त्वद्धनं मया ॥

Among the infinite millions of souls, where do I stand ? The wealth is created by you (Srinivasa is धनेश्वरः) is only your wealth. **All wealth is protected by you only, Lord Srinivasa.**

Hence Lord Srinivasa, Vishnu is Dhaneswara. All are His property and nothing belongs to us or anybody.

॥ श्रीः ॥

४८५. धर्मकृत्—ॐ धर्मकृते नमः ॐ ॥

1. कृतकृत्योऽपि लोकसंग्रहार्थं धर्मं करोति इति धर्मकृत् ॥

   Vishnu is called 'धर्मकृत्' because He does Dharma even though He has achieved all that have to be reached. Under the sutra 2-1-33 : ॐ न प्रयोजनवत्त्वात् ॐ it is established that there is no gain at all for Him by this creation etc. of the Jagat. But still Paramatma does why ? Because Vishnu is धर्मकृत्— It is His Nature to do dharmic activities.

2. दैत्यानां धर्मं छिनत्ति इति = धर्मकृत् ॥

   Vishnu is called 'धर्मकृत्' because He destroys the dharmas of the wicked daityas.

3. The Bhagawat Gita says in 3-22 :

   न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
   नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

   Lord Krishna states to Arjuna that there is noting to be achieved by Him in all the worlds. Yet He does Karmas so that others can take a lesson from it.

4. Any dharmic activity cannot be done by any body without the Grace of Maha Vishnu, even though he may be a great Jnani. Hence Vishnu is called as धर्मकृत् ।

   सर्वं जनं धार्मिकयन् लीलानुग्रहलक्षणम् ।
   धर्मं करोति यस्माद्धि तस्मात् 'धर्मकृत्' उच्यते ॥

   All dharmic activities are done by Sri Vishnu only is stated in the sutra 2-3-42 :

   ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ

There in the Bhashya, an authority from Bhavisyat Parva is quoted which is **the last word in Vedantic philosophy** and all doubts are cleared by that, in to-to.

[१]पूर्वकर्म [२]प्रयत्नं च [३]संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत् सर्वं तच्चेश्वरकृतं स्वयम् ॥

Hence Vishnu is धर्मकृत् (कर्मकृत्).

अनादित्वाददोषश्च पूर्णशक्तित्वतो हरेः ॥ इति ॥

5. Vishnu is the धर्मकृत् or (कर्मकृत्) and by His Prasada only all take place.

ॐ परात्तु तच्छ्रुतेः ॐ (2-3-41) states, in the Bhashya :

कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः ।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥

and so Vishnu is the sole धर्मकृत्.

॥ श्रीः ॥

४८६. धर्मगुप् — ॐ धर्मगुपे नमः ॐ ॥

1. **धर्मसाधनभूता गावः = वेदादिरूपा, यस्य सः धर्मगुः तं पाति इति = धर्मगुप् ।**

Vishnu is called धर्मगुप् because to establish and prove the dharmas the Vedas are there. Vishnu protects the Vedas, hence He is called धर्मगुप् — that is protector and saviour of Vedas. Actually He saved Vedas by taking Varaha and Matsya avatars. Further He saved the Vedas by the Vedavyasa roopa by composing the great Paravidya – Brahmasutras, to save the authenticity of Vedas.

2. धर्मं भीमाग्रजं पुण्यं वा गोपयति इति धर्मगुप्.

Vishnu is called 'धर्मगुप्' because He saved and protected King Dharmaraja from various calamities.

How Lord Sri Krishna saved Dharmaraja from the sins can be appreciated by seeing Tatparya Nirnaya 30-3 sloka. The worst sin that one can do, is disobey or disbelieve the works of Paramatma.

Aswamedha yaga was performed, as generally understood, is to clear the sins, by killing Bheesma, Drona, Karna, Duryodhana by a little improper means. Dharmaraja was also under this misapprehension. Lord Krishna explained that the means adopted to eliminate them was cent percent perfect. But yet Dharmaraja doubted. Such doubt and feeling is the worst sin for Dharmaraja and to clear that Aswamedha yaga was done.

अपापे पापशङ्कित्वात् अश्वमेधैर्यजाच्युतम् ।
कृतं राज्यं च धर्मेण पालयापालकाः प्रजाः ॥

3. धर्मान् गोपायति = रक्षति इति धर्मगुप् ॥

Vishnu is called 'धर्मगुप्' because He protects the dharmas.

Bhagavat Gita states : 4-8 :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ १ ॥

In order to establish the dharma. Lord Krishna takes avatar in all yugas and protects the same.

4. Paramatma Vishnu is called as धर्मगुप् because for the satwic souls who are His Devotees, He bestows Artha

and Kaṃa, but still He protects them and bestows Moksha ultimately.

दत्तावपि अर्थकामौ, दुर्विषयात् निवर्त्य, ताभ्यां हितधर्म-रक्षणात् धर्मगुप् ॥

कामं दत्वा अपि अर्थकामौ निवर्त्य विषयान्तरात् ।
ताभ्यां हितस्य धर्मस्य रक्षणात् 'धर्मगुप्' स्मृतः ॥

॥ श्रीः ॥

४८७. धर्मी — ॐ धर्मिणे नमः ॐ ॥

1. **नियामकतया धर्मो यमोऽस्तीति = धर्मी ॥**

Vishnu is called 'धर्मी' because He is the regulator of Yama.

2. **धर्म आधारत्वात् धर्मी ॥**

Vishnu is called धर्मी, because "Dharma" is His property and He is the supporter of all dharmas.

3. Vishnu is called as 'धर्मी' because He has well known 'Dharma' as a common means for all His acts. There will not be any single act of Him, at any time, at any place, with any one will have the taint of adharma even to a very small insignificant extent. He is "Dharma Murty" and so Vishnu is "Dharmee".

साधारणोपकरणं धर्मो यस्यास्ति केवलम् ।
स वै 'धर्मी' इति विज्ञेयः षडर्णो धर्मदो मनुः ॥

4. Vishnu protects Dharmas always and so He is called as "Dharmee".

धर्मरक्षकत्वात् धर्मी, इति ।

Lord Sri Krishna declares in Bhagavat Gita, in 4-7 as :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

So whenever dharmas fall down or reduces to nullity at that time He takes Avatara and protects the dharmas and so Sri Vishnu is Dharmee.

In Kaliyuga, He sends Sri Madhva and by his 37 works Dharmas are protected and Srimad Acharya is Dharma swaroopa.

तन्नियामकत्वात् धर्मी विष्णुः ॥

5. In Srimad Bhagavatam 9-21-56,

यदा यदा हि धर्मस्य जयो वृद्धिश्च पाप्मनः।
तदा तु भगवान् ईशः आत्मानं सृजते हरिः ॥

Then Sri Krishna took Avatar and eraced adharmas committed by Kamsa, Jarasandha, Duryodhana, Putana, Arista, Yeomahara, Sakatasura, Trunavrata, Bakasura etc. etc.

॥ श्रीः ॥

४८८. सदसत्क्षरम् — ॐ सदसत्क्षराय नमः ॐ ॥

1. Vishnu is called 'सदसत्क्षरम्' because He destroys all the five Bhootas like earth, water, fire, sky air at the time of pralaya.

This has been stated in the sutra 1-2-9 ॐ अत्ता चराचरग्रहणात् ॐ, where Srimad Acharya gives an authority of Skanda Purana, which shows that Sri Vishnu swallows all, at the time of Mahapralaya.

Hence He is called as सदसत्क्षरम् ।

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।
वासुदेवः परः पुंसां इतरे अल्पस्य वा न वा ॥ इति स्कान्दे ॥

सत् = मूर्तं which means that which are within the limits like earth, water, fire : असत् = that which are beyond limits and counting, they are air, sky.

2. न विद्यते अस्मात् अन्यः गुणाधिकः इति असत् ।

There is none other than Vishnu who is with much auspicious qualities. Hence He is असत् ॥

सत् साधुगुणपूर्णत्वात् अस्मान्नान्यः गुणाधिकः ॥

Vishnu is called 'सत्' because He has all good qualities in Him. He is totally different from us.

सत् च असत् च अक्षरम् = सदसत्क्षरम् ॥ Vishnu is all सत् असत् as well as अक्षरम् ॥

3. सत्+असत्+अक्षरं = सदसत्क्षरम् ॥

Paramatma Vishnu is called as 'सत्' In the sutra ॐ ईक्षतिकर्मव्यपदेशात् ॐ (1-3-13). It is shown that Vishnu is being referred to and called by all 'Sat' shabdas. Because सत् मूलाः सत् आयतनाः सत् प्रतिष्ठाः सता सौम्य all there सत् refers only to Sri Vishnu because अजायमानो बहुधा विजायते—without being born, but taking many many different kinds of roopas will fit in for Him.

असत्— In the sutra 2-1-8 ॐ असत् इति चेन्न इति प्रतिषेधमात्रत्वात् ॐ the shabda असत् devotes Him. It does not mean non-existant. It means none is a सत् like Him. He is a different, distinct and unique सत् ॥ (Sat) and none is like Him.

अक्षरम्— Mukhya Akshara is Bhagawan Sri Vishnu only.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठते ॥

By Sri Vishnu's orders only, Surya, Chandra and others follow strictly their routes.

॥ श्रीः ॥

४८९. अक्षरम् — ॐ अक्षराय नमः ॐ ॥

1. अक्षेषु रमते = अक्षरः ॥

Vishnu is called 'अक्षरः' because He resides in the ears and other organs of Jeevas and in their indriyas. He enjoys the sound and others and enjoys the same and makes the Jeevas to enjoy.

This is explained in the Bhagavat Gita in 15-9 :

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥ ९ ॥

अयं = विष्णुः, श्रोत्रं, चक्षुः, स्पर्शनं च, रसनं च, घ्राणं च, मनः च अधिष्ठाय एव, विषयान् उपसेवते ॥

This Vishnu enjoys by ordering the Jeevas to enjoy through the eyes, ears, touch, tongue, note and mind. He propells them.

2. अक्षरं = नाशरहितम् ।

Vishnu is called 'अक्षरम्' because He has no iota of destruction at all.

१अनित्यत्वं २देहहानिः ३दुःखप्राप्तिः ४अपूर्णता ।
नाशः चतुर्विधः प्रोक्तः तदभावो हरेः सदा ॥

So Vishnu has no destruction at all of any kind and He is the prime Akshara.

3. अशू व्याप्तं इत्यतः अक्षरं व्याप्तम् ॥

Vishnu is called 'अक्षरम्' because He is all pevasive.

4. अन्यथाभावराहित्यात् अक्षरम् ॥

Vishnu is called 'अक्षरम्' because He cannot be otherwise. He will be as it is always.

शश्वदेकप्रकारः श्री विष्णुः तस्मात् अक्षरः इति ॥

5. Gita states in 1-3 :

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥ ३ ॥

Sri Krishna says :— परम् अक्षरम् ब्रह्म — The supreme Akshara is Brahma - Sri Krishna - Sri Vishnu only.

6. अव्यक्तोऽक्षर इत्युक्तः तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः अक्षरः इति उक्तः ।

Sri Vishnu who is not to be seen by the eyes and is always invisible, is called 'अक्षरः'.

7. Srimad Acharya quotes from Parama Sruti in his Gita Tatparya on the verse 2-25 : The sruti runs thus :

सद्देहः सुखगन्धश्च ज्ञानमाः सत्पराक्रमः ।
ज्ञानज्ञानः सुखसुखः स विष्णुः परमः अक्षरः ॥

—इति पैंगिश्रुतिः ॥

Vishnu's body is only out of अप्राकृत elements and has no connection with matter at all at any time. It has splendid odour. It is knowledge swaroopa. It has all

strength and veerya. That Vishnu is ever indestructible. Hence Vishnu is called अक्षरः ||

8. In the sutra 1-3-10 ॐ अक्षरं अम्बरान्तधृतेः ॐ it is established that Vishnu is only denoted by the shabda अक्षरः This is because Vishnu is the support for Mahalakshmi who is supporting all the universe.

Brihadaranyaka Upanished states

''एतस्मिन् खलु अक्षरे गार्ग्याकाश ओतश्च प्रोतश्च'' इति ||

All the worlds, sky etc. are woven on this Akshara like wrap and west and that Akshara is Vishnu only.

|| श्रीः ||

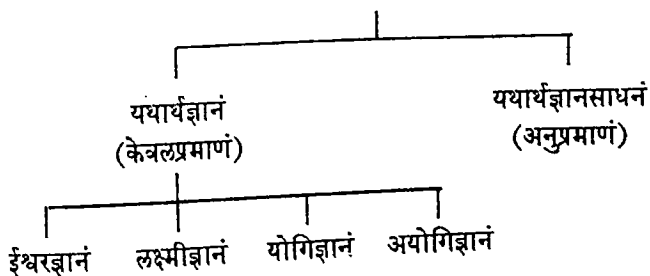
४९०. अविज्ञाता — ॐ अविज्ञात्रे नमः ॐ ||

1. न विद्यते विज्ञाता यस्य, असौ, अविज्ञाता ||

Vishnu is called 'अविज्ञाता' because there is no one who has learnt or known more than Him.

Sri Jayatirtha in his glorious work 'प्रमाणपद्धतिः' states about the knowledge of Sri Vishnu who is Eswara.

प्रमाणम् (authority)

- यथार्थज्ञानं (केवलप्रमाणं)
  - ईश्वरज्ञानं
  - लक्ष्मीज्ञानं
  - योगिज्ञानं
  - अयोगिज्ञानं
- यथार्थज्ञानसाधनं (अनुप्रमाणं)

The qualities are given about this as :—

(a) सर्वार्थविषयकं ईश्वरज्ञानम्

(b) नियमेन यथार्थम्

(c) तत्स्वरूपमनादिनित्यम् ।
(d) स्वतन्त्रम्
(e) निरतिशयस्पष्टं च ॥

The ज्ञानम् of ईश्वर is independent and embraces all. As a principle it is truth only. It is time immemorial and has no begining. It is clear to such an extent which none has so and can imagine.

2. विपर्यासेन ज्ञाता न भवति इति 'अविज्ञाता'.

Vishnu is called 'अविज्ञाता' because He never knows anything as other. That is He has no illusory knowledge – भ्रमज्ञानम् ॥ रज्जुसर्पादिः अभ्रांतः इति फलितम् ।

3. विज्ञाता जीवः । स न भवति इति अविज्ञाता ॥

Vishnu is called 'अविज्ञाता' because He is not Jiva. He is different from Jiva.

4. Vishnu is called as 'अविज्ञाता' because He is non-cognizant. Even though, that Vishnu sees the innumerable sins comitted by the pious devotees, He does not punish them, but also forgives them.

प्रपन्नकृतपापानां किंचिदप्यविचारणात् ।
'अविज्ञाता' इति कथितः बुधैः तद्गुणपारगैः ॥

अपि चेत् सुदुराचारः भजते मां अनन्यभाक् ।
साधुरेव स मन्तव्यः संयक् व्यवसितो हि सः ॥

—गीता 9-30.

In the case of Aparoksha Jnanins, Vishnu tolerates and excuses them, even though they comit mistakes. That person is having definite Jnanam about Vishnu.

Hence Vishnu is called as 'अविज्ञाता'.

॥ श्रीः ॥

४९१. सहस्रांशुः—ॐ सहस्रांशवे नमः ॐ ॥

1. सहस्रांशुः अनन्ततेजस्त्वात्, सहस्रशब्दः अनन्तवाची ॥

Vishnu is called 'सहस्रांशुः' because He has infinite splendour. The shabda 'सहस्र' stands for "infinite".

2. सहस्रमंशवो यस्य सूर्यान्तर्गतस्य सः सहस्रांशुः ॥

Vishnu is called 'सहस्रांशुः' because He is residing dwelling in Surya with infinite rays.

Under the sutra ॐ अनुकृतेः तस्य च ॐ (1-3-22) Srimad Acharya quotes in Chandogya Upanishad, an authority as :—

तापनी पाचनी चैव शोषिणी चैव प्रकाशिणी ।
नैव राजन् रवेः शक्तिः सा शक्तिः नारायणस्य सा ॥

All these qualities of heating, drying etc. for the Sun, are not done to his capacity but it is due to the power of "Narayana" residing in it (Sriman Surya Narayana the great).

3. Bhagavat Gita states in 15-12 :

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

य आदित्यगतं यत् तेजः, चन्द्रमसि यत् च, अग्नौ यत् च
अखिलं जगत्, भासयते, तत् मामकम् विद्धि ॥

The light or glittering in the Sun, and in the Moon and in the Agni, and in the whole world, is only due to His Grace. Vishnu's Grace only.

Hence Vishnu is called 'सहस्रांशुः'.

4. सहस्राणि अनन्तानि अंशवः यस्य सः सहस्रांशुः ॥

Vishnu is called 'सहस्रांशुः' because He has infinite avatars. Because He has infinite भिन्नांशवाः जीवाः Jeevas under His thumb and control.

5. Vishnu is called as "Sahasra-amsuh" because He has thousand, that is, infinite rays of Jnanam.

अंशवो बुद्धयः प्रोक्ताः सहस्रं सन्ति यस्य ते ।
'सहस्रांशुः' इति ख्यातः हि अष्टार्णो धीप्रदो मनुः ॥

॥ श्रीः ॥

४९२. विधाता — ॐ विधात्रे नमः ॐ ॥

1. विशेषेण धाता धारकः = विधाता ॥

Vishnu is called 'विधाता' because He is the supporter of all in the special and peculiar sense. This means in the world we find one supports the other. (say master supports the servant) But this would be to a very very limited sense and of narrow compus only. But the support of Vishnu is not like that. He is alone responsible for our very existence, activities and all. He also supports us so that we can live and exist as per our status.

2. विः गरुडः धाता यस्य = विधाता ॥

He is the supporter, protector of the divine bird Garuda. The beauty is that by sitting on Garuda, as a matter Garuda is not supporting Vishnu; but it is totally the other way. By sitting on Garuda, Vishnu protects Him, and gives energy to fly and so on. Hence Vishnu is called 'विधाता'.

3. विधाता = हिरण्यगर्भजनकः ॥
(यो ब्रह्माणं विदधाति पूर्वं इति श्रुतेः)

Vishnu is called 'विधाता' because He is responsible for the birth / avatar of Chaturmukha Brahma.

आत्मा तु जगतां ब्रह्मा, तस्य आत्मा भगवान् हरिः ।
स एव जातः प्रथमं वासुदेवात् चतुर्मुखः ॥

The Master of the world is Chaturmukha Brahma. For him the Master is Bhagawan Hari. That Chaturmukha Brahma was first born from Vasudeva.

4. विविधलोकधातृत्वं = विधाता ॥

Vishnu is called 'विधाता' because He is the supporter of several worlds like Bhooloka, Swargaloka, Patala-loka, Swarloka etc.

॥ श्रीः ॥

४९३. कृतलक्षणः — ॐ कृतलक्षणाय नमः ॐ ॥

1. नित्यसिद्ध आनन्दादिलक्षणवत्वात् = कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because He is having proved and established qualities like ananda etc. in Him as His attributes.

2. कृतानि लक्षणानि समस्तानि शास्त्राणि अनेन इति कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because He has done all the sastras which are most sacred in nature :

In the avatar of Sri Vedavyasa, Sri Vishnu did (i) Brahmasutras (ii) Mahabharata (iii) 18 Puranas and so on.

3. कृतं लक्षणं सर्वभावानां असाधारणधर्मः येन इति 'कृतलक्षणः' ।

Vishnu is called 'कृतलक्षणः' because in all cases, what ever He does will be unique and extra-ordinary only. It cannot be compared to worldly acts at all.

4. आत्मनः श्रीवत्सलक्षणं वक्षसि स्वेन कृतम् इति कृतलक्षणः ॥

Vishnu is known as 'कृतलक्षणः' because He has made in His chest Goddess Mahalakshmi to reside out of mercy and bestowing Grace to Her, as His first and foremost devotee.

5. कृत+लक्षणः = कृतलक्षणः ॥

Vishnu is called 'कृतः' because He creates, destroys etc. of the universe. ॐ जन्माद्यस्य यतः ॐ (1-1-2).

Further He has the attributes or lakshanas like Pitambara, Vanamala, Srivatsa, Garudadhwaja etc.

6. This can be also split as 'अकृतलक्षणः' in the verse, when done so,

अकृतानि स्वाभाविकानि लक्षणानि यस्य इत्यपि वदन्ति ॥

Vishnu is called 'अकृतलक्षणः' because none of His qualities / attributes are acquired. They all reside in Him as His nature. (देवस्यैष स्वभावोऽयम्) ॥

7. कृतानि = पूर्णानि लक्षणानि अनन्तानि 'ण'शब्दवाच्यसुखानि यस्य इति = कृतलक्षणः ॥

Vishnu is called 'कृतलक्षणः' because all full and complete, infinite attributes bringing joy and happiness are all in Him.

8. कृतलक्षणः कृतं+ला+क्षणः कृतं = भक्तकृतं कर्म तस्य आदाने (ला = आदाने भावे डः) क्षणः उत्सवः यस्य इति ॥

Vishnu is called 'कृतलक्षणः' because the devotees perform festivals and aradhanas to Him. He has those qualities in Him.

9. कृतानि पूर्णानि लक्षणानि यस्य सः कृतलक्षणः ।।

Vishnu is called कृतलक्षणः for the reason that all His qualities / attributes etc. are all full and complete. No shortcoming at all at any point of time in any manner. He is "Res-Completa". Brihadaranyaka Upanished states in 7th Adhyaya, I Brahamana, I Mantra as 7-1-1 :

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।। 7.1-1.

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ।।

Vishnu is full with all mangala and auspicious qualities in infinite and also each quality is full and complete.

Paramatma Vishnu has prescribed the distinguishing Characteristics for the pious persons and so He is called as "Kruta Lakshanah".

कृतं हि लांछनं येन स्वोपादेयेषु जन्तुषु ।
परमात्मा हृषीकेशः स तु स्यात् कृतलक्षणः ।।

।। श्रीः ।।

४९४. गभस्तिनेमिः – ॐ गभस्तिनेमये नमः ॐ ।।

1. गभस्ति चक्रमध्यस्थत्वात् सूर्यमण्डलमध्यवर्ती गभस्तिनेमिः ।। (गभस्तिनां = रश्मीनां = rays).

Vishnu is called 'गभस्तिनेमिः' because He resides in the middle of Sun's rays origin.

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः ।

Vishnu resides in the middle of Surya Mandala as "Surya Narayana". He becomes the object of meditation. In Taittareya Aranyaka, it is stated :

आदित्यो वा एष एतन्मण्डलं य एष एतस्मिन् मण्डले
अर्चिर्दीप्यते । य एष एतन्मण्डले अर्चिषि पुरुषः ॥

3. गभस्तीनां = रश्मीनां भावश्चक्रमिव गभस्तिनेमिः ॥

Vishnu is called 'गभस्तिनेमिः' because He has glittering Chakra (Sudarsana Chakra) with Him.

॥ श्रीः ॥

४९५. सत्त्वस्थः — ॐ सत्त्वस्थाय नमः ॐ ॥

1. सत्त्वेन बलेन तिष्ठति इति = सत्त्वस्थः ॥

Vishnu is called 'सत्त्वस्थः' because He stands with all strength.

2. सत्त्वं तिष्ठति अस्मिन् इति सत्त्वस्थः ॥

Vishnu is called 'सत्त्वस्थः' because He stands with all truth and of positive existent nature.

सत्त्वे = जीवे अन्तर्यामितया तिष्ठति इति सत्त्वस्थः ।
(सत्त्वं जीवः कचित् प्रोक्तः इत्युक्तेः)

Vishnu is called सत्त्वस्थः because He resides as Antaryami in the Jeeva.

In the sutra : ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ (1-2-18) in Sriman Nyaya Sudha, it is stated as to, what is meant by the shabda 'अन्तर्यामि'.

This is because in the earlier sutra, ॐ अन्तर उपपत्तेः ॐ, it was established that He is in the eye that is in our body and protects us. Again to tell that He is in us, amount to repetition and so this Adhikarana is not fit to begin, was the objection put forward. To answer that, Nyaya Sudha states :

अन्तर्यामित्वं नाम—

राजादिवत् नियामकत्वमात्रं अन्तर्यामित्वम् ।
अपि तर्हि सत्तादिप्रदत्वं इत्युक्तं भवति ॥

Which means that अन्तर्यामित्वं is not mere residing insides, but bestower and giver of **our very existence, is due to Him. This is what exactly established here by सत्त्वस्थः as Vishnu.**

4. In Bhagawata Tatparya, Srimad Acharya under 1-3-3, cites an authority from "Matsya Purana" with regard to the scope of 'सत्त्वम्'.

''बलज्ञानसमाहारः सत्त्वं इति अभिधीयते'' इति मात्स्ये ॥

The construction of strength and knowledge is called 'सत्त्वं' In the case of devatas, it would be directly proportional. The more the strength the more will be the knowledge. Sri Bhima was very strong and naturally his knowledge was very great and vast. This rule is strictly applicable to Devatas. In the case of Vishnu, His strength and knowledge are inmeasurable. Mahabharatha Tatparya Nirnaya 11-19 states :

देवेषु बलिनामेव भक्तिज्ञाने न चान्यथा ।
स एव न प्रियौ विष्णोर्वान्यथा तु कथंचन ॥ १९ ॥

तस्मात् यो बलज्येष्ठः स गुणज्येष्ठ एव च ।
बलं हि क्षत्रिये व्यक्तं ज्ञायते स्थूलदृष्टिभिः ॥ २० ॥

5. सत्त्वे हृदि स्थितत्वात् स 'सत्त्वस्थः' समुदीरितः ॥

Vishnu resides in the heart of satwic souls and Vishnu who is flawless like a spotless crystal gem is in the heart of a devotee, then how can the defect of jealousy remain there ?

॥ श्रीः ॥

४९६. सिंहः — ॐ सिंहाय नमः ॐ ॥

1. सिंहः = श्रेष्ठः ॥

Vishnu is called 'सिंहः' because He is supreme and precious and valuable.

2. अतिसहनशीलत्वात् सिंहः ॥

Vishnu is called 'सिंहः' because He is very tolerent in nature.

3. हिनस्तीति सिंहः ॥

Vishnu is called 'सिंहः' because

4. Srimad Acahrya states in his "मायावादखण्डनम्" as :—

नरसिंहोऽखिलाज्ञानमतध्वांतदिवाकरः ।
जयत्यमितसज्ज्ञानसुखशक्तिपयोनिधिः ॥ १ ॥

Lord Narasimha is the Sun who destroys all the darkness. He gives like an ocean all joy and happiness to all.

5. In Srimad Bhagavatam 7-10-11. Prahlada speaks :

ॐ नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥ ११ ॥

For you, who is Bhagawan having the six qualities in abundence, who is great Atma, who is Lord Hari and who is wonderful lion, who is Brahma and Paramatma, Namaskarams are submitted.

6. Vishnu Bhaktas are virtuous persons and in case Yama and others assail them, thinking that they are ordinary persons only, that Vishnu punishes them also and so He is called 'सिंहः'.

हरिभक्तान् अविज्ञाय दण्डे प्रवणमानसाम् ।
हिनस्ति च यमादीन् यः सः सिंहः परिकीर्तितः ॥

7. सिंहः means "Narasimha", just like the case of "Satya-bhama" is called as "Bhama" by brevity.

॥ श्रीः ॥

४१७. भूतमहेश्वरः — ॐ भूतमहेश्वराय नमः ॐ ॥

1. भूतानां = प्राणिनां महेश्वरः इति = भूतमहेश्वरः ॥

Vishnu is called 'भूतमहेश्वरः' because He is the great Master and Lord of all creatures.

2. भूतः प्रभूतः महः उत्सवः यस्य सः भूतमहः । ई = रमा श्वा = वायुः (श्वा वै वायुः श्वसनादिति ऋग्भाष्योक्तेः) ताभ्यां रमते इतीश्वरः । भूतमहश्चासौ ईश्वरश्च तथा ॥

Vishnu is called 'भूतमहेश्वरः' because He is playing with Goddess Mahalakshmi and Jeevottama Vayu. He is called भूतमहः because there is great festival with Him.

3. Gita in 9-11 states :

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

मूढाः मम भूतमहेश्वरं ईश्वरम् परं भावं अजानन्तः,

The tamasic jivas do not understood my (Krishna's)

भूत = available at all times,

महा = pervaded in all places,

ईश्वरम् = filled up with all attributes of auspicious nature,

supreme truthful swaroopa, they do not understand.

4. Vishnu is called as भूतमहेश्वरः because भूतेश्वराणां ब्रह्म यमादीनामपि नियन्ता— He is the controller of Chaturmukha Brahma, Yama and others.

भूतेश्वराणां स ब्रह्म यमादीनां नियन्त्रणात् कारणं जगतां यश्च
स स्यात् भूतमहेश्वरः ॥

This is exactly said by Chaturmukha Brahma:

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुख ॥ इति ॥

Vishnu is Bhoota Maheswara because in case He keeps His force away, then even great gods like Chaturmukha Brahma, Rudra and others will suffer to a vast extent.

॥ श्रीः ॥

४९८. आदिदेवः — ॐ आदिदेवाय नमः ॐ ॥

1. भक्तैः आदीयते इति आदिः । क्रीडादिगुणविशिष्टत्वात् देवः आदि च असौ देवः च इति = आदिदेवः ॥

Vishnu is called 'आदिदेवः' because He is being grasped by all the devotees. He is 'देव' because He creates, destroys, protects etc. of all in the universe.

2. आदिदेवः आदीनां जगदादीनां देवनकर्ता ।
आदिभिः ब्रह्मादिभिः स्तूयमानः ॥
आदौ प्रलये दीव्यति आदि कैटभं विजिगीषति संग्रामे वा ॥
इत्यादिदेवः तेन आदिदेवः पुरन्दरः इत्यतः अस्य भेदः ॥

Vishnu is called as "Adideva" because to begin with He creates the Jagat and the Devatas.

3. In Dwadasa stotra 2-6 Srimad Acharya states :

आदिदेवाय देवानां पतये सादितारये ।
अनाद्यज्ञानपाराय नमो वरवराय ते ॥ ७ ॥

आदिदेवाय = प्रथमदेवाय Vishnu is called 'आदिदेवः' because He is the first Devata.

आदौ = सृष्टेः प्राक् 'नासदासीत्' इत्युक्तकाले देवः,
योगनिद्रया क्रीडमानः ॥ तस्मै ॥

Vishnu is called 'आदिदेवः' because before creation, He was there. He was playing on the waters of pralaya with Yoga Nidra.

4. Vishnu is called as "Aadi Deva" because He is the first cause for all each and everything. Nothing is natural or takes place as it is or due to nature. But it is due to Sri Vishnu's command as Adi-Deva all these happen.

स्यन्दन्ते शासनात् नद्यः ।

The wind blows, water runs, space has hallowness, all these due to Adideva Vishnu only. He is the begining of everything. There is nothing like अनादि for Him, because He is the आदि of all.

॥ श्रीः ॥

४९९. महादेवः — ॐ महादेवाय नमः ॐ ॥

1. महांश्चासौ देवश्च महादेवः ॥

   Vishnu is great and He is also a Deva, therefore He is called 'महादेवः'.

2. Under the sutra 1-3-3 : ॐ नानुमानमतच्छब्दात् ॐ, Srimad Acharya in his Bhashya quotes from Brahmanda Purana as under :—

   ''ईशनादेव च ईशानः महादेवो महत्त्वतः ॥''

   This Purushottama, Sri Vishnu is called by these various names in various Puranas as ईशानः, महादेवः etc. He is Isana (the ruler) for He rules over all the Lords and Devatas of the universe; He is Mahadeva for He is great and splendid.

3. Vishnu is called as 'महादेवः' because He plays with those gods as playthings like balls or dolls etc :

   ब्रह्मादिभिः क्रीडति यो महादेवः स उच्यते ॥

   This is exactly stated under the sutra ॐ अथातो ब्रह्मजिज्ञासा ॐ 1-1-1 in the Sutra's Bhashya while concluding the same.

   ब्राह्मे च ब्रह्मवैवर्ते—

   नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
   बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिः अच्युतः ॥ इति ॥

   Sri Chaturmukha Brahma states :

   "Myself or Lord Rudra or any other devata, is not equal to Vishnu's shakthi, even by a small fraction which may however be negligible. Achyuta plays with

us, like young boys play with the balls and other playful articles" Hence Vishnu is "Mahadeva".

तैः क्रीडनकैः कन्दुकादिभिरिव क्रीडति इति महादेवः ॥

॥ श्रीः ॥

५००. देवेशः — ॐ देवेशाय नमः ॐ ॥

1. देवानां प्राधान्यात् देवानां ईशः = देवेशः ॥

   Vishnu is called 'देवेशः' because He is the prime and the most important one, in the Devatas. He is the Master of all Devatas.

2. देवानां या रमायाः शं = सुखं यस्मात् सः इति ॥

   देवेशः Vishnu is 'देवेशः' because for all the devatas and for Goddess Mahalakshmi, happiness is attained from Him.

3. The चतुर्विंशतिमूर्तिभेदस्तोत्रम्—6th mantra states :

   देवेशः पुरुषोत्तमः अरिकमलः शंखी गदी चिद्वपुः ।
   बिभ्रत्पद्मगदोरूशंखमरिणा साकं सदाऽधोक्षजः ।
   शंखाम्भोजगदाधराङ्कितचतुर्बाहुर्नृसिंहः सुखं
   दद्यादद्य ममाच्युत पृथुगदापद्मारिशङ्खी परम् ॥ ६ ॥

   This is composed by Sri Vadiraja swami, who calls Purushottama, Sri Vishnu as 'देवेशः'.

4. Srimad Acharya in his Bhashya on गीता under 5-1 cites an authority from Maha Koorma Purana, as under :

   यतः कर्षसि देवेश नियम्य सकलं जगत् ।
   अतो वदन्ति मुनयः कृष्णः त्वां ब्रह्मवादिनः ॥
   —इति महाकौर्मे ॥

देवेश ! Lord of the gods, all sages, and knowers of Brahman say that you are called 'कृष्णः' because you animate – कर्षति the entire world and control it.

नियमनादिना सकललोककर्षणात् = कृष्णः ॥

5. Gita states in 11-45 as :—

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

देवेशः = Master of all devatas, तदेव रूपं मे दर्शय Arjuna restarts to exhibit the same earlier roopa by concluding the great Viswaroopa.

॥ श्रीः ॥

५०१. देवभृत् — ॐ देवभृते नमः ॐ

1. देवानां = ब्रह्मादिदेवानां, भृत् = बिभर्ति = धारयति = इति देवभृत् ॥

Vishnu is called 'देवभृत्' because He is the supporter of all devatas, including Chaturmukha Brahma and others.

2. Vishnu is called as 'देवभृत्' because He is the support of all devatas. Padma Purana states :

विष्णुं समाश्रितो ब्रह्मा ब्रह्मणोऽङ्गगतो हरः ।
हरस्याङ्गविशेषेषु देवाः सर्वेऽपि संस्थिताः ॥

Chaturmukha Brahma takes support and shelter with Vishnu. Siva takes shelter and support on the lap of Chaturmukha Brahma. All the Devatas take shelter and support in various parts of the body of Siva.

So Vishnu is the ultimate and final देवभृत् — is the ultimate supporter of all devatas.

3. In Brahmasutras 4th Adhyaya 2nd pada, it can be seen in the sutra 4-2-1 :

ॐ वाङ्मनसि दर्शनात् शब्दाच्च ॐ

It is seen that the presiding deity of vak takes laya and support in Siva (Rudra).

Then 4-2-3 : ॐ तन्मनः प्राण उत्तरात् ॐ that Rudra, Sesha, Garuda all take their shelter, laya and support with Mukhya Prana.

Then 4-2-4 : ॐ सोऽध्यक्षे तदुपगमादिभ्यः ॐ states that Brahma takes refuge, shelter, support in Paramatma and He is देवभृत् ॥

4. In Harivamsa it is seen as :

रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः ।
ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः ॥ इति हरिवंशे ॥

All devatas take support from Sri Hari and He does not take any support from anyone. Vishnu is देवभृत् ॥
Brihadaranyaka Bhashya states :

स एष कूर्मरूपेण वायुः अण्डोदके स्थितः ।
विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥

So Sri Vishnu is 'भारभृत्' and He is 'देवभृत्'.

॥ श्रीः ॥

५०२. गुरुः — ॐ गुरवे नमः ॐ

1. Vishnu is called 'गुरुः' because He destroys the darkness outside and inside of all satwic souls.

'गु'शब्दस्तु 'अन्धकारः' 'रु'शब्दः तन्निरोधमः ।
अन्धकारविरोधित्वात् 'गुरुः' इति अभिधीयते ॥

2. In Anuvyakhyana, Srimad Acharya, in the verse 2 states :

तमेव शास्त्रप्रभवं प्रणम्य, जगद्गुरूणां गुरुमञ्जसैव ।
विशेषतो मे परमाख्यविद्याव्याख्यां करोम्यन्वपि चाहमेव ॥ २ ॥

अहं तं एव शास्त्रप्रभवं प्रणम्य = Narayana Himself as the doer of sastras, myself prostrate to Him.

जगद्गुरूणां गुरुं अंजसा एव = He is the Guru for Chaturmukha Brahma and others in the important sense.

मे विशेषतः गुरुं = He is my special Guru

परमं = ब्रह्ममीमांसाशास्त्रं व्याख्यां करोमि अहमेव = myself do commentary on that supreme scripture though I have done earlier (Sutra Bhashya):

So, Vishnu Sriman Narayana is the important 'गुरुः'.

3. In Anuvyakhyana again it is stated in the 4th verse as :—

गुरुर्गुरूणां प्रभवः शास्त्राणां बादरायणः ।
यतस्तदुदितं मानं अजादिभ्यस्तदर्थतः ॥ ४ ॥

बादरायणः श्री विष्णुः is गुरुर्गुरूणां which means, गुरूणां = जगतः तत्त्वोपदेशकानां = ब्रह्मादीनां, these who teach the truths to the world, viz. Chaturmukha Brahma and others गुरुः = उपदेष्टा.

Hence Vishnu is "Mukhya Guru". Further गुरूणां = शास्त्राणां गुरुः = प्रभवः which means Vishnu is the creater and writer of all sastras both पौरुषेय as well as अपौरुषेय. In respect of पौरुषेय it is clear that Brahmasutra, Bharata are all top listed works and He is the author. In respect of अपौरुषेय also, He is the creator in the sense not as

actual author, but was mainly responsible for its classification, edition etc. and made them available to satwic souls. Hence Sri Vishnu is called 'गुरुः'.

4. The Qualities of गुरु are given in द्वयोपनिषत् as :

[1]आचार्यः [2]वेदसंपन्नः [3]विष्णुभक्तः [4]विमत्सरः ।
[5]मन्त्रज्ञः [6]मन्त्रभक्तिः च सदा [7]मन्त्राश्रयः [8]शुचिः ॥

[9]गुरुभक्तिसमायुक्तः [10]पुराणज्ञः विशेषवित् ।
एवं लक्षणसंपन्नो गुरुः इति अभिधीयते ॥

These qualities are in abundance in Srimad Acharya we do not find else. Hence He is the Mukhya Guru for the world. Hence after 'Vishnu', the word गुरु denotes Sri Madhva.

5. In the aphorism 3.3.45 : ॐ लिंगभूयस्त्वात्तद्धि बलीयस्तदपि ॐ ॥ Srimad Acharya states "गुरुप्रसादो बलवान् न तस्मात् बलव-त्तरम् ॥" Therefore the first and foremost grace we should obtain is that of Srimad Acharya, गुरुः and through him the ultimate गुरुः Sriman Narayana Vishnu's grace.

6. In Bhagavatam, Mother queen Kunti pleads to Lord Krishna as :—

विपदः सन्तु नः शश्वत्, तत्र तत्र जगत् गुरो ।
भवतो दर्शनं यत्स्यात् अपुनर्भवदर्शनम् ॥

May calamities before us at every step through eternity Oh! teacher of the world (Guru – Lord Krishna) for it is in adversity alone that we are blessed with your sight, which eliminates the possibility of our seeing another birth.

Finally Kunti states :

श्री कृष्ण कृष्ण सख वृष्णिवृषावनिधृक्
राजन्यवंश दहनानपवर्गवीर्य ।
गोविन्द गोद्विज सुरार्तिहरावतार
योगेश्वराखिलगुरो भगवन्नमस्ते ॥

Oh! glorious Krishna friend of Arjuna, foremost among the Vrishnis, you are fire, as it were to burn the whole race of princes who are proving the burden on the earth.

Your prowess is infinite. Govinda, your descent on this earth is intended only to relieve the distress of the cows (Earth or Vedas) the Brahmins and the Gods. Obesiance to you. Oh! Master of yoga, Oh! divine teacher of the universe.

8. Srimad Acharya states in महाभारततात्पर्यनिर्णयः as 2-58 :

नारायणं सुरगुरुं जगदेकनाथं
भक्तप्रियं सकललोकनमस्कृतं च ।
त्रैगुण्यवर्जितमजं विभुमाद्यमीशं
वन्दे भवघ्नममरासुरसिद्धवन्द्यम् ॥ ५१ ॥

I salute Narayana the preceptor of the Devatas, the supreme Lord of the whole universe, beloved of His devotees, adored by all the worlds, devoid of the three attributes, unborn omnipresent, the first, omnipotent who destroys the cycle of birth and death and who is worshipped by the ordinary Devas and the other Tatvabhimani Devatas and the released souls.

9. Gita in the Viswaroopa Adhyaya 11-43 we see :

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यस्य गुरुः गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभावः ॥ ११-४३ ॥

अप्रतिमप्रभाव, त्वं अस्य पिता, असि ।
पूज्यः गरीयान् गुरुः च ॥

Oh! Lord Krishna, having unparallel capacity! you are the Father for this dynamic world. Therefore you are the most adorable one. You are biggest Guru.

Hence Vishnu is Guru.

10. In Rangamahatmyam, (In Brahmanda Puranam), in 2-44, Chaturmukha Brahma states :

पीतांबरधरो देवो ब्रह्मणो गुरुरच्युतः ।
श्रीवत्सांकः श्रियः कांतस्तस्मै वेदानुपादिशत् ॥

Then that Lakshmikanta Achyuta did Upadesa of these Vedas to Chaturmukha Brahma. Paramatma was dressed with Pitambara. **He is the Guru for Chaturmukha Brahma.**

* * *

This humble author completes this part V of Sri Vishnu sahasranama from the most sacred and pious words of Srimad Acharya in Bhagavata Tatparya Nirnaya, from the Pramana of Varaha Purana, under 10-27-15 :

पतित्वेन श्रियोपास्यो ब्रह्मणा मे पितेति च ।

Vishnu should be taken for upasana as Husband by Mahalakshmi. By Chaturmukha Brahma, it should be as Father.

पितामहतयाऽन्येषां त्रिदशानां जनार्दनः ॥

By other devatas, Janardana should be taken as grand father for upasana.

प्रपितामहो मे भगवानिति सर्वजनस्य तु ॥

All others, should take Him as great Grand father for upasana.

गुरुः श्री ब्रह्मणोर्विष्णुः सुराणां च गुरोर्गुरुः ।

For Chaturmukha Brahma, Vishnu is Guru; for other devatas, He is the Guru of their Gurus.

मूलभूतो गुरुः सर्वजनानां पुरुषोत्तमः ॥

Purushottama is the Guru for all people to start with, as the root.

गुरुर्ब्रह्मास्य जगतो दैवं विष्णुः सनातनः ।

For the Jagat, Guru is Chaturmukha Brahma, Vishnu is the daiva for the Jagat and that Vishnu is very ancient.

इत्येवोपासनं कार्यं नान्यथा तु कथंचन ॥ इति वाराहे ॥

Like this only upasana has to be made but not in any other way, so said Varaha Purana authority.

Om Sri Krishnarpanamastu.

★ ★ ★

॥ श्रीः ॥

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1.12.1907 — 9.1.1993

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A Patron Member of Śrī Mdhva Siddhānta Onnāhinī Sabhā who had interest in its growth in propagating Dwaita School of thought.

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The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-Sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gīta, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He Has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyās. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhanta Onnahini Sabha, (S.M.S.O. Sabha) Tiruchanur, Tirupati (A.P.)

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श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part VI (503 to 608 Names)

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2003

|| श्रीः ||

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Śrī Śrī 1008 Śrī Satyātma Tirtha Mahān

Vairāgya Mūrti & Jñāna Mahāprabhu
and Guru for the Author

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Part VI

[503 to 608 Names]

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 116th publication '**Sri Vishnu Sahasranama Bhashya Sangrahartha**' Part VI from 503 to 608 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to the various sacred works like Bhashyas of Srimad Acharya on Brahmasutras, on Upanishads and other sacred works.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given references to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock,

to fulfil the promise made to his father and Vidya-Guru. This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 69 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

(1) श्री वायुतत्त्वमहिमा--The Unique Glory of Sri Vayu Tatwa. 1992

(2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994

(3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995

(4) भगवद्गीतायां अवक्षेपकाः— Quiz in Bhagavad Gita. 1995

(5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—प्रथमोऽध्यायः Authentic Elucidation of Gita—I Chapter—Arjuna's Mental Distress. 1995

(6) हरिः परतरः—Hari is Supreme. 1995

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(44) Tirtha Prabandha–Part II—Uttara Prabandha 2002

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(46) Sangraha Ramayana—Tamil (Bala Kanda and Ayodhya Kanda I Part) 2002

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(48) Tirtha Prabandha–Part IV Dakshina Prabandha 2002

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(51) Harikathamruta Sara—Pancha Mahayagna Sandhi and Pancha Tanmatra Sandhi—combined 2002

(52) Unparallel Mahimas of Tatparya Chandrika 2002

(53) Three Rathnas of Mantralaya Mahaprabhu 2002

(54) Sri Vyasa Karavalambana Stotram 2002

(55) Ranga Mahatmyam 2002

(56) Mahabharatha Tatparya Nirnaya—
Adhyaya 21 2002

(57) Sangraha Ramayanam—Part II Tamil
(Aranya Kandam, Kishkinda Kanda and
Sundara Kanda) 2002

(58) Sri Vishnu Sahasranama Bhashya
Sangrahartha Part III—203 to 305 names
Amrutyu to Prabhu) 2002

(59) Mahabharatha Tatparya Nirnaya—
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(60) Manimanjari—Part I-4 Sarga and 9 Gems
of Dwaita in Srimad Bhagavad Gita 2002

(61) Sangraha Ramayana—Aranya Kanda,
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8th Sandhi—Matruka Sandhi 2002

(63) Apoorva Anudwayam—Anubhashya and
Anu Madhva Vijaya 2002

(64) Bhakthi Pada in Brahmasutra Bhashya
42 Sutras 2002

(65) Aparoksha Jnana Pada in Brahmasutra
Bhashya—51 Sutras 2002

(66) Vairagya Pada in Brahmasutra Bhasya
29 Sutras 2002

(67) Yukthi Pada in Brahmasutra Bhasya
58 Sutras. 2002

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Part VI

from

Sri. Ravi Sam S/o Sri G. N. Sam
Coimbatore

in high respect, reverance and regard for his father

Sri. G. N. Sam.

Śrī Ravi Sam is one of the most virtuous and sacred personality
that one very rarely comes across in life.

*S.M.S.O Sabhā and All the Devoted Public and
in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate,
Coimbatore, Humble Author of this book
are indebted to the noble donor and pray before
Lord Venkateswara for
his long life, peace and prosperity for him
and the members of his family and
good future to the Company to serve the nation.*

Sri G. N. SAM

(16-6-1916 to 9-1-1961)

Founder : **Adwait Textiles Ltd.**

Sowripalayam, Coimbatore

One of the covetable personalities who kept all his friends and well wishers to be happy always.

But he joined the majority at an early age as per His Will.

(68) Vishnu Sahasranama Bhashya Sangrahartha—Part IV—306 to 400 names 2002

(69) Vishnu Sahasranama Bhashya Sangrahartha—Part V—408 to 502 names 2003

We thank profusely Sri Ravi Sam, Managing Director of Adwaita Textiles Ltd., Coimbatore and son of Late G. N. Sam who is kind enough to donate the entire amount for the publication of this great humble and pious work in memory of his beloved father Late G. N. Sam. We admire his generosity and respect to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and for all the members of his family and we request for continued patronage for such valuable, sacred and useful publication for humanity for all times to come.

We thank profusely Sri D. S. Krishnachar, M.SC., of Prabha Printing House, Bangalore-4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Hari Vayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the only truth based on the Vedas and supported by all Scriptures.

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O. Sabha

Tiruppur, 3-4-2003,
Thursday, Swabhanu—
Chaitra Sukla Paksha Dwithiya
Holy Aradhana Day of
Sri Sri 1008 Sri Vedavyasa
Tirtha-Penakonda (A.P.) and
Holy Aradhana day of Sathya
Prajna Tirtha Mahan, Atmakur

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the special anugraha of my Guru, Tapasvi, Vairagyamurthy and Jnana Prabhu, Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru of Sri Uttaradi Mutt and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore, I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part VI from 503 to 608 names of Lord Mahavishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 69 books which have been listed in the Publisher's Note.

2. The present 70th publication is submitted at the Holy Padas of Sri Sri 1008 Sri Satyaprajna Tirtha Mahan, Atmakur.

Then this humble Author has no eligibility or status to directly submit this humble work at the Lotus Feet of that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्यं ।

दु:शास्त्रमत्तगजसिंहसमीरसेविन्
सुज्ञार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 3-4-2003,
Swabhanu Chaitra Sukla Paksha
Dwithiya—Holy Aradhana
Day of Sri Sri 1008 Sri Veda-
vyasa Tirtha-Penagonda (A.P.)
and Holy Aradhana day of
Satyaprajna Tirtha Mahan,
Atmakur

तां राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

A FEW WORDS OF APPRECIATION

P. Bhagavanth Rao

No. 5, 41st Street
Nangalanallur
Chennai-600 061
24-8-2001

Dear Respected Sri T.S.R.

While I have pleasure in acknowledging the receipt of the 35th Book, Mahimas of Sri Sathyanarayana Vratha Katha, I plead guilty for this belated reply.

It is really very very kind of you to have incorporated in this book the Mahimas of Sri Sri Sankarshana Wodeyaru. It is doubly welcome for me for the simple reason that our forefathers hail from that place and my initial P stands for Polur and more importantly I am reading presently the five important commentaries on Harikathamruthasara.

My words fail to express my heartfelt gratitude for bringing such publications wherein sufficient light is thrown to perform Poojas of Sri Vinayaka, Sri Sathyanarayana, Rishi Panchami apart from the Dwaita point of view, so that they could derive the full Phala for such deals.

As regards this book, that is Sri Sathyanarayana Vratha Katha, I was all these days under the impression that it is Kamyakarma and hence avoiding even attending such functions mainly performed in the Mutt and also in other places on the Poornima day monthly. After reading your book, I am fully convinced that this Vratha can be done by all of us as Nishkamyakarma. Your contribution for works like Sathya as from Upanishads etc. is simply marvellous. In fact I am tempted to perform this Pooja in one of these days. We knew all these days that Sri Sri Raghuthama Tirtha is Devata Niruthi and so Gatotkhaja for Mahabharatha fame—your linking them is simply superb.

All that I can do is to pray Lord of the Seven Hills to bestow on you health, wealth and strength to bringout such

publications so that you may reach your target of Century and for us lay people to be benefited and fully profited by them.

With warm regards,

Yours
(Sd.) P. Bhagavanth Rao

* * *

T. K. Narasimha Rao
Junior Telecom Officer (Retd.)

64/12, Paddi Field Road
Perambur
Chennai-600 011

25-9-2001

Dear Respected Sir,

I am extremely happy to study the valuable translation of Sathyanarayana Vratha Katha Mahima recently published by you. Also you have given Sri Sankarshana Wodeyaru Charitra and Stotra etc.

No one has given properly the Tattwartha of Sathya Narayana Vratha so far. My wish to know the real inner meaning of certain portions in the Katha has been fulfilled after reading your book.

In the last year S.M.S.O. Sabha Hall at Tiruchanur you told that Sathyanarayana Vratha should be performed as a Nishkamya Karma.

This has been highlighted by you in the Chapter I Sloka 15 that this great Vratha should not be done only for worldly comforts and pleasure. Every Act done throughout our life should be submitted as a pooja and worship to Sri Vishnu Parallel is drawn from Gita 9-27 and Srimad Acharya's saying Pages 14 and 15 of that book.

In Chapter 2 Sloka 2 Brahanana Priya is interpreted as Aparoksha Gnana. Vishnu Sahasranama, Veda, Gita Chapter 7-17, Gita Chapter 2-46 are cited. Only Scholars like you can only give us such real meaning of the Katha.

Proceeding further in Chapter 3 Sloka 46 mention has been made that the release of a person from prison in the world is

release of a Jiva from Anadi prison. By the Grace of Sathya Narayana, Jiva would be released from the Jail—Page 40. Nyayasudha is cited here, I got answer for my doubt only from your book.

Chapter 4 Slokas 14 and 15 one should read pages 47 to 52 of your book and digest the matter. The essence of Madhva Sastra is brought out there and of course Mahabharata Tatparya Nirnaya is quoted rightly.

All these things made me to perform Sathyanarayana Pooja only as a Nishkama Vratha.

I wish somebody translates this into Tamil and make use of this while giving discourses in Mutts. It will enhance one's Bhakti.

Thanking you,

Yours,
(Sd.) T. K. Narasimha Rao

* * *

V. A. Potnis

404, Ram Teerth,
Ram Maruthi Road
Naupada
Thana-400 602
26-9-2001

Respected Sir,

Namaskaragalu. I have completed the reading of both the books 1. Dhruva Great Devotee and 2. Sri Sathyanarayana Pooja Katha and now I am awaiting eagerly for your next publication.

In the Book--Dhruva—Supreme Devotee of Hari, besides giving the relevant extract from Bhagawatha, you have done well by giving the readers—the Drama in Sanskrit of Dhruva's Penance written by Sri C. M. Padmanabhachar along with rendering in English by the author himself. Those who have already read (amongst whom I am one) Sri Padmanabhachar's Madhva—His life and philosophy—will welcome it all the more. The English rendering of the Drama will help one to

understand it fully. It helps one to enrich one's knowledge in Sanskrit. It serves as a Sanskrit text book for many.

In the book Sri Sathyanarayana Katha Mahima, the life sketch of Sri Sankarshana Wodeyaru, though in brief, proves to be of Great value to the readers. Similarly Sri Sankarshana Wodeyaru other Stotras about him and also Stotras of Sri Sathyanarayana. The various meanings of the word Sathyanarayana with reference to Sutra Bhashya are very lucidly explained. However, one has to read it several times to keep it in memory. The list of various persons with Mahabharatha who acted contrary to Lord Sri Krishna and the circumstance is of great value.

In short, both the books are of great value. The moment I finish one book I eagerly look forward for the next publication. The flow must continue uninteruptedly.

Thanking you,

Respectful Namaskarams,

Yours sincerely,
(Sd.) V. A. Potnis

* * *

N. Raman,
(Retd. Asst. Commissioner of
Commercial Taxes)

4H, Raja Nagar
Johnsonpet, Main Road
Salem–636 007
24–10–2001

Respected Sir,

Namaskarams. I feel happy to receive your 37th work i.e. Sri Vishnu Sahasranama Bhashya Sangrahartha—Part I—1 to 106 names. This is a big project work and at the same time most useful not only for Madhvas but all sections of Vaishnavas. I have no reservation to think that this book will be welcome by one and all as this kind of publication is a very rare one and Sri Vishnu Sahasranama is commonly recited by all sections of Hindus.

I am going through it slowly as it is very interesting and highly devotional.

I pray Lord to give you all facilities by cash, kind, time and strength to enable you to publish the remaining nine parts very soon.

Thanking you,

Yours sincerely,
(Sd.) N. Raman

* * *

Banaaji Srinivasamurthy

No. 14, Sri Banashankari Nilaya
7th Cross, Prasanth Nagar,
Bangalore-560 079
29-10-2001

Respected Sir,

Sastanga Namaskaram. I am highly delighted and also blessed to receive Sri Vishnu Sahasranama Bhashya Sangrahartha Part—I last week and have gone through some pages wherein I got exclaimed to know details of each Name quoting references from various Granthas.

We, Madhvas, feel proud of Sri T. S. Raghavendran, a highly educated—both materialistic and Paramarthic—who is striving hard to propagate Madhva philosophy through books to all corners of the world so that true devotees may not miss the chance of their life in coming across such Shreshta Tatva which no religion could think and boast of.

We feel enlightened to receive Granthas from you and the S.M.S.O. Sabha has to be highly indebted to you and your family for serving most of the Madhva Bhakthas through publication of Granthas depicting Sri Hari Sarvothama and Vayu Jeevothama Tatva. May Lord Sri Hari shower blessings on you and your family through Sri Vayu and Gurugalu to give still more strength, Panditya, good health and longevity to serve HIM and help Madhva Bhaktas to know in a very simple language and correct form the greatness of Sri Hari and Vayu.

Thanking you,

Yours sincerely,
(Sd.) Banaaji Srinivasamurthy

T. V. Rama Rao
Executive Director (Retd.)
LIC of India

16, LIC Colony
Yeshwanthpur
Bangalore-560 022
30-10-2001

Dear Sri Raghavendran,

So far nobody has attempted to write a commentary on the one thousand names of our Lord according to Sri Madhvacharya's works in English. This lacuna has been filled by your pioneering work. There can be no doubt about your Adhikara to write the work. Your ancestors have been blessed by the Great Swamijis like Sri Sathyanatha Tirtharu, Sri Sathyapoorna Tirtharu and Sri Sathya Abhinava Tirtharu.

Lord Sri Hayagreeva has made your house as His dwelling house and you have proved that He continues to be in your house. I have witnessed your revered father late lamented Sri D.V. Subbachar teaching Sri Madhva Vijaya to his grandson. I have also witnessed with the permission of my Guru Sri Sri 1008 Sri Sathyapramoda Tirtha teaching Sri Madhva Vijaya to the young saint Sri Vidya Vallabha Tirtha of Kaneyoor Mutt, Udipi. After witnessing these stalwarts teaching the Kavya I realised that the Kavya is a treasure house of the systems of philosophy, grammar and lexicon, not to speak of Dwaita Vedanta.

You, the scion of the blessed Tamraparni family, are best fitted to write a commentary in English on the 1000 names of our Lord. I am sure that Lord Sri Rama, the Antaryami of Sri Vidyadhi Raja and Sri Satya Santha have motivated you to write the commentary in English for the benefit of the Vaishnavas in India and abroad. 'Yani Namani' denotes that attributes auspicious and elaborate are hidden in the 1000 names and your effort to bring out the meaning in the light of the Madhva Sastra is laudable.

I pray to our Lord to grant you many more years of life to write more works for the guidance of the eligible souls who

desire to follow the true path but are confronted with plethora of books in the market bewildering them astray.

Namaskarams.

Ever in the service of Sri Madhva,
Yours sincerely,
(Sd.) T. V. Rama Rao

* * *

S. Ananta Rao, M.A., M.Ed.,
P.G. Assistant. (Retd.)

Brindavan
Flat No. 6
Narasimhan Colony
Trichy Road
Tanjore–613 007
13–11–2001

Respected Sir,

Namaskara. Your book on Sri Vishnu Sahasranama Bhashya Sangrahartha—Part–I to hand. Words are inadequate to applaud your noble and sacred endeavour.

Yours sincerely,
(Sd.) S. Anantha Rao

* * *

Dr. Anant Govind Naik, M.B.,B.S.,
B.D.O.

Ananthalakshmi
Janatha Nursing House
First Floor
Manoli–591 117
Munnavalli,
Dist. Belgaum
19–11–2001

Dear Sri T.S.R.,

Many sincere thanks for sending me the book Sri Vishnu Sahasranama Bhashya Sangrahartha. It is an excellent work done by you. Hearty congratulations to you for the Herculian efforts and pains you are taking in editing Dwaita Vedanta books. Please keep it up.

With thanks and warm regards,

Yours sincerely,
(Sd.) Dr. A. G. Naik

a A. N. Srinivasan

10/377, Satya Raghavendra Colony
Malkhajgiri, Hyderabad-500 047
26-11-2001

, Dear Sir,

Further to my letter, I am remitting the cost of Sri Vishnu Sahasranama Bhashya Sangrahartha Part-I. Kindly let me know when the other parts will be ready. The book is very interesting. I was able to know so many things from that book.

Thanking you,

Yours sincerely,
(Sd.) A. N. Srinivasan

* * *

C. Srinivasan
Deputy Manager (Retd.)

State Bank of India
No, 10, Ganesh Nagar
II Main Road
Madipakkam
Chennai-600 091
27-11-2001

Respected Sir,

I am very glad to receive your book Sri Vishnu Sahasranama Bhashya Sangrahartha.

Sri Vishnu Sahasranama one of the important part of the Mahabharatha is recited by and popular among almost all the Hindus without knowing the *correct meaning of every word* in it. For a long time, I was in search of such a book. Your above publication has fulfilled my desire for which my sincere thanks to you. By reading your publication the readers not only come to know the subject matter but also have an opportunity to know and read our Great Acharya and his followers' words relating to the subject matter. In this book also you have done it in a splendid way.

With Pranams,

Yours,
(Sd.) G. Srinivasan

P. Bhagawantha Rao

No. 5, 41st Street
Nanganallur,
Chennai-600 061
29-11-2001

Dear Sri T.S.R.,

I hasten to acknowlege the receipt of the book Critical Analysis of Tarkika School so eminently composed.

Your earlier book namely Sri Vishnu Sahasranama Bhashya Sangrahartha Part I-106 names of Lord Sri Vishnu was shown to my neighbour a Smartha who very much appreciated and desired to have a copy of the same. So I have gifted the book. Since I need one more copy for me which I hope you will oblige by sending at your convenience.

Needless to show that you have shown some originality in dealing with the subject though eminent Saints like Sri Sathyasandha Swamy, etc. have done in their own majestic way.

As regards the other book Critical Analysis of Tarkika School I must confess frankly that this is most useful to a person who has taken by lectures already but not having knowledge of Sanskrit much. This book has become very handy in that it can while going through, reflect and remember that what we heard from Nyaya school scholars from time to time before many years back which without this book, it would have been erazed from our minds.

With very warm regards,

Yours sincerely,
(Sd.) P. Bhagawantha Rao

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

षष्ठः भागः

[उत्तरः to वृषप्रियः]

503—608

पञ्चमः भागः ५०२

उत्तरो गोपति गोंप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ५३ ॥ १०

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनियोजयः सत्यसन्धो दाशार्हः सात्वतां पतिः ॥ ५४ ॥ ९

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अंभोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ५५ ॥ ९

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ५६ ॥ १०

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाश्रृंगः कृतान्तकृत् ॥ ५७ ॥ ८

महावराहो गोविन्दः सुषेणः कनकांगदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ५८ ॥ ९

वेधाः स्वांगोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनः ॥ ५९ ॥ १२

भगवान्भगहानन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ६० ॥ ९

578

B/F 578

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
त्रिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ६१ ॥ ९

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शांति परायणः ॥ ६२ ॥ ११

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ६३ ॥ १०

नामानि ६०८

॥ श्रीकृष्णार्पणमस्तु ॥

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५०३. उत्तरः—ओं उत्तराय नमः ओं
५०४. गोपतिः—ओं गोपतये नमः ओं
५०५. गोप्ता—ओं गोप्त्रे नमः ओं
५०६. ज्ञानगम्यः—ओं ज्ञानगम्याय नमः ओं
५०७. पुरातनः—ओं पुरातनाय नमः ओं
५०८. शरीर—ओं शरीरिणे नमः ओं
५०९. भूतभृत्—ओं भूतभृते नमः ओं
५१०. भोक्ता—ओं भोक्त्रे नमः ओं
५११. कपीन्द्रः—ओं कपीन्द्राय नमः ओं
५१२. भूरिदक्षिणः—ओं भूरिदक्षिणाय नमः ओं
५१३. सोमपः—ओं सोमपाय नमः ओं
५१४. अमृतपः—ओं अमृतपाय नमः ओं
५१५. सोमः—ओं सोमाय नमः ओं

५१६. पुरुजित्—ओं पुरुजिते नमः ओं

५१७. पुरुसत्तमः—ओं पुरुसत्तमाय नमः ओं

५१८. विनियोजयः—ओं विनियोज्याय नमः ओं

५१९. सत्यसन्धः—ओं सत्यसन्धाय नमः ओं

५२०. दाशार्हः—ओं दाशार्हाय नमः ओं

५२१. सात्वतां पतिः—ओं सात्वतां पतये नमः ओं

५२२. जीवः—ओं जीवाय नमः ओं

५२३. विनयिता—ओं विनयित्रे नमः ओं

५२४. साक्षी—ओं साक्षिणे नमः ओं

५२५. मुकुन्दः—ओं मुकुन्दाय नमः ओं

५२६. अमितविक्रमः—ओं अमितविक्रमाय नमः ओं

५२७. अंभोनिधिः—ओं अंभोनिधये नमः ओं

५२८. अनन्तात्मा—ओं अनन्तात्मने नमः ओं

५२९. महोदधिशयः—ओं महोदधिशयाय नमः ओं

५३०. अन्तकः—ओं अन्तकाय नमः ओं

५३१. अजः—ओं अजाय नमः ओं

५३२. महार्हः—ओं महार्हाय नमः ओं

५३३. स्वाभाव्यः—ओं स्वाभाव्याय नमः ओं

५३४. जितामित्रः—ओं जितामित्राय नमः ओं

५३५. प्रमोदनः—ओं प्रमोदनाय नमः ओं

५३६. आनन्दः—ओं आनन्दाय नमः ओं

५३७. नन्दनः—ओं नन्दनाय नमः ओं

५३८. नन्दः—ओं नन्दाय नमः ओं

५३९. सत्यधर्मा—ओं सत्यधर्माय नमः ओं

५४०. त्रिविक्रमः—ओं त्रिविक्रमाय नमः ओं

५४१. महर्षिः—ओं महर्षये नमः ओं

५४२. कपिलाचार्यः—ओं कपिलाचार्याय नमः ओं

५४३. कृतज्ञः—ओं कृतज्ञाय नमः ओं

५४४. मेदिनीपतिः—ओं मेदिनीपतये नमः ओं

५४५. त्रिपदः—ओं त्रिपदाय नमः ओं

५४६. त्रिदशाध्यक्षः—ओंत्रिदशाध्यक्षाय नमः ओं

५४७. महाश्रृंगः—ओं महाश्रृंगाय नमः ओं

५४८. कृतान्तकृत्—ओं कृतान्तकृते नमः ओं

५४९. महावराहः—ओं महावराहाय नमः ओं

५५०. गोविन्दः—ओं गोविन्दाय नमः ओं

५५१. सुषेणः—ओं सुषेणाय नमः ओं

५५२. कनकांगदी—ओं कनकांगादिने नमः ओं

५५३. गुह्यः—ओं गुह्याय नमः ओं

५५४. गभीरः—ओं गभीराय नमः ओं

५५५. गहनः—ओं गहनाय नमः ओं

५५६. गुप्तः च—ओं गुप्ताय नमः ओं

५५७. चक्रगदाधारः—ओं चक्रगदाधराय नमः ओं

५५८. वेधाः—ओं वेधसे नमः ओं

५५९. स्वांगः—ओं स्वांगाय नमः ओं

५६०. अजितः—ओं अजिताय नमः ओं

५६१. कृष्णः—ओं कृष्णाय नमः ओं

५६२. दृढः—ओं दृढाय नमः ओं

५६३. संकर्षणः—ओं संकर्षणाय नमः ओं

५६४. अच्युतः—ओं अच्युताय नमः ओं

५६५. वरुणः—ओं वरुणाय नमः ओं

५६६. वारुणः—ओं वारुणाय नमः ओं

५६७. वृक्षः—ओं वृक्षाय नमः ओं

५६८. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं

५६९. महामनाः—ओं महामनसे नमः ओं

५७०. भगवान्—ओं भगवते नमः ओं

५७१. भगहा—ओं भगघ्ने नमः ओं

५७२. आनन्दी—ओं आनंदिने नमः ओं

५७३. वनमाली—ओं वनमालिने नमः ओं

५७४. हलायुधः—ओं हलायुधाय नमः ओं

५७५. आदित्यः—ओं आदित्याय नमः ओं

५७६. ज्योतिरादित्यः—ओं ज्योतिरादित्याय नमः ओं

५७७. सहिष्णुः—ओं सहिष्णवे नमः ओं

५७८. गतिसत्तमः—ओं गतिसत्तमाय नमः ओं

५७९. सुधन्वा—ओं सुधन्वने नमः ओं

५८०. खण्डपरशुः—ओं खण्डपरशवे नमः ओं

५८१. दारुणः—ओं दारुणाय नमः ओं

५८२. द्रविणप्रदः—ओं द्रविणप्रदाय नमः ओं

५८३. दिवस्पृक्—ओं दिवस्पृशे नमः ओं

५८४. सर्वदृक्—ओं सर्वदृशे नमः ओं

५८५. व्यासः—ओं व्यासाय नमः ओं

५८६. वाचस्पतिः—ओं वाचस्पतये नमः ओं

५८७. अयोनिजः—ओं अयोनिजाय नमः ओं

५८८. त्रिसामाः—ओं त्रिसाम्ने नमः ओं

५८९. सामगः—ओं सामगाय नमः ओं

५९०. साम—ओं साम्ने नमः ओं

५९१. निर्वाणं—ओं निर्वाणाय नमः ओं

५९२. भेषजं—ओं भेषजाय नमः ओं

५९३. भिषक्—ओं भिषजे नमः ओं

५९४. संन्यासकृच्छमः—ओं संन्यासकृच्छमाय नमः ओं

५९५. शान्तः—ओं शान्ताय नमः ओं

५९६. निष्ठा—ओं निष्ठायै नमः ओं

५९७. शांतिः—ओं शान्तये नमः ओं

५९८. परायणः—ओं परायणाय नमः ओं

५९९. शुभाङ्गः—ओं शुभाङ्गाय नमः ओं

६००. शान्तिदः—ओं शान्तिदाय नमः ओं

६०१. स्रष्टा—ओं स्रष्टे नमः ओं

६०२. कुमुदः—ओं कुमुदाय नमः ओं

६०३. कुवलेशयः—ओं कुवलेशाय नमः ओं

६०४. गोहितः—ओं गोहिताय नमः ओं

६०५. गोपतिः—ओं गोपतये नमः ओं

६०६. गोप्ता—ओं गोप्त्रे नमः ओं

६०७. वृषभाक्षः—ओं वृषभाक्षाय नमः ओं

६०८. वृषप्रियः—ओं वृषप्रियाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

|| श्री लक्ष्मीवेंकटेशो विजयते ||

|| श्री हयवदनमध्वेश पाहि ||

|| श्रीविष्णुसहस्रनाम भाष्यसंग्रहार्थः ||

५०३. उत्तरः—ओं उत्तराय नमः ओं ||

1. अतिशयेन उत्कृष्टः=उत्तरः ||

Vishnu is called 'उत्तरः' because He is very Supreme in a wonderful way to the surprise of all and everybody including Mahalakshmi.

2. उत्कृष्टान् योग्यान् तारयति संसारात् इति=उत्तरः ||

Vishnu is called 'उत्तरः' because He relieves and brings to the shore those eligible and supreme devotees. He redeems them from संसार, so He is called उत्तरः ||

3. नित्यं जन्मसंसारबन्धनात् उत्तीर्णत्वात्=उत्तरः, श्री विष्णुरेव, मोक्षप्रदो वासुदेवः अखिलस्य ||

4. विश्वस्मात् उत्कृष्टः=उत्तरः ||

Vishnu is called उत्तरः because He is Supreme and far above Chaturmukha Brahma. Sruti says—

विश्वस्मादिन्द्र उत्तरः || इति श्रुतेः ||

(Rik Samhita)

5. Vishnu is Uttaraha because the devatas like Devendra, Rudra and others are freed from troubles due to Kali.

आपदुत्तारणात् योऽसौ रुद्रादेः 'उत्तरः' स्मृतः ||

॥ श्रीः ॥

५०४. गोपतिः—ओं गोपतये नमः ओं ॥

1. गोपतिः गोः भूमे वा गवां वाक्यानां पालनात् पतिः ।

Vishnu is called गोपतिः because—

(i) He protects the Earth.

(ii) He protects the cows.

(iii) He protects the Vedas—वाक् पतिः चक्षुष्पतिः ।

2. गोपतिः गवां स्वर्गादीनां पतिः ॥

Vishnu is called गोपतिः because He is the Protector of Heavens, Swarga etc.

3. गो भूमा देव्याः पतिः गोपतिः ॥

Vishnu is called गोपतिः because He is the Husband of Bhooma Devi. मही देवीं विष्णुपत्नी ।

4. गवां इन्द्रियाणां पतिः इति गोपतिः ॥

Vishnu is called 'गोपतिः' since He is the Protector of all Indriyas of all.

5. How Lord Vishnu protected the Vedas in the Avatar of Lord Sri Vedavyasa is beautifully described by Srimad Acharya in his Bhashya, to understand that Sri Veda-vyasa—Sri Vishnu is गोपतिः ।

द्वापरे सर्वत्र ज्ञाने आकुलीभूते तन्निर्णयाय ब्रह्मरुद्रेन्द्रादिभिः अर्थित भगवान् नारायणः व्यासत्वेन अवततार ॥

In the age of Dwapara yuga, when knowledge for al dwindled down and when prayers were submitted by Chaturmukha Brahma, Rudra, Lord Indra and others Sriman Narayana took Avatar as 'Vedavyasa'.

अथ इष्टानिष्ट प्राप्तिपरिहारेच्छूनां तद्योगं अविजानतां तज्ज्ञापनार्थं वेदं उत्सन्नं व्यञ्जयन्, चतुर्धा व्यभजत ॥

Sri Vedavyasa, then, in order to help souls to attain their desires and to leave off unwanted elements, took up the Vedas and classified the same into four broad categories, as "Rig Veda, Yajur Veda, Sama Veda and Atharvana Vedas".

Again Lord Sri Vedavyasa further classified and divided the four into—

चतुर्विंशतिधा एकशतधा सहस्रधा द्वादशधा च ।

24, 101, 1000 and 12 respectively.

"तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार"

In order to give correct and proper meanings to the Vedas which is the only authority to know Vedas, He did 'Brahma Sutras' [564 in number called as **परविद्या**].

Hence Sri Vishnu is **गोपतिः** ।

6. Brahma Purana—Sri Venkatesha Stotra in the form of dialogue between Chaturmukha Brahma and Narada states in the Verse 3 as—

   गोविन्दो **गोपतिः** कृष्णः केशवो गरुडध्वजः ।
   वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

7. Vishnu is called **गोपतिः** because He would always keep up His word.

|| श्रीः ||

५०५. गोप्ता—ओं गोप्त्रे नमः ओं ||

1. गोप्ता रक्षकः ।

Vishnu is called गोप्ता because He is the Protector of the worlds.

2. गवां पालनाद् गोप्ता ||

Vishnu is called गोप्ता because He protects cows.

3. A Very important point has to be borne in our mind when we meditate that Sri Vishnu is our Protector. We should be grateful to Him every fraction of a second that He is our only Saviour and Protector. One separate Sutra is devoted in Bhaktipada, to highlight this aspect.

This is done so for two important reasons :

(i) In the Sutra || ओं जन्माद्यस्य यतः ओं || 1-1-2 while giving the definition of Brahma, the attribute of स्थितिः— protection is given. Then why again this aphorism, may be the first objection.

(ii) The second one is, सृष्टिसंहारकर्तृत्वमेव अस्य, for God, only creation and destruction are there, there is no question of the attribute of 'protection'. because it is self-established.

न पालकत्वं स्वतः सिद्धेः इत्यतः आह ||

|| ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ||
(३-२-२२)

which means —

हि = What is told in the Rig Vedas नैतावदेना परो अन्यदस्त्युक्षा स द्यावापृथिवी बिभर्ति इति || प्रकृतैतावत्वं = what is told

earlier that only creation and destruction as the two atttributes प्रतिषेधति prevents it; which means not only those two, but also ततः भूयः = over and above the two the highest '*protection*' is also ब्रवीति = told in the Srutis. The sabda or letter 'च', the Smriti of Brahmanda Purana quoted by Srimad Acharya in his Bhashya has to be taken into account.

"सृष्टिं च पालनं चैव संहारं नियमं तथा। एक एव करोतीशः सर्वस्य जगतो हरिः" इति ब्रह्माण्डे॥

The creation, *protection*, and destruction and order of the whole world, are the work of Lord Sri Hari only, for He is Almighty—says Brahmanda Purana.

Hence Vishnu is 'गोप्ता'।

4. सर्वविद्यापालनात् 'गोप्ता'॥

Vishnu is the Protector of all Vidyas and so He is called as 'Goptah'.

पालनात् सर्वविद्यानां गोप्ता इति परिकीर्तितः॥

By doing Brahma Sutras, Sri Vishnu protected all the Vidyas, in the Avathara of Sri Vedavyasa.

॥ श्रीः ॥

५०६. ज्ञानगम्यः—ओं ज्ञानगम्याय नमः ओं॥

1. ज्ञानेन गम्यत्वात् ज्ञानगम्यः॥

Vishnu is attainable by Aparokshajnana. अपरोक्षज्ञानम्। Hence He is called 'ज्ञानगम्यः'।

2. ज्ञानिभिः गम्यत्वात् ज्ञानगम्यः॥

Vishnu is attainable/reachable by the knowledgeable great persons who had Bimbaroopa vision. Hence He is called 'ज्ञानगम्यः'।

3. Gita states 3–20—

कर्मणैव हि संसिद्धिं आस्थिताः जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

कर्मणा सह कर्म कुर्वन्त एव इत्यर्थः । कर्म कृत्वैव ॥ ततो ज्ञानं प्राप्य वा ॥ **न तु ज्ञानं विना** ॥

Srimad Acharya clearly states that without knowledge there is no possibility of Mukthi.

तमेवं विद्वान् अमृत इह भवति—इति श्रुतिः ।
नान्यः पन्था अयनाय विद्यते—इति श्रुतिः ॥

These are the authorities in the Vedas to show that without knowledge there is no release from Samsara at all.

Srimad Acharya states further in Gita Bhashya—

ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा ।
अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ ॥

इत्यादौ पापात् मुक्तिः ॥

Srimad Acharya clarifies the crux of the alternatives here. By the knowledge of Brahman only, Moksha is obtained. By others mentioned here, such as death in Prayag, holy bath in Gomathi River etc., will only clear off sins. They cannot get **मोक्ष** directly.

न कर्मादिना गम्यते, किन्तु **ज्ञानेनैव** गम्यते इति ज्ञानगम्यः ॥

Vishnu is called properly as '**ज्ञानगम्यः**' ।

4. वेदान्तजन्यज्ञान विषयः इति ज्ञानगम्यः ॥

Vishnu is called **ज्ञानगम्यः** because He is the subject matter of Vedanta—Brahmasutras' produced knowledge.

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Srimad Acharya states under the Sutra ओं अदृश्यत्वादिगुणको धर्मोक्तेः ओं ॥ 1-2-21, that Vishnu is the subject matter of वेदान्त विद्या ।

Tatwaprakashika states—

परविद्याविषयत्वस्य च श्रुतिस्मृतिभिः विष्णुधर्मत्वेन अवगतत्वादित्यर्थः ॥ तमेवमितिश्रुतौ मोक्षसाधनविद्या विषयत्व उक्त्वा **विष्णोः** परविद्याविषयत्वं उक्तं भवति ॥

Hence Vishnu is the main subject matter of **वेदान्त विद्या** । Hence He is called **ज्ञानगम्यः** ॥

5. Srimad Acharya states in the Mangalacharana Verse as—

नारायणं गुणैः सर्वैः उदीर्णं दोषवर्जितम् ।
ज्ञेयं गम्यं गुरूंश्चापि अपि नत्वा सूत्रार्थः उच्यते ॥

ज्ञेय–the object of knowledge is in par in **ज्ञानगम्य** । The entire Third Adhyaya in the Brahmasutras known as 'साधनाध्यायः' consisting of 190 Sutras deals only with this aspect.

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५०७. पुरातनः—ओं पुरातनाय नमः ओं ॥

1. पुरेषु देहेषु वैकुण्ठादिषु अतनं गमनं यस्य सः पुरातनः ॥

Vishnu is called '**पुरातनः**' because He enters in the bodies of creatures.

Vishnu is called '**पुरातनः**' because He enters in the Vaikunta—Heaven etc.

2. पुरातनः=प्राचीनः ॥

Vishnu is known as **पुरातनः** because He is very very ancient.

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3. कालेन अपरिच्छेदात् पुराऽपि भवति इति=पुरातनः ॥

Vishnu is beyond the factor of 'TIME'. He was there present beyond and before any concept of time, which human/divine brain can think of. Hence He is called '**पुरातनः**' ॥

4. **श्री वेंकटेशस्तोत्रम्—Verse 4 states :**

श्रीधरः पुंडरीकाक्षः सर्वदेव स्तुतो हरिः

श्रीनृसिंहो महासिंहः सूत्रकारः **पुरातनः** ॥ ४ ॥

Vishnu is '**पुरातनः**' because there is none anterior to Him in point of time. He is the most ancient and oldest.

5. Vishnu is called as '**पुरातनः**' because He is so ancient that none existed when He was there. Srimad Acharya states in Tatwa Nirnaya as

वासुदेवो वा इदमग्र आसीत , न ब्रह्मा न च शङ्करः ॥

न इन्द्रसूर्यो न च गुहो न सोमो न विनायकः ॥

Hence Sri Vishnu is 'Purāthana'.

6. Vishnu is called as 'Puraatanah' because in each and every Kalpa, revelation of learning starts from Him only.

विद्या प्रद्योतनात् योऽसौ प्रतिकल्पं 'पुरातनः' ॥

॥ श्रीः ॥

५०८. शरीरः—ओं शरीरिणे नमः ओं ॥

1. **शरीरं अस्य अस्ति इति शरीरिः ॥**

Vishnu is called '**शरीरः**' or '**शरीरिः**' since He has **अप्राकृत** [Not connected to Matter] body, which is independent and identical with the soul.

2. In Gita 13-2 the Verse runs thus—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतत् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

शर् च तत् ईरं च=शरार: ॥

Since the Jiva is hindered and disturbed by different bodies, they are called 'शर्' and they are being motivated by Sri Vishnu, and so they are known as ईरं. Therefore they are called 'शरीरं' ॥

Since Sri Vishnu is the President and Leader of the twenty-five Tatvas and their presiding deities, He is called 'शरीरः'। The list of Tatwas twenty-five in number and their presiding deities are listed below as per Tantrasara of our great Srimad Acharya.

Tattwas	Presiding deities
1. Jiva (Purusha)	— Chaturmuka Brahma, Sri Vayu.
2. Avyaktha	— Saraswathi, Bharathi
3. Mahat Tattwa	— Chaturmukha Brahma, Sri Vayu
4. Ahankaram	— Garuda, Sesha, Rudra.
5. Mind	— Subramanya, Indra.
6. Ear	— Devatas of all directions.
7. Skin	— Mukhya Vayu, his son Pranan.
8. Eye	— SUN
9. Tongue	— Varuna
10. Nose	— Aswini Devatas.
11. Mouth	— Agni
12. Hands	— Dhaksha.
13. Legs	— Jayantha, son of Indra.
14. Private part at the back, anus	— Mitra.

15.	Private part at the front	— Swayambhuva Manu.
16.	Sounds	— Bruhaspathi, Prana who is the son of Rudra.
17.	Touch	— Apana, son of Sri Vayu. Apana son of Rudra.
18.	Roopam	— Two Vyanas.
19.	Rasam	— Two Udanas
20.	Smell/odour	— Two Samanas.
21.	Sky	— Sri Vinayaka.
22.	Vayu-air	— Mareechi son of Sri Vayu.
23.	Agni Fire	— Agni Deva.
24.	Water	— Varuna.
25.	Earth	— Sani ; Bhoodevi.

Vishnu is the Knower, all controller of all these twenty-five Tattwas and their presiding deities. So He is called 'शरीरः' ॥

॥ श्रीः ॥

५०९. भूतभृद् [भूतकृद्]—
ओं भूतकृते नमः ओं ॥

1. भूतानि बिभर्ति इति भूतभृद् ॥

Vishnu is called 'भूतभृत्' because He supports all the creatures.

2. शरीर भूतान् यस्य पृथिवी शरीरं इति आद्यन्तर्यामि ब्राह्मणोक्त पृथिव्यादिशब्दवाच्य गरुडादीन् बिभर्ति इति 'भूतभृद्'

Vishnu is called भूतभृद् because He is the supporter of Garuda and others who are denoted by the Sabda 'Prithivi' 'पृथिवी'.

3. भूतानां भरणात् शरीर भूतभृत् ॥

शीर्यते नित्यमेव अस्माद् विष्णोस्तु जगदीदृशम् । रमते च परेह्यस्मिन् शरीरं तस्य तज्जगत् । इत्युक्त न्यायेन शरीरभूतानां, भूतानां भरणात् 'शरीर भूतभृत्' ॥

Since all the creatures which have bodies, are being protected by Him, Vishnu is called 'भूतभृत्'.

4. प्रलये स्वशरीरे भूतानि बिभर्तीति भूतभृत् ॥

Paramatma is called as 'Boothabrut' because at the time of Paralaya, He keeps and protects all and supports all in His Body.

5. शरीर भूतभृद् can be considered as one sabda—

शरीराणि भूतानि च बिभर्तीति शरीरभृत् ।

Vishnu is called as 'Sharira Bhoothabhrut' because He supports all creatures.

॥ श्रीः ॥

५१०. भोक्ता—ओं भोक्त्रे नमः ओं ॥

1. सर्वात्तृत्वात् भोक्ता ॥

Vishhu is called 'भोक्ता' because He swallows all and everything.

In the Sutra ओं अत्ता चराचरग्रहणात् ओं 1–2–9, it is established that at the time of Mahapralaya, Hari swallows all and everything.

स्रष्टा पाता तथैव अत्ता निखिलस्यैक एव तु ।

वासुदेवः परः पुंसामितरेऽल्पस्य वा न वा ॥ इति स्कांदे ॥

2. पालको भोक्ता ॥

Vishnu is called भोक्ता because He is all-protector.

स्वरूपानन्द सन्दोह भोगाद्वा भोक्ता ॥

3. **भोक्ता परमानंदसंदोहस्य ॥**

Vishnu is called '**भोक्ता**' because He is enjoying great happiness.

4. Vishnu is called भोक्ता because He takes the essence of all auspicious things.

In Bhagavatham under 1–2–34—

असौ गुणमयैः भावैः भूतसूक्ष्मेन्द्रियात्मभिः ।
स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान् ॥ ३४ ॥

Srimad Acharya quotes from **वामन पुराणं** as—

सर्वत्र सार भुग् देवो नासारं स कदाचन इति ॥

In all places Vishnu takes only the quintessence but never the waste or the articles without essence.

Srimad Acharya also quotes from Skanda Purana authority—

अक्रूप्त्या च स्वतन्त्रत्वात् अशुभस्य च वर्जनात् ।
अभोक्ता शुभ भोक्तृत्वात् भोक्तेत्येव च तं विदुः ॥
अन्यूनानधिकत्वाच्च पूर्णस्वानन्द भोजनात् ।
विरागाच्च परस्यास्य भोक्तृत्व प्रतिषेधनम् ॥ इति स्कान्दे ॥

Vishnu is independent and so He is not taking amangala articles and so He is called **अभोक्ता** । Vishnu is called **भोक्ता** since He takes only mangala and auspicious things, since He is independent. He is always complete with ananda, nothing less or nothing more in Him.

Hence Vishnu is called **भोक्ता** ।

5. Under **आथर्वणोपनिषत्** 5–1, under the famous Upanishad Vakya '**द्वा सुपर्णा सयुजा सखाया**' Srimad Acharya states in the Bhashya from Tantrasara as under :

स्वातन्त्र्येणैव भोक्तृत्वात दुःखाभोगाच्च सर्वदा ।
अभोक्ता चैव **भोक्ता** च भगवान् विष्णुरव्ययः ॥ इति तत्वसारे ॥

Vishnu is enjoying and eats all auspicious entities independently and hence He is called **भोक्ता** Who takes all independently. He is called **अभोक्ता** since He does not take anything of inauspicious nature. He is Vishnu, indestructible.

॥ श्रीः ॥

५११. कपीन्द्रः—ओं कपीन्द्राय नमः ओं ॥

1. कपेः वालिनः ई श्रियं द्रावयति इति=कपीन्द्रः ।

Vishnu is called 'कपीन्द्रः' because He brings trouble to the wife of the Monkey King Vali.

2. कं सुखं पिबन्ति इति, कपयः=मुक्ताः, तेषां इन्द्रः कपीन्द्रः ॥

Mukthas are called **कपयः** since they drink happiness and joy. For them, Vishnu is the Master or Lord. Hence He is called 'कपीन्द्रः'।

3. कपिः हनुमान्, इन्द्रः समर्थः येन इति=कपीन्द्रः ॥

Vishnu is called 'कपीन्द्रः' because He is more efficient than Sri Hanuman.

4. कपीनां हनुमादीनां वानराणां इन्द्रः । रामचन्द्रः ॥

Vishnu is called **कपीन्द्रः** because He is the Lord and Master of all monkeys like Sri Hanuman and others.

5. कपिः सुग्रीव इन्द्रो राजा यस्मात् जातः सः इति=कपीन्द्रः ॥

Vishnu is called **कपीन्द्रः** because by His anugraha these Sugreeva, Indra and King Monkeys were born.

6. कपीन्द्रः श्रीवराहः ॥

Among the boars, Sri Varaha Roopi Bhagawan is unique and extra-ordinary.

7. कपीन्द्रः=गजेन्द्रः ॥

King of Elephants. गजेन्द्रस्य अन्तर्यामी—कपीन्द्रः श्रीविष्णुः। Sri Vishnu is the Antaryami for Gajendra.

॥ श्रीः ॥

५१२. भूरिदक्षिणः—ओं भूरिदक्षिणाय नमः ओं ॥

1. भूरी=सुवर्ण दक्षिणा यस्य असौ=भूरिदक्षिणः ॥

Vishnu is called 'भूरिदक्षिणः' because for Him, Gold itself is dakshina. In the Avatars of Sri Rama, Sri Krishna He gave gold lots as dakshina to all.

2. बहु दक्षिणः भूरिदक्षिणः ॥

Vishnu is called भूरिदक्षिणः because He gives big and great dakshina.

3. भूरिधनाभिमानिनी दक्षिणा दक्षभागस्थिता रमा यस्य इति= भूरिदक्षिणः ॥

Vishnu is called "भूरिदक्षिणः' because Goddess Mahalakshmi who is the presiding deity for great money and residing on the left of God. She is known as 'दक्षिणा'। Since She has many many roopas she is called भूरिदक्षिणा। In the avatar of 'Ardhanari', He had Mahalakshmi in His left half. Hence Sri Vishnu is called 'भूरिदक्षिणः'।

Srimad Acharya states in his work, महाभारततात्पर्यनिर्णयः in the Twentieth Adhyaya Verses 73 and 74 as under—

सदोत्तमः किं तु यदा तु सा मे
वामार्धरूपा दक्षिणा नामधेया ।
यस्मात्तस्या दक्षिणतः स्थितोऽहं
तस्मान्नाम्ना दक्षिणेत्येव सा स्यात् ॥ ७३ ॥

सा दक्षिणामानिनी देवता च
सा च स्थिता बहुरूपा मदर्धा ।
वामार्धो मे तत्प्रविष्टो यतो हि
ततोहं स्यामर्ध नारायणाख्यः ॥ ७४ ॥

किं तु सदा उत्तमः । यदा तु श्रीः मम वामार्धरूपा दक्षिणानामधेया ॥

When Goddess Mahalakshmi comes and resides on the left side of Sri Vishnu, at that time SHE is called 'दक्षिणा' ।

यस्मात् श्रियः दक्षिणस्थितः अहं, तस्मात् श्रीनामतः दक्षिणा इत्येव स्यात् ॥

Since Mahalakshmi will be to the right side of Her, SHE is called by that name.

श्रीः दक्षिणामानिनी देवता च ॥ Further, Mahalakshmi is presiding deity for **दक्षिणा** also i.e., charities, donations, alms, presents etc.

सा च बहुरूपा मदर्धा स्थिता—She takes many forms. **मम वामार्धा यतो हि तत्प्रतिष्ठः ॥** She is on the left side of the Lord. **ततः अहं अर्धनारायणाख्यः स्याम् ॥** Therefore I am called **अर्धनारायणः**, by that name.

[*Note:* It may be popular that **अर्धनारीश्वरः** in the world to Siva. But real **अर्धनारीश्वरः** is Sriman Narayana.]

Hence Vishnu is called '**भूरिदक्षिणः**' ।

॥ श्रीः ॥

५१३. सोमपः—ओं सोमपाय नमः ओं ॥

1. सोमं सोमरसं पिबति इति=सोमपः ॥

Vishnu is called सोमपः since He is eligible to drink the juice of Soma in the Yagas.

2. उमया सहितः सोमो रुद्रः, तं पातीति=सोमपः ॥

Vishnu is called 'सोमपः' because He protects Goddess Uma who is with Rudra. That Rudra is protected by Him —Vishnu.

3. सोमं चन्द्रं पिबतीति इति सोमपः ॥

Vishnu is called 'सोमपः' since He drinks the rays of the Moon. He swallows the Moon at the time of Mahapralaya.

4. सोमं पिबति यष्टव्य देवता रूपेण यजमानरूपेण वा इति सोमपः ॥

Vishnu is called 'सोमपः' because He drinks the 'Somarasa' in all Yagas either in the Devata form or as the Master of all yagas.

5. Srimad Acharya in his Bhashya states under the Sutra-ओं विभागश्शतवत् ओं 3–4–11 as under :

नवकोटयो हि देवानां तेषां मध्ये शतस्य तु ।
सोमाधिकारो वेदोक्तो ब्रह्मणी द्वे शताधिके ॥

Even tho' there are nine crores Devatas. still only one-hundred Devatas along with Vishnu and Chaturmukha Brahma are eligible for Soma drink. Not for others. Like this, even tho' many be aspiring for Aparoksha-

jnana, still only few will attain the same. The other hundred mentioned are—

1.	Sri Vayu Bhagawan	1
2.	Maruts	49
3.	Ashwini Devatas	2
4.	Adityas	12
5.	Rudras	11
6.	Pitru Devatas	3
7.	Brihaspathyacharya	1
8.	Presiding deities of Swarga and Earth	2
9.	1000—Ribhus combined	1
10.	Vishwe Devatas	10
11.	Vasus	8
		100

Sri Vishnu being the head of all and due to His Anugraha only, others drink 'Soma'. He is called **'सोमपः'** ।

॥ श्रीः ॥

५१४. अमृतपः—ओं अमृतपाय नमः ओं ॥

1. अमृतं पिबति इति=अमृतपः ॥

Vishnu is called 'अमृतपः' because He drinks the divine nectar.

2. अमृतं दैत्येभ्यः पाति इति=अमृतपः ॥

Vishnu is called '**अमृतपः**' because He guarded and protected amrutha from the daityas, being consumed.

3. अमृतं देवेभ्यः पाययति इति=अमृतपः ॥

Vishnu is called '**अमृतपः**' since He gave the divine nectar to the devatas and made them to drink.

4. अमृतं आनन्दं पिबति इति=अमृतपः ॥

Vishnu is called अमृतपः because He drinks ananda or happiness.

5. अमृतान् मुक्तान् पाति इति अमृतपः ॥

Vishnu is the Protector of all Mukthas also. Hence He is called 'अमृतपः'।

6. अमृतपः स्वेच्छया न तु अमरत्वार्थम् ॥

Vishnu is called 'अमृतपः' of His own accord and discretion but not to attain indestructibility. He drinks the nectar.

॥ श्रीः ॥

५१५. सोमः—ओं सोमाय नमः ओं ॥

1. उश्च मा च इमे रुद्ररमे ताभ्यां सहितः=सोमः ॥

Vishnu is called 'सोमः' because He is with Rudra and Mahalakshmi.

2. सौम्यत्वात्=सोमः ॥

Vishnu is called 'सोमः' because He is very tolerant and sober and handsome.

सोमः सौम्यत्वात् हरिः ।
उना मया च युक्तत्वादुमः युक्तत्वतोऽपि वा ॥

3. न विद्यते मा इयत्ता यस्य असौ अवमः । सारत्वात् सः ॥ सश्चासौ अवमश्चेति सोमः ॥

Vishnu is called 'सोमः' because there is no limit or boundary for Him. He is the quintessence of all.

4. उ क्लेशो न भवतीति सौख्यं, तेन सहित इति=सोमः ॥

Vishnu is called सोमः because there is no distress at all to Him always. He is always with happiness and joy.

5. Srimad Acharya states in Rik Bhashya

सोमः सौम्यत्वतो हरिः ।

उनामया च युक्तत्वात् उमैः युक्तत्वतः अथ ॥

Paramatma Sri Hari is called as 'Soma' because He is always very sober and cool in temperament.

6. उत्कृष्टात् अनुभवत्वात् आनन्द अनुभवः उमः तद्युक्तत्वात् वा सोमः ॥

Vishnu is called as 'Soma' because He has experience of ananda in an unique way. Since He is with ananda always, He is called as 'Soma'.

॥ श्रीः ॥

५१६. पुरुजित्—ओं पुरुजिते नमः ओं ॥

1. पुरून् बहून् शत्रून् जयति इति पुरुजित् ॥

Vishnu is called '**पुरुजित्**' because He has won numerous persons.

2. पुरून् पदार्थान् गुणान् वा जयति इति पुरुजित् ॥

Vishnu is called '**पुरुजित्**' because He has won all articles and has won all the attributes. This means there is no one equal to Him in any respect. Vishnu is without a second. He is अद्वितीयः ॥

3. पुरुः पूर्णः सद्भिः ब्रह्मादिभिः लभ्यते काङ्क्ष्यते ॥

Vishnu is called पुरुजित् because He is a complete entity and is coveted for by Chaturmukha Brahma and others.

4. धनजिते स्वर्जिते सत्राजिते इति प्रयोगात् प्राप्नोतीति पुरुजित् ॥

5. Valmiki states about Sri Vishnu—(Sri Rama) सत्येन लोकान् जयति—by His Talk which is Satya, Sri Rama won the Jagat.

Sri Rama won the poor by His Charities.

Sri Rama won the elders by hearing their words.

Sri Rama won His enemies by His arrows and so always He is पुरुजित् ॥

॥ श्रीः ॥

५१७. पुरुसत्तमः—ओं पुरुसत्तमाय नमः ओं ॥

1. पुरुः ब्रह्मादिभ्यः अभ्यधिका सत्ता देशतः कालतः विद्यमानता यस्याः सा पुरुसत्ता सा मा यस्य इति=पुरुसत्तमः ॥

Mahalakshmi is having greater existence in point of time and place and hence She is called 'पुरुसत्तमा'। This Goddess Mahalakshmi is belonging to Vishnu. Hence He is called 'पुरुसत्तमः'।

2. पूर्णोऽतिशयेन संश्रेति पुरुसत्तमः ॥

3. पुरुः=पूर्णः सद्भिः=ब्रह्मादिभिः, लभ्यते=काङ्क्ष्यते इति पुरुसत्तमः ॥

Vishnu is Poorna and He is also coveted and liked by all satvic souls—like Chaturmukha Brahma and others.

4. पुरुश्चासौ सत्तमश्च पुरुसत्तमः ॥

Vishnu is Poorna as well as the Supreme Person amongst the good and great souls and so He is called 'Purusathamah'.

6. पुरुषु= ब्रह्मादिषु अन्तर्यामितया सीदतीति पुरुसदतिशयेन पुरुसत् पुरुसत्तमेति=पुरुसत्तमः ॥

Paramatma remains as 'Antaryami' in the supreme souls like Chaturmukha Brahma and others. He remains in them in an wonderful way and He is **पुरुसत्तमः** ।

॥ श्रीः ॥

५१८. विनयोजयः—ओं विनियोज्याय नमः ओं ॥

1. विनयति दण्डं करोति इति विनयः, जयति इति जय इत्याहुः ॥

Vishnu is called 'विनयोजयः' because He gives punishment as well as He is always victorious.

2. विविधं नियोज्यं यस्य सः=विनयोजयः ॥

Vishnu is called **विनयोजयः** since He has various worlds which are put in order or regulated by Him.

3. नियोज्यः न भवति इति=विनयोजयः ॥

Vishnu is called 'विनयोजयः' because He is not regulated or controlled by others. As a fact, He is the Controller of all.

4. मारीचादयोऽपि वीर्यादिना अस्मात् विनीयन्ते दम्यन्ते इति विनयः ॥

Even Māricha and others are being subdued by Sri Rama by His qualities, such as valour, etc. So He is 'Vinaya'

कुंभकर्ण-महाकाय-खर-मारीच-रावणाः ।
दम्यन्ते विक्रमेणैव **विनयः** स उदाहृतः ॥

॥ श्रीः ॥

५१९. सत्यसन्धः—ओं सत्यसन्धाय नमः ओं ॥

1. सत्या सन्धा प्रतिज्ञा अस्येति सत्यसन्धः ॥

Vishnu is called 'सत्यसन्धः' because He proclaims or promises and keeps up the same. His Sankalpa is always maintained and kept up by Him. Paramatma in Gita proclaimed and made a Sankalpa that whenever there is downfall to dharmas to a very vast extent and whenever such a situation arises, then He would create Himself to save the satvic souls and the dharmas. In the Sloka 4–7, He proclaims

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहं ॥

Now the fact is, that in Kaliyuga, the dharmas dwindle down to a vast extent which cannot be imagined in other yugas. Then why Paramatma has not taken Avatar? So there may be a doubt that He is not सत्यसन्धः।

This is not correct, because the meaning for the Sloka would be

तदा आत्मानं=श्री वायुदेवं सृजामि ।

At that time, I shall create Sri Vayu Deva to save the dharmas. This Sankalpa, Paramatma has done fully, by sending Sri Madhvacharya to save the Vedic Dharmas in Kaliyuga. In Skanda Purana in Srimushna Mahatmya in the 9th Adhyaya, it is seen—

कलौ पाषण्डभूयिष्ठे धर्मलेशविवर्जिते ।
वैवस्वतेऽन्तरे प्राप्ते त्वष्टाविंशे कलौ युगे ॥ इति आरभ्य ॥

तदा संप्रार्थितो देवैः भगवान्हरिरीश्वरः ।
तत्कर्मदक्षं विनतं मातरिश्वानं आदिशत् ॥
वायुस्तु यतिरूपेण जनिष्यति कलौ युगे ॥

is so clear and patent.

Paramatma promised to Duryodhana that He would not hold weapons during the Bharatha war and He kept up the same. for the following reasons :

(i) When Sri Krishna held Chakrayudha in His Hands and came to Bheeshma, the resolution is not lost, because, the meaning of holding weapon, means, using the weapon for killing, which Sri Krishna has never done. Always Chakrayudha is with Him and it became visible only.

(ii) For Paramatma, no weapon is needed—the Sutra ओं सा च प्रशासनात् ओं 1-3-11 clearly proves the same. To delude the wicked only, He held that in His Hands. What is this Chakrayudha for Him? *His Mere Will and Desire is million times more powerful than* Chakrayudha. For the Satvic Souls to understand such Tatwas, was His declaration, which He did. There is no iota of defect in any act of Sri Krishna is the basic and fundamental truth.

2. सत्यं सन्धयति इति=सत्यसन्धः ॥

Vishnu is called '**सत्यसन्धः**' because He proclaims only the truth.

3. In Aditya Purana 3-52, it is said :

अत्यल्पमात्रं परवस्तु लोके नैवापहार्यं किल **सत्यसन्धः** ॥

One who is truthful should not steal from others, even the smallest article, whatever insignicant, it is. But Lord

Srinivasa robs all the sins of grave nature committed in several births by the people, by just remembering His Name with devotion.

जनैः अनेकैः बहुजन्मयत्नः आयास साध्यं बहुपापसंचयम् ॥ ५३॥

॥ श्रीः ॥

५२०. दाशार्हः—ओं दाशार्हाय नमः ओं ॥

1. दाशं सुखादि दानम् । (दाशृ दानं इति धातोरच्) तदर्हति इति दाशार्हः ॥

Vishnu is called **दाशार्हः** because He is eligible and the fittest Person to receive donation/charities.

2. दाशार्ह कुलोद्भवः । दाशार्हाणां यादव प्रभेदानामयं दाशार्हः ।

Vishnu is called '**दाशार्हः**' because Lord Krishna was born/took avatar in the family of the Yadava by name 'Dasarhan'. दाशार्हन् ।

3. दशार्हस्य अपत्यं पुमान् दाशार्हः ॥

Krishna is called **दाशार्हः** because He was born to Dasarhan. Srimad Bhagavatham states in 9-24-3

कथस्य कुन्तिः पुत्रोऽभूद् धृष्टिस्तस्याथ निर्वृतिः ।
ततो दशार्हो नाम्नाभूत्तस्य व्योमः सुतस्ततः ॥ ३ ॥

4. दिशन्तीति दशा देवाः । तेषां अर्हः पूज्यो वायुः । तस्यापि स्वामि इति=दाशार्हः ॥

दशा देवाः Davatas, and in that the most coveted worshippable entity is Vayu. For Him, Vishnu is the Master, and so He is called **दाशार्हः** ।

5. दाशराजपुत्रीत्वात् दाशा सत्यवती तां अर्हति पुत्रत्वेनेति ॥

Paramatma is called as 'दाशार्हः' because He took Avatar with the daughter Satyathi who was the daughter of 'Dāsa Raja'.

वसुनामा राजा पूर्वं आसीत्=Earlier there was a king by name 'Vasu'. स एकदा मृगायां गतः=He went for hunting once. तस्य चित्तं भार्यायां बभूव, तस्मात् वीर्यपातः अभूत्=His mind was involved towards his wife and hence rethas fell down. श्येनाय 'मम भार्याय देहि' इति दत्तवान्=the king gave the Virya to a bird to be given to his wife but on the way अन्येन श्येनेन सह युद्धं अभूत्=there was a fight with another bird and so the virya fell in th. Yamuna river. तदा तद्वीर्यं यमुनायां पपात, तत्र मत्स्य भार्या तद्वीर्यं जगृहे=Then a female fish ate that virya. सा दाशस्य बन्धनं गतः=that female fish was caught hold of by fisherman—Dāsaraja.

दाशेन मत्स्यकुक्षिभेदनकाले भार्यायां मिथुनं दृष्टम् तस्मिन् एकः पुमान्, एका कन्या च, तं पुमांसं राज्ञे दत्त्वा, तां कन्यां सुतार्थं जग्राह इति, तस्मात् हरिः दाशार्हः ॥

which means taken avatar from that दाशकन्या the holy woman Satyavathi.

6. दाशं=दानं तत् स्वीकर्तुं अर्हः दाशार्हः ॥

Paramatma Sri Hari is the fittest person to receive danas-charities-offerings etc.

॥ श्रीः ॥

५२१. सात्वतां पतिः—ओं सात्वतां पतये नमः ओं ॥

1. सात्परमात्मा सात्वन्तो भक्ताः तेषां पतिः पालकः सात्वतां पतिः ॥

सात्वन्तः means devotees, for them the Protector is Vishnu and therefore He is called 'सात्वतां पतिः'।

2. सात्वतां पांचरात्रिकाणां श्रियादि नवमूर्तिनां पातिः आदिमूर्तिः॥

In the devatas (Moorthis to be worshipped) give Nine numbers, the first and beginning one is Vishnu and hence He is called '**सात्वतां पतिः**' ।

भागवतम् ११-१६-३२—

ओजः सहो बलवतां कर्माहं विद्धि सात्वताम् ।
सात्वतां नवमूर्तीनां आदिमूर्तिरहं पुरा ॥ ३२ ॥

Srimad Acharya states in **भागवत तात्पर्यनिर्णयः** as under

विष्णोः श्रियो ब्रह्मणश्च वायोः सङ्कर्षणस्य च ।
सुपर्णस्य च संप्रोक्ताः प्रत्येकं नवमूर्तयः ॥
पूज्याः सात्वततन्त्रेषु तत्राद्या मूर्तयो हरेः ।
प्रधानास्ता हि सर्वासां मूर्तीनां हरिमूर्तयः ।
अभेदादेव मूर्तिनामक मूर्तिश्च सा स्मृतेति सहस्रावरणे ॥

Here Nine Moorthis are listed for worship and aradhana. In this list Vishnu leads the list and He top One.

3. सात्वतं नाम पंचरात्रम्, मन्त्रविशेषो वा ॥

By the sabda '**सात्वतं**', Pancharatra is meant.

सात्वतः पंचरात्रविदः । तेषां पतिः योगक्षेमकरः इति सात्वतां पतिः

Devotees who knew about Pancharatra are called **सात्वतः** । Their safety and existence are looked after by Vishnu who is called '**सात्वतां पतिः**' ।

4. सात्वतां यादवानां पतिः ॥

Vishnu is called **सात्वतां पतिः** because in the avatar of Lord Krishna, He was Protector of all shepherds **गोपालका**

5. सात्ववतां बलज्ञान समाहारवतां देवानां पतिः ॥

Vishnu is called **सात्वतां पतिः** because He is Protector of all Devatas also.

6. भागवतं सात्वतं। चक्रे सात्वतसंहितामिति तत्रैव वचनात् ॥

Vishnu is called सात्वतां पतिः because He is the Composer of the glorious Purana by name 'Bhagavatham'.

7. सातिः सुखार्थः सौत्रो धातुः तस्मात् भावे कर्तरि=सात्वतां पतिः ॥

Vishnu is called सात्वतां पतिः because He is the bestower of happiness to all.

8. क्विपि पूर्णसुखरूपः तदाश्रयः वा परमात्मा सात्। हृदि तद्वंतः सात्वंतः तेषां पतिः इत्यर्थः ॥

Those who have Paramatma in their hearts are called सात्वतः। Vishnu is their Master and so He is called सात्वतां पतिः।

॥ श्रीः ॥

५२२. जीवः—ओं जीवाय नमः ओं ॥

1. जीवयति जनानिति जीवः ॥

Vishnu is called जीवः because He makes the people to live.

2. Srimad Acharya states in विष्णुतत्वविनिर्णयः as :

जीवः इति भगवतः अनिरुद्धस्याख्येति श्रुतेः ॥

In the Chandogya Upanishad it is stated so :

That the term Jiva stands for Bhagawan Aniruddha.

विष्णुः जीवः प्रोक्तः सततं प्राणधारणात् ॥

स प्रविश्य शरीरं च स्थावरं जङ्गमं तथा ॥

Vishnu is said to be Jiva because He sustains always the senses in the body.

3. सः जीवनामा भगवान् प्राणधारणहेतुतः।

उपचारेण जीवाख्या संसारिणि निगद्यते ॥ इति।

Bhagawan is called 'जीवः' because He holds the breath of all. For others the sabda, जीव is only of secondary importance. This is quoted by Srimad Acharya in Gita Tatparya 2–18.

4. Skanda Purana states :—

प्राणान् धारयते यस्मात् स जीवः परमेश्वरः।
अजीवोऽपि महातेजास्त्वथवा जीवयन् जगतः॥ इति।
स्कान्द वचनात् जीवः विष्णुः॥

Vishnu is called जीवः because He holds all the breaths. This Skanda Purana is quoted by Srimad Acharya in Bhagavatha Tatparya under 2–6–34.

5. Under Chandogya Upanishad 6–3–2 mantra says :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति॥ ६-३-२॥

प्राणाधारो हरिः नान्यो जीवशब्दस्ततो हरौ।
संसारिणो जीवता तु जननाद् वानतस्तथेति च॥

जीवः does not mean ordinary Jeeva here at all. जीवः sabda only denotes विष्णुः Who is the only and main great entity Who protects our lives in the Jeevas.

6. Under the Sutra ओं तदधीनत्वात् अर्थवत् ओं 1-4-3 Srimad Acharya states in the Bhashya as from Skanda Purana:

यदधीनो गुणो यस्य तद्गुणो सोऽभिधीयते।
यथा जीवः परात्मेति यथा राजा जयीत्यपि इति च स्कान्दे॥

He Who is the cause of certain excellence or quality in another, himself is said to possess that excellence or quality. This is akin to the Supreme *Lord* is spoken of as the *Soul* (परमात्म as जीवः) and as the King is said to be victorious when the soldier has won a victory for the

King, because but for the King, the soldier could not have proceeded to achieve the victory.

7. जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते इत्यत्रापि जीवशब्दः परे। नहि संसारिणः मुख्यतः प्राणधारकत्वं युज्यते ॥

Bereft of Jiva, that is, God Aniruddha, one dies. The Jiva, that is, God Aniruddha does not die. In this passage also, the word Jiva refers to God. The samsari Jiva is not primarily the sustainer of life.

प्राणस्य प्राणः, चक्षुषः चक्षुः, **जीवस्य जीवः**, प्रधानस्य प्रधानं भगवान् चतुर्मूर्तिः इति ॥

and so Jeeva denotes Bhagawan only.

प्राणधारो हरेः नान्यो जीवशब्दस्ततो हरौ ।
संसारिणो जीवनात्तु जननात् यान्तः तथा ॥ इति ॥

Hari is called as Jeeva because He only holds the life breath of the Soul.

In Tatwa Viveka it is said :

भोक्तस्तु सुखदुःखानां अन्तस्थो जीवनामकः ।
बहिस्थितस्तु सन्नामा भगवान् पुरुषोत्तमः इति तत्वविवेके ॥

Paramatma by name Jeeva resides in the Soul and that is why he is able to enjoy the sukha or duhkha. That Jeeva namaka Paramatma is God Purushottama.

॥ श्रीः ॥

५२३. विनयिता—ओं विनयित्रे नमः ओं ॥

1. Vishnu is called **विनयिता** because He makes all to take proper and good path.
2. Vishnu is called **विनयिता** since He punishes those who overstops and crosses the rules of Sastra.

3. विनयितासाक्षी is taken as one sabda. विनयिताया विन्हि वत्तायाः साक्षी द्रष्टा विनयितासाक्षी । Those who are humb r He sees them. Those who are always doing dhyana n Him, He sees them.

4. Vishnu is called as 'Vinayitā' because He protects t devotees by treating them with love and affection princes.

भक्तान् नित्यराजपुत्र लालनन्यायतः सुखम् ।
रक्षति अतो 'विनयिता' नयते रक्षणार्थतः ॥

॥ श्रीः ॥

५२४. साक्षी—ओं साक्षिणे नमः ओं ॥

1. Vishnu is called 'साक्षी' because He sees all and eve thing in person directly. साक्षात् पश्यतीति=साक्षी ।

2. In Aditya Purana, Deva Sarma, an ardent devotee Sri Vayu states in 2–76 :

सर्वाधारः सर्वसाक्षी सर्वापेक्ष्योऽतिसुन्दरः ।
सर्वोत्तमश्च सर्वज्ञः सर्वस्वामी च सर्वदा ॥ ७६ ॥

Vishnu is the support of all and everything ; He is th eye witness of all सर्वसाक्षी ।

3. Srimad Acharya in Brahma Sutra Bhashya states fro श्वेताश्वतर उपनिषत् in the Sutra ओं श्रुतत्वाच्च ओं 1–1–11

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

This clearly states that Vishnu is 'साक्षी' ।

4. Gita verse 9–18 runs thus :

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

Krishna is called 'साक्षी' । Srimad Acharya states in Bhashya as :

'साक्षात् ईक्षते इति साक्षी'—Vishnu is called 'साक्षी' because He sees all directly, तथा हि बाष्कलशाखायाम्—
स साक्षात् इदं अद्राक्षीद् यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् इति ॥

In the Bhashkala Sruti it is stated as to why the Lord is called Sakshi. He sees the world directly. Therein lies the Sakshin's being the Sakshi'.

5. In order to protect His Devotees, He is always closely observing them. So He is called 'Sākshee'

साक्षात् करोति यः साक्षी तद्वृत्तं रक्षणाय सः ॥

॥ श्रीः ॥

५२५. मुकुन्दः—ओं मुकुन्दाय नमः ओं ॥

1. मुक्तिं ददाति इति=मुकुन्दः ॥ [मुकुं=मुक्तिं]

Vishnu is called 'Mukunda' since He gives and bestows Moksha to the devoted souls.

2. Great Sri Vadiraja Swami in his glorious Rukmineesha Vijaya states in the ninth verse as under—

अपण्डितेनापि मयार्जितेयं मुकुन्दलीला कविकण्ठमाला ।
अकौशलेन ग्रथितेति जातिप्रसूनमालां किमु संत्यजन्ति ॥ ९ ॥

Sri Vadirajaswami states with all humility that he is not a Pandit or scholar has done this work of Rukmineesha Vijaya, about Sri Hari the bestower of Moksha. He questions that, Do people cast away the garland of jasmine flowers simply because it is strung by an unskilled florist?

मुकुन्दलीला-the sports of Lord Krishna, Maha Vishnu.

3. Pandit Narayana Panditharcharya the great author of Sumadhva Vijaya and other works, also states in verse 5 of the great unparallel work as:

मुकुन्दभक्त्यै गुरुभक्तिजायै सतां प्रसत्यै च निरन्तरायै ॥
गरीयसीं विश्वगुरोर्विशुद्धां वक्ष्यामि वायोरवतारलीलाम् ॥ ५॥

The author states that the splendid glories of the incarnation of Mukhyaprana, the preceptor of the entire world is given for the welfare of the satvic souls as an intensive devotion to the Guru and by whose instructions later lead to the incessant love of Mukunda Lord Sri Vishnu.

Thro' Bhakthi of Srimad Acharya, his prasada is got. By his prasada, Mukunda considers our case. By the prasada of Mukunda, मोक्ष is reached.

4. Srimad Acharya in his Dwadasa Stotra, in the final 12th Chapter states :

आनन्द मुकुन्द अरविन्दनयन ।
आनन्दतीर्थ परानन्दवरद ॥ १ ॥

Oh ! Ananda, Oh ! Mukunda ! Oh ! Kamala Nayana For me You are blessing with great ananda, I adore You with all reverence.

Brahma Vaivartha authority states :—

मुकुं भक्तिरसप्रेमवचनं वेदसम्मतं ।
यः तद्दाति भक्तेभ्यो मुकुन्दः तेन कीर्तितः ॥

Vishnu is called 'मुकुन्दः, since He bestows devotion to the satvic souls on Him and get them emancipated.

5. मु=मुक्तिं, कु=लोकानिष्टभोगान् , द=ददाति इति मुकुन्दः ॥

Vishnu is called मुकुन्दः since He gives Moksha as well as all the comforts in this world to the satvic souls.

6. For the benefit of devotees, this humble author has given 'मुकुन्दस्तोत्रम्' done by Kalyani Devi.

मुकुन्दस्तोत्रम्

इन्दुरुचिसुन्दर सुमन्दहसितास्यं
नन्दतनयं दुरितमन्दहनदक्षं ।
सेन्द्र सुरवृन्द परिवन्दित पदाब्जम्
संस्मर सदान्तर मुकुन्दमतिकान्तम्
नारायणाय नमो नारायणाय नमो
नारायणाय नमो नारायण ॥ १ ॥

पादपतितापदपनोदन विनोदं
पादपरिपातितसुपापशकटारिं ।
पादयुगपाटलितपावितवनान्तं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ २ ॥

सेवकजनाधिक जनाधिकलितोरु
स्वान्तगतसन्तमसकृन्तन समर्थम् ।
अन्तसमयान्तक भयान्तकरमुच्चैः
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ३ ॥

सारतरसौरभ सरागमनसाऽलं
माद्यदनवद्यवरहृद्यरवभृङ्गैः ।
सङ्कुचित कुन्तल कुलाकुलमुखाब्जम्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ४ ॥

नीलमणिनीरदनिरञ्जिततनुश्री-
सञ्जित सदञ्जनरुचं जगति हृद्यं ।

रञ्जित जनदुरित भञ्जनमजस्रं
संस्मर सदान्तर मुकुन्द मतिकान्तम् ॥ ५ ॥

भक्तजनकल्पतरुमल्पतरहासै-
रान्तरहरं तनुभूतामतनुशोभं ।
गोपवर योषिदुरुतोषकरवेषं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ६ ॥

निर्मलतमं सकलमङ्गलदमङ्गैः
स्वङ्गरहितैरहरहर्महितमङ्गम् ।
यस्य कमनीयमवनीतल विलोलं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ७ ॥

स्वर्णगुणलग्न परिभास्वदमल श्रीकर्ण
सुखकारणकलक्वणित कान्तैः ।
किङ्किणिगणैरलमलङ्कृतनितम्बम्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ८ ॥

गोपगृहगतं बहुपयोऽत्रनवनीतं
भोजयति बालसमिति बलयुतो यः ।
हस्तयुगलेन सुनिरस्तभयमश्नन्
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ९ ॥

आप्तजनरक्षणकृते सुकृतलीलः
सप्तजनमद्रिमुददीधरदधीशः ।
सप्तशरदेककरतो गुरुतरं यः
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १० ॥

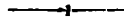
माधवमुमाधर पुरन्दर पुरोगै-
रादर पुरस्सरमुपाहृतसपर्यम् ।
राधितसुराधिपविरोधिजनताधिं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ ११ ॥

मध्वपरमाध्वनिमतामतमतीनां
बन्धुमतिबन्धुरधियाखगुणसिन्धौ ।
ज्ञानगुणमानितसुमानसजनानां
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १२ ॥

श्रीपतिमुदारफणि राजशुभभोगे
देववर सेवित पयोनिकरवाधौ ।
शायिनममेय सुखचित्तनुमचिन्त्यं
संस्मर सदान्तर मुकुन्दमतिकान्तम् ॥ १३ ॥

नारायणाय नमो नारायणाय नमो
नारायणाय नमो नारायण ॥

॥ इति श्री कल्याणीदेवी विरचितं "मुकुन्दस्तोत्रं" संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

५२६. अमितविक्रमः—
ओं अमितविक्रमाय नमः ओं ॥

1. अमितो विक्रमः पराक्रमो यस्य सः 'अमितविक्रमः'।

Vishnu is called 'अमितविक्रमः' because His bravery is immeasurable and infinite.

2. साकल्येन अविज्ञातः अमितः विना गरुडेन क्रमः पादविक्षेपो यस्य सः विक्रमः। अमितश्चासौ विक्रमश्चेति 'अमितविक्रमः'।

Vishnu is not capable of being known by anyone fully. Hence He is 'अमितः'। He goes on and travels on the divine bird 'Garuda'. अमित+वि+क्रमः।

Hence Vishnu is called अमितविक्रमः।

3. In श्री वेंकटेश स्तोत्रम्, the very first verse runs thus:

वेंकटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः।
संकर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १ ॥

Sri Venkatesa—Sri Vishnu is called 'अमितविक्रमः'।

4. Sri Vishnu, when He measured the entire Universe, by His great Padas, no one can imagine or measure His capacity and so He is 'अमितविक्रमः'।

यस्योरुषु त्रिषु विक्रमणेषु।
अधिक्षिपन्ति भुवनानि विश्वा ॥ इति ॥

|| श्रीः ||

५२७. अंभोनिधिः—ओं अंभोनिधये नमः ओं ॥

1. अं=विष्णुं विभर्ति इति अंभः=विष्णुलोकः। तं निधिः धा...
इति 'अंभोनिधिः'

Vishnu is called 'अंभोनिधिः' because He is having Vaikunta as His abode.

2. Among the storage of water, Vishnu is the sea. Hence He is called 'अंभोनिधिः'। Gita states in 10-24 as:

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

सरसाम् सागरः अस्मि = Among the storage points of water, Lord Krishna says that He is the sea—अंभोनिधिः।

Hence Vishnu is called 'अंभोनिधिः'।

3. Under the Isavasya Upanishad, the 4th mantra states—तस्मिन् अपो मातरिश्वा ददाति। With that Sri Hari, the punya Karmas done by all the creatures are submitted by Sri Vayu. Vishnu is the निधि or the store-house for all such Karmas submitted by Sri Vayu; Hence He is called अंभोनिधिः।

4. अंभसां देवादीनां निधिः आश्रयः=अंभोनिधिः।

Vishnu is called 'अंभोनिधिः' because He is the protector or the security guard for the devatas.

5. अंभांसि निधिः आश्रयः यस्य इति=अंभोनिधिः।

Vishnu is the shelter for all the wealth in the sea. Hence He is called अंभोनिधिः।

6. In Gita under Vibhuti Adhyaya 10-24, it is said सरसामस्मि सागरः—and the sea has been described as the Vibhuti of Sri Vishnu.

7. अंभसि निधीयते—इति अंभोनिधिः।

He is hidden in the waters as Koorma. He saved the churning of the Milky Ocean by carrying the Mandara Mountain on His Back. Thereby He helped the devatas and daityas to continue the churning process.

॥श्रीः॥

५२८. अनन्तात्मा—ओं अनन्तात्मने नमः ओं

1. देशतः कालतो गुणतश्च अपरिच्छिन्न रूपत्वात् 'अनन्तात्मा'॥

Vishnu is called 'अनन्तात्मा' because He has no limitation at all vis-a-vis, space, time and qualities. All are in abundance with Him. They are immeasurable.

2. अनन्ता अपरिमिता आत्मानः देहा यस्य इति अनन्तात्मा ॥

Vishnu is called अनन्तात्मा because His body is so big and has no limits or end to it. Countless or indestructible bodies He has.

3. अनन्तानां अनन्त सङ्ख्याकानां अबद्धानां स्वामी इति अनन्तात्मा ॥

Vishnu is called 'अनन्तात्मा' because He is the Master and Lord of millions of released souls.

4. मुक्तानां आत्मा स्वामी इति अनन्तात्मा ॥

Vishnu is called 'अनन्तात्मा' because He is the Lord of Mukthas.

5. अनन्ते शेषे आत्मा देहो यस्य इति अनन्तात्मा ॥

Vishnu is called 'अनन्तात्मा' because He takes bed on Sesha and rests on him with His body.

6. अन्तः अति बन्धने। न विद्यते अन्तः बन्धः यस्य सः अनन्तः॥

There is no limit or boundary for Him. Such great is that Atman. Therefore He is called as 'Ananthātma'.

अबद्धः च असौ आत्मा च इति अनन्तात्मा ॥

Paramatma Vishnu is not bound to anyone and so He is 'अनन्तात्मा'।

Brahma Tarka says in 10–3–37 in Bhagavatham :

अनन्तनामा परमः सुसुखज्ञानरूपवान् ।

Paramatma is called 'Anantha' because He has supreme bliss, joy and jnanam as His Swaroopa.

तानि चास्य सुदिव्यानि सुगन्धीनि सुभान्ति च ।

7. Vishnu is called as '**अनन्त आत्मा**' because He has anantha Kalyana Gunas in Him. Further, each guna has anantha Viseshas also. That is why in the Sutra **ओं आदित्यादिमतयश्चाङ्ग उपपत्तेः ओं** 4–1–6, it is said that when a devotee is unable to do dhyana of various attributes, he has to meditate upon Vishnu as 'Anantha atma'—that is **विष्णोः ब्रह्मत्वमेव तु ।**

|| श्रीः ||

५२९. महोदधिशयः—

ओं महोदधिशयाय नमः ओं ॥

1. प्रळये महोदधिमध्ये शेत इति=महोदधिशयः ॥

At the time of Mahapralaya, He takes bed in the middle of the great ocean of pralaya waters. Hence Vishnu is called '**महोदधिशयः**' ।

2. दधिशये हस्ते यस्य वामनकृष्णादिरूपेण इति दधिशयः ॥

In the avatars of Krishna and Vamana, He had curd in His hands.

महांश्चासौ उत्कृष्टश्चासौ दधिशयश्चेति महोदधिशयः ॥

Such curd in large quantity and supreme curd in His hands, He has and therefore He is called **महोदधिशयः** ।

3. महांश्चासौ उदधिशयश्चेति=महोदधिशयः ॥

Big ocean/sea is His bed and Hence Vishnu is called '**महोदधिशयः**' ।

|| श्रीः ||

५३०. अन्तकः—ओं अन्तकाय नमः ओं ||

1. अन्तयति नाशयति सर्वं इति अन्तकः ||

Vishnu is called 'अन्तकः' because He destroys all and everything. At the time of Mahapralaya, He sweeps everything. He devours all.

In the Sutra ओं अत्ताचराचरग्रहणात् ओं || 1-2-9, Srimad Acharya quotes an excellent authority from Skanda Purana:

स्रष्टा पाता तथैव अत्ता निखिलस्य एक एव तु ।
वासुदेव परः पुंसां इतरे अल्पस्य वा न वा || इति स्कान्दे ।

Vasudeva is the Creator. He is the Protector, He is the Destroyer of all. He is the only One to do so and is capable. For others this may exist only in fraction or will be totally absent.

Hence सर्वं अत्ति—नाशयति is only for श्री वासुदेवः श्री विष्णुः Who is alone ' अन्तकः ' in the most important sense.

2. अन्तयति=बन्धयति कं सामुद्रं जलं येन रामरूपेण इति= अन्तकः ||

Vishnu is called अन्तकः because in the avatar as Sri Ramachandra Mahaprabhu, He bound the sea waters, stopped the Waves and made it still like a lake. This is really the wonderful Act of God. But for this the building of bridge (सेतुः) is impossible. Sri Narayana Panditha-charya, in his remarkable Sumadhva Vijaya, states:

निबद्धय सेतुं रघुवंशकेतुः
भ्रभंग संभ्रान्त पयोधिमध्ये ||

By the verv sportive movement of the eyebrows of Sri Ramachandra, the foremost of the race of Raghus, the restless and high waves of the ferocious sea, came to a standstill like a small lake. Then the monkeys, as a seva to Him, built the bridge.

So Vishnu is अन्तकः ।

3. अन्तः =बन्धः येषां अस्ति इति अन्ता, अन्तानां जरासन्धादिभिः बद्धानां राज्ञां कं सुखं येन इति=अन्तकः ॥

Whoever is bound in prison is called अन्ता । King asura Jarasandha had imprisoned many kings in the cell. They were all released by Lord Krishna and happiness was restored to them, by eliminating that devil Jarasandha thro' Sri Bhima'

Srimad Bhagavatham 10–82–46 states—

सहदेवं तत्तनयं भगवान् भूतभावनः ।
अभ्यषिंचदमेयात्मा मागधानां पतिं प्रभुः ॥
मोक्षयामास राजन्यान्संरुद्धा मागधेन ये ॥

that the kings were released by Lord Krishna, who were imprisoned by that demon Jarasandha.

Hence Vishnu is called 'अन्तकः' ।

This humble author hereunder gives two verses from Srimad Bhagavatham so that the readers can also be released out of their eternal bondage. These verses are the prayers made by the kings to Lord Krishna.

नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय ।
प्रपन्नान् पाहि नः कृष्ण निर्विण्णान्घोरसंसृतेः ॥१०-८३-८॥
कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ १०-८३-१६ ॥

Readers of this humble book will get all anugraha... Lord Sri Krishna as received by the kings.

4. सर्वसंहारकत्वात् अन्तकः ।

Vishnu is called 'अन्तकः' because He is the kill... of all.

5. Srimad Acharya in the Sutra ओं नानुमानमतच्छब्दात् ओं... 1–3–3 in his Bhashya gives an authority :

"सः अन्तकः स रुद्रः स प्राणभृत् स प्राणनायकः स ईशः... हरिः यः अनन्तः यः विष्णुः यः परः परोवरीयान्" इत्यादिना प्राणभृ... रुद्रत्वादेः विष्णोरेव उक्तत्वात् ॥

Srimad Acharya quotes this, because basing on ... महानारायण उपनिषत् sentence "प्राणानां ग्रन्थिरसि रुद्रः" ... the corroborative evidence to support the Atharva... Upanishad sentence "यस्मिन् द्यौः... जानथ आत्मानम्..." that the quality of supporter of the worlds is Rud... were to raise, then it is not so. Because :

यः अन्तकः संहर्ता स एव तच्छब्दवाच्यः श्रुतः, सः विष्णुरेव ॥

'अन्तकः' means destroyer or killer of all, and th... quality is available in विष्णु only in ओं जन्माद्यस्य यतः ओं... 1–1–2 is established.

Therefore 'अन्तकः is विष्णुः only.

6. Deva Sharma praises Lord Venkateswara in Aditi... Purana in 4–7 as under :

नमोऽतर्क्याय तर्क्याय सगुणायाऽगुणाय च ।
नमोऽनन्तायाऽन्तकाय वेद्यावेद्यस्वरूपिणे ॥ ७ ॥

|| श्रीः ||

५३१. अजः—ओं अजाय नमः ओं ॥

1. अजः = चतुर्मुखजनकः ॥

Vishnu is called 'अजः' because He is the Creator or the great devata responsible for Chaturmukha Brahma to come out.

अजः also denotes Charurmukha Brahma himself. But it is an accepted rule that :

"कार्यकारणयोः एकशब्द व्यवहृतिः भवेत्' इति ।

in the case of 'reason' and 'effect', same one and the same sabda can be used. Here अज is चतुर्मुख ब्रह्म is कार्य—effect and अज is Vishnu Who is the reason or कारण ।

2. गीता states in 2–20, later half:

अजो नित्यः शाश्वतोऽयं पुराणः ।

अजः विश्वरूपी परमात्मा, नित्यः शाश्वतः पुराणः ॥

This विश्वरूपी परमात्मा is Vishnu. Hence Vishnu is called 'अजः' ।

3. Under the Sutra ओं प्राणभृच्च ओं ॥ 1–3–4, Srimad Acharya tells in his Bhashya, as—

"अजायमानो बहुधा विजायते" इति [तै-आ] तस्यैव बहुधा जन्मोक्तेः ॥

Tho' Vishnu is called 'अजः' and has no birth at all, still becoming in many forms is applicable to Him, since He takes many splendid avatars like Sri Rama, Sri Krishna, Sri Vedavyasa, Sri Parasurama and so on.

Hence Sri Vishnu is 'अजः' ।

4. अजति गच्छति शोभते इति अजः ॥

Vishnu is called ' अजः ' because He goes everywhe Vishnu shines wonderfully everywhere. Hence He is अज

5. न जायते इति अजः ॥

Vishnu is called अजः because He is not born like othe

6. Under Anuvyakhyana, Srimad Acharya, under Sutra ओं नेतरोऽनुपपत्तेः ओं ॥ 1-1-16, states in the Ve 199, that 'Purusha', 'Aja' and other sabdas are o denoting 'Narayana'.

पुरुषः परः आत्मा अजः ब्रह्म नारायणः प्रभुः ॥

7. Gita states in 4-6 as—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Lord Krishna states that He is Aja which means t He has no birth at all by bodies; His body is witho any type of destruction and He is the Master of Jeevas like Chaturmukha Brahma and others.

Hence Vishnu is called अजः ।

॥ श्रीः ॥

५३२. महार्हः—ओं महार्हाय नमः ओं ॥

1. महस्य पूजादि रूपोत्सवस्य अर्हो योग्यः इति महार्हः ॥
[महः=पूजा]। पूज्येषु महत्वात् महार्हः ॥

Vishnu is called ' महार्हः ' because He is the fittest a most eligible Person for receiving great and big worshi Pooja from devotees.

2. Under अनुव्याख्यानं, the first Sloka runs thus—

नारायणं निखिलपूर्णगुणैकदेहं
निर्दोषमाप्यतममप्यखिलैः सुवाक्यैः ।
अस्योद्भवादिदमशेष विशेषतोऽपि
वन्द्यं सदा प्रियतमं मम सन्नमामि ॥ १ ॥

Sri Jayathirtha Mahaprabhu analyses in his *magnum opus*, Sriman Nyaya Sudha as—

This वन्द्यत्व प्रयोजक धर्माः that is the qualities which should be there for great mahapooja, that is, the person to be a महार्हः there should be mainly three qualities prevalent in Him. These three qualities are analysed and proved to be in Sriman Narayana, Sri Vishnu and then shown that by which of the sabdas, Srimad Acharya explains these requirements.

They are :—विषिष्टाधिकृतेष्टा चेति ।

(1) विशिष्टा	(2) अधिकृता	(3) इष्टा
↓	↓	↓
परम उत्तमदेवता— सर्वोत्तमः देवता इति।	स्वविषयग्रन्थ प्रबोधादिकं संपादयति।	Kuladevata
In order to bring the quality of 'विशिष्टता' Srimad Acharya states the following qualities of Narayana namely (i) निखिल पूर्णगुणैक-देहं। Having all the auspicious qualities like	This means that person should have authored works and by reading that our knowledge should enhance and devotion should follow automatically.	In order to know that इष्टत्वं aspired or desired, Srimad Acharya has given (i) सदा प्रियतमं (ii) मम–those two sabdas. मम–shows that Srimad Acharya is एकान्त-भक्तः। Further

knowledge, ananda, etc. themselves as His body; but not having any material connection at any point of time. (ii) निर्दोषं—not having even an iota of defect. (iii) अस्योद्भवादिदं—the Creator of the entire Universe both eternal and non-eternal objects, as explained under the Sutra ओं जन्माद्यस्य यतः ओं ॥ 1–1–2 and ओं न वियदश्रुतेः ओं ॥ 1–3–1

To show that. Srimad Acharya, has used (i) आप्यतमं (ii) अखिलैः सुवाक्यैः Narayana is the most supreme reliable. All the good agamas have come from Him. ब्रह्मसूत्राणि are the परविद्या–supreme Vidya, Mahabharatha have all come from Him as the source.

Sri Satyavratha Swamiji in his commentary states that this प्रियतमम् is of two kinds namely that which brings स्वरूपसुख and the other connected to वैषयिक सुख। Because सदा is used the वैषयिक सुख will go off for middle order devotees. In the case of Srimad Acharya even स्वरूपसुख is not aspired by Narayana is worshipped as Narayana. He wants Narayana only but not anything else. अनन्यार्थतया पूजार्हः

Hence Sri Vishnu is महार्हः ।

|| श्रीः ||

५३३. स्वाभाव्यः—ओं स्वाभाव्याय नमः ओं ॥

1. भव्यानां=मंगलानां समूहः भाव्यं [समूहार्थे अण्] ॥

The collection of mangalas/auspicious things are called 'भाव्यम्'। आ समन्तात् भाव्यं यस्य इति आभाव्यः ॥ That mangala is there in a well and proper form in Him is called 'आभाव्यः'। स्वश्चासौ आभाव्यश्चेति=स्वाभाव्यः ॥

Vishnu is independent as well as the treasure of all mangalas and hence He is called 'स्वाभाव्यः'।

2. नित्यनिष्पन्न फलकत्वेन न विद्यते भाव्यं यस्य इति अभाव्यः ॥

Vishnu is always full and nothing need be attained by Him. There is no need at all for फल to Him. Hence He is called अभाव्यः। Further स्व=स्वतन्त्रः च असौ अभाव्यश्चेति=स्वाभाव्यः ॥ Vishnu is called 'स्वाभाव्यः' because He is independent and not in need of anything to be achieved and He is always a full entity in all respects. So He is called 'स्वाभाव्यः'।

Srimad Acharya states in Bhashya under the Sutra—ओं लोकवत्तु लीलाकैवल्यम् ओं। as मुक्ताः अपि आप्तकामाः स्युः, किमु तस्य अखिलात्मन इति—which means that when the released souls themselves are without any desire and all have been achieved by them, where is the question for Vishnu Who is the very bestower of Mukthi, to achieve something in future? He is a splendid and unique 'अभाव्यः'। The Mandukya Upanishad declares 'आप्तकामस्य का स्पृहा' which means where is the question of any desire or aspiration for such a person who is full and complete and has achieved all?

Lord Krishna—Vishnu, gloriously tells this to Arjuna under the Verse 3–22 in the Gita—

न मे पार्थ अस्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

Vishnu is therefore स्वाभाव्यः ॥

3. नित्यसिद्धत्वात् स्वाभाव्यः ॥

Vishnu is called स्वाभाव्यः because He is eternal and He is fully established one. Hence Vishnu is नित्यसिद्धः=स्वाभाव्यः ॥

4. स्वकीयेन भावेन भक्त्या प्राप्यत्वात् स्वाभाव्यः ॥

Vishnu is called स्वाभाव्यः because He is reachable attainable by pure and proper devotion.

5. Under Gita Tatparya, under 5–14, Srimad Acharya cites from Mahavaraha Purana as—

"स्वातान्त्र्यात् भगवान् विष्णुः स्वभावः इति कीर्तितः"

॥ श्रीः ॥

५३४. जितामित्रः—ओं जितामित्राय नमः ओं ॥

1. जिता अमित्राः शत्रवः येन इति जितामित्रः ॥

Vishnu is called 'जितामित्रः' because He destroys the internal (6) enemies inside the devotees like काम, क्रोध, लोभ, मोह, मद and मात्सर्य । Anger, Passion etc. Vishnu is called जितामित्रः because He destroys the outside enemies also like Kamsa, Ravana and many others.

2. Sri Vadiraja Mahan in his Sri Mukhyaprana Ashtakam states in the Fifth Verse as—

कामी येन हि कीचको विनिहतः क्रोधी च दुश्शासनः
स्तब्धोलुब्ध सुयोधनश्च मणिमान् मुग्धो मदान्धो बकः ।

कृष्णेर्ष्याभिरतश्च मागधपतिः षड्वैरिवर्गात् सदा।
सत्वं भीम गुणाभिराम दयया दासं हि मामुद्धर ॥ ५ ॥

1. Oh ! Bhima, shining with divine qualities, you are the person by whom Keechaka was killed who was full of lust. [Keechaka—lust]

2. Dussasana was also killed known for his anger. [Dussasana—anger]

3. The greedy Duryodhana who was bereft of any human virtue was killed. [Duryodhana—greed]

4. The asura Manimān who did not have proper knowledge was also killed. [Manimān—ignorant (illusory knowledgeable person)]

5. बकः-who was covered by deceit was killed. [Baka—conceit]

6. Jarasandha was killed who revelled in jealousy. [Jarasandha—jealousy]

॥ श्रीः ॥

५३५. प्रमोदनः—ओं प्रमोदनाय नमः ओं ॥

1. स्वयं प्रमोदते इति=प्रमोदनः ॥

Vishnu is called 'प्रमोदनः' **because He Himself enjoys without anyone's help.**

2. प्रमोदयति जनानिति=प्रमोदनः ॥

Vishnu is called **'प्रमोदनः' because He brings joy and** happiness to the people.

3. प्रमोदं नयति इति=प्रमोदनः ॥

Vishnu is called 'प्रमोदनः' because He leads or controlls happiness.

4. प्रकृष्टा मा रमा, ज्ञानं वा यस्य इति प्रम उत्कृष्टः अनः वायुः यस्य इति उदनः प्रमश्चासौ उदनश्चेति=प्रमोदनः ॥

Vishnu is called प्रमोदनः because supreme knowledge and Sri Vayu are always with Him. Vishnu is called प्रमोदनः because Goddess Mahalakshmi and Sri Vayu are with Him always.

5. स्वभक्तान् प्रमोदयति इति प्रमोदनः ॥

Vishnu is called प्रमोदनः because He makes His devotees happy and joyful.

6. Vishnu is the Great God Who brings happiness to the Mukthas also. They cannot also get the happiness as of right. They also, out of sheer mercy of Sri Hari, get happiness. Hence it is said अज्ञानां ज्ञानदो विष्णुः। For the ignorant, He bestows knowledge, and further also upto Aparoksha Jnanam. ज्ञानिनां मोक्षदश्च सः। For the अपरोक्षज्ञानी, He bestows with Moksha. Further, आनन्ददश्च मुक्तानां—He is the bestower of ananda to the Mukthas. स एव एक जनार्दनः—This Janardhana only does all these benefits to the Jeevas.

7. He is स्वरमण and so He is called as प्रमोदनः। None including Mahalakshmi is needed for His happiness. He has Female Form in Himself as Narayani, Mohini, etc., and can enjoy Himself. He is only the giver of happiness to Lakshmi, but not receiver of joy from Her to Him. लक्ष्म्याः सुखदातृत्वं न, परं तु सुखपातृत्वमेव। Mahabharatha Tatparya Nirnaya states 1–2 :

आसीदुदारगुणवारिधिरप्रमेयः
नारायणः परतमः परमात् स एकः ।
संशान्त संविदखिलं जठरे निधाय
लक्ष्मीभुजान्तरगतः स्वरतोऽपि चाग्रे ॥ २ ॥

स्वरतः = आप्तकामः । So He does not need even the joy of the embrace of Mahalakshmi. To get happiness for Her only, She embraces the glorious Narayana.

॥ श्रीः ॥

५३६. आनन्दः—ओं आनन्दाय नमः ओं ॥

1. आनन्दस्वरूपत्वात् आनन्दः ॥

Vishnu is called 'आनन्दः' because His very nature is 'Happiness' or 'Ananda'.

In the Sutra ओं आनन्दमयोऽभ्यासात् ओं ॥ 1-1-12 it is proved that Vishnu alone is 'Anandamaya'. His very swaroopa is ananda. In the Taittireeya Upanishad, it is found that the pada of आनन्दमयः is Brahma. But in the case of Paramatma, there is no distinction between Him and His limbs. So आनन्दमयः is ब्रह्म and ब्रह्म is आनन्दमयः ।

Srimad Acharya states :—

पुच्छं संकर्षणः प्रोक्त एक एव तु पंचधा ।
अंगांगित्वेन भगवान् क्रीडते पुरुषोत्तमः ।
ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

Due to the extra-ordinary qualities and human brain cannot reach them, Janardhana's limbs and Himself are the same.

2. Taittireeya Upanishad says 'आनन्दं ब्रह्मणो विद्वान्'। Brihadaranyaka Upanishad says 'अथैष एक परमः आनन्दः'। Vishnu says that is 'ananda' and 'ananda' is in Him. Both are reconciled under the aphorism ओं उभयव्यपदेशात्त्वहिकुण्डलवत् ओं ॥ 3-2-28. Just like coil of the snake and the snake are the same but only it is spoken as different, similarly 'Ananda' is Brahma and Brahma is having ananda.

So Vishnu is called 'आनन्दः'।

3. Vishnu is called 'आनन्दः' because Srimad Acharya cites a glorious authority from Brahma Purana, under the Sutra ओं आकाशस्तल्लिङ्गात् ओं ॥ 1-1-22 as :—

अनन्तो भगवान् ब्रह्म आनन्द इत्यादिभिः पदैः।
प्रोच्यते विष्णुरेवैकः परेषां उपचारतः इति ब्राह्मे ॥

What a wonderful authority cited by a wonderful Acharya! It says :—

that Anantha, Sri Bhagawan, ब्रह्म, आनन्दः, etc., are the sabdas by which Vishnu alone is called. If they refer to others, it is only in a very much secondary and unimportant sense.

4. सुखस्वरूपः आनन्दः

Vishnu is called 'आनन्दः' because His swaroopa is of happiness and joy.

5. Srimad Acharya states in his Sutra Bhashya under the Sutra ओं ज्योतिः दर्शनात् ओं ॥ 1-3-40, from Chaturveda Sikha as under :

विष्णुरेव ज्योतिः विष्णुरेव ब्रह्म।
विष्णुरेव आत्मा विष्णुरेव बलं।
विष्णुरेव यशो विष्णुरेव आनन्दः इति ॥

This authority is direct to the issue that Vishnu is 'आनन्दः'।

6. Under आनन्दाद्यधिकरणम्, ओं आनन्दादयः प्रधानस्य ओं ॥ 3-3-12, Srimad Acharya states from Brahma Tarka as:

सच्चिदानन्द आत्मेति ब्रह्मोपासा विनिश्चिता।
सर्वेषां च मुमुक्षूणां फलसाम्यादपेक्षितेति ब्रह्मतर्के ॥

shows that Vishnu is आनन्दः।

7. Under द्वादश स्तोत्रम् under the 11th Adhyaya which contains 9 verses, in the first 8 verses, the second line runs thus:

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितं ॥

आनन्दस्य = विष्णोः पदं वन्दे—The lotus feet of Vishnu is worshipped which are prostrated by Chaturmukha Brahma and Indra and other gods always.
Hence Vishnu is called आनन्दः।

8. Atharvana Upanishad states:

आनन्दरूपं अमृतं यद्विभाति।

9. Brihadāranyaka Upanishad states:

एतस्यैव आनन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ इति ॥

॥ श्रीः ॥

५३७. नन्दनः—ओं नन्दनाय नमः ओं ॥

1. नन्दयति इति नन्दनः।

Vishnu is called 'नन्दनः' because He is the Person Who makes others to be happy and joyful.

2. स्वसन्निधानेन सर्वभूतानि नन्दयतीति नन्दनः ॥

By His presence all creatures are made happy and therefore He is called 'नन्दनः'।

3. Taittireeya Upanishad states :

एष ह्येव आनन्दयति ।

That means Sri Vishnu bestows supreme ananda to H
Devotees.

|| श्रीः ||

५३८. नन्दः—ओं नन्दाय नमः ओं ॥

1. नन्दः समृद्धः ॥

Vishnu is called 'नन्दः' because He is a full a
complete entity.

2. नन्दयति इति नन्दः ॥

Vishnu is called 'नन्दः' because He makes the sat
souls happy.

3. As stated above Vishnu is नन्दः because He is '
completa', that is, full and complete in all respects at
times and at all places.

स्वरूप प्रवृत्ति प्रमिति लक्षण सत्तात्रैविध्ये पर अनपेक्ष्यं स्वातन्त्र्य
For the existence, activities, knowledge, He does n
depend upon anyone else and therefore He is called
'Nanda'.

Brihadāranyaka Upanishad states—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

He is Full, His avatars are Full, His Limbs are Full, Hi
Gunas are Full, His activities are Full.

4. Vishnu always keeps the Mukthas with ananda and s
He is called as नन्दः ।

मुक्तान् नित्यान् नन्दयति 'नन्दः' स तु कीर्तितः ॥

|| श्रीः ||

५३९. सत्यधर्मा—ओं सत्यधर्माय नमः ओं ॥

1. सत्यं जगत् धारयति इति सत्यधर्मा ॥

Vishnu is called 'सत्यधर्मा' because He supports and saves the true world.

2. सत्या ज्ञानादयो धर्माः यस्य=सत्यधर्मा ॥

Vishnu is called 'सत्यधर्मा' because He has true qualities and attributes like knowledge, ananda and so on.

3. एतेन जगत्कारणत्वादि धर्माणां असत्यत्वं अपहस्तितं वेदितव्यम् ॥

Adwatic School contends that Brahman is Nirguna and has no attributes which are true. By this सत्यधर्मा that view is completely negated. All the attributes of Lord Vishnu are true and only true, and exist in *defacto* and *dejure.*

|| श्रीः ||

५४०. त्रिविक्रमः—ओं त्रिविक्रमाय नमः ओं ॥

1. त्रयो विक्रमाः पादविक्षेपा यस्य इति=त्रिविक्रमः ॥

Vishnu, in the avatar of 'Trivikrama', measured all the worlds by His three steps. Hence He is called 'त्रिविक्रमः'।

2. त्रिषु लोकेषु विना गरुडेन क्रमः पादविक्षेपः यस्य इति त्रिविक्रमः ॥

In all the three worlds, He steps with the divine bird Garuda and hence He is called 'त्रिविक्रमः'।

3. त्रीन् वेदान् पद विक्रम इति=त्रिविक्रमः ॥

Vishnu is called 'त्रिविक्रमः' because He saves and protects the three Vedas. [Rig, Yajur and Sama Veda.

Atharvana Veda is only a part of Rig Veda.] and He jumped so.

4. त्रीन् कालान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called 'त्रिविक्रमः' because He saves and protects the three times—past, present and future and so He jumped so by three steps.

5. त्रीन् गुणान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He saves and protects the three gunas--Satwa, Rajas and Tama guna and so He jumped by His three steps.

6. त्रीन् लोकान् पदविक्रम इति=त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He saves the three worlds—Bhooloka, Bhuvarloka and Suvarloka and so He jumped by His three steps.

7. देव मानुषदानवान् पदविक्रमः इति त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because by His jumping of three steps He saved Devatas, Human beings and Daityas.

8. चेतन अचेतन सात्मक देहमिश्रान् पदविक्रमः इति त्रिविक्रमः ॥

Vishnu is called त्रिविक्रमः because He jumped and by His steps of three, He saved the animate, inanimate and the mixed one objects. [Mixed one are like trees, plants; they grew like chetanas but at the same time they are not human beings in all respects nor like a stone—they are mixed].

9. Srimad Acharya in ऋक् भाष्य states—

वेदान् कालान् गुणान् लोकान् देवमानुषदानवान् ।
चेतनाचेतनान्मिश्रांस्त्रीणि पादा विचक्रम इति ॥

10. अत्रेः ऋषेः विक्रमः दत्तादिरूपेण यस्य इति अत्रिविक्रमः ॥

Since it can be split as अत्रिविक्रमः also, in the avatar of 'दत्त' and others, He (Vishnu) blessed the sage Atri with capacity and intelligence. Hence Sri Vishnu is called 'अत्रिविक्रमः'।

11. In Dwadasha Stotra under 5-5, Srimad Acharya states—

मधुसूदन दानवसादन वन्दे
दैवत मोदित वेदिनपाद।
त्रिविक्रम निष्क्रम विक्रम वन्दे
सुक्रम संक्रमहुंकृतवक्र ॥ ९ ॥

Trivikrama is beyond the material attributes and qualities.

12. Srimad Acharya cites under the aphorism ओं नानुमान-मतच्छब्दात् ओं 1–3–3 an authority from Brahmanda Purana which is extracted :

रुजं द्रावयते यस्मात् रुद्रस्तस्मात् जनार्दनः।

One important authority cited by Srimad Acharya in Sutra Bhashya under the Sutra ओं नानुमानमतच्छब्दात् ओं 1–3–3 should always be remembered when the sabda 'Trivikrama' is taken for consideration.

रुजं द्रावयते यस्मात् रुद्रस्तस्मात् जनार्दनः।
ईशनादेव च ईशानो महादेवो महत्वतः ॥
पिबन्ति ये नराः नाकं मुक्तास्संसारसागरात्।
तदाधारो यतो विष्णुः पिनाकीति ततः स्मृतः।
शिवः सुखात्मकत्वेन शर्वः शंरोधनाद्धरिः।
कृत्यात्मकमिदं देहं यतो वस्ते प्रवर्तयन्।

कृत्तिवासास्ततो देवो विरिञ्चश्च विरेचनात् ।
बृंहणात् ब्रह्मनामाऽसावैश्वर्यादिन्द्र उच्यते ।
एवं नानाविधैः शब्दैः एक एव त्रिविक्रमः ॥

Lord **Trivikrama** is denoted by various sabdas like शिव, पिनाकी, रुद्रः, ईश and so on.

वेदेषु सपुराणेषु गीयते पुरुषोत्तमः ॥ इति ॥

This is a wonderful and marvellous authority where it is shown that all sabdas which usually denote Hara, denote only Sri Hari in an important way.

॥ श्रीः ॥

५४१. महर्षिः—ओं महर्षये नमः ओं ॥

1. महांश्चासौ ऋषिश्च=महर्षिः ॥ ऋष ज्ञाने इति धातुः ॥

Vishnu is called **महर्षिः** because He is the greatest amongst the knowledgeable great persons.

2. ऋषिः=मन्त्र द्रष्टा ॥

Which means, the Rishi who had the vision of seeing hearing portion of Vedas. **महर्षिः** means having seen the Vedas which are infinite.

Vishnu is a great personality who has seen all the Vedas and so is called as '**महर्षिः**'।

3. Gita 10-25 runs as—

महर्षीणां भृगुरहं गिरामस्मि एकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

Lord Krishna, that amongst great rishis, He is Bhrigu Rishi, which means the antaryami to that sage and protects him. **भर्जनात् भृगुः**=which means He resides in that sage and burns out the enemies of dharma.

Rishis are of Seven types

1	2	3	4	5	6	7
Brahma rishi	Deva rishi	Maha rishi	Parama rishi	Khanda rishi	Sruta rishi	Raja rishi

They are in descending order as per merit.

Here महर्षिः refers not to the category 3; but as "Big and Great Rishi".

4. About this मन्त्र द्रष्टाः Srimad Acharya quotes from Brahmanda Purana in his work by name 'Vishnu Tattwa Vinirnaya' as under—

उक्तं च ब्रह्माण्डे—

विंशल्लक्षणतः अनूनतपस्वी बहुवेदवित् ।

वेद इत्येव यं पश्येत् स वेदो ज्ञानदर्शनात् इति ॥

which means, that seer who possesses twenty qualities out of the thirty-two, will be able to see and hear the Vedas by the power of his intuitive vision, any text as forming part of the Vedas, then they have to be admitted as such.

This is only one of the conclusive tests regarding the Vedas.

Vishnu is the greatest महर्षिः and always the Vedas are recited by Him as a sort of anugraha to them. Srimad Acharya states in his द्वादशस्तोत्रं First Adhyaya 7th Verse as—

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकं ।

वैकुण्ठस्याखिला वेदाः उद्गीर्यन्तेऽनिशं यतः ॥

Always the Vedas manifest from His Neck and the same have to be meditated upon.

4. साक्षात् द्रष्टा स वेदानां महर्षिः कपिलः स्मृतः ॥

Sri Vishnu sees always all the Vedas. Hence He is called Maharshih.

॥ श्रीः ॥

५४२. कपिलाचार्यः—

ओं कपिलाचार्याय नमः ओं ॥

1. संसार कम्पल हेतुत्वात्=कपिलः ॥

Vishnu is called 'कपिलाचार्यः' because He destroys the samsara bondage of the satvic devoted souls. He is the reason for the destruction of bondage.

2. कं=सुखं पिबति इति आनन्द अनुभवात्, लात्सर्वादानात् च कपिलः ॥ [ला=आदान इति धातुः] ॥

Vishnu is called कपिलः because He drinks the happiness and all auspicious things and enjoys the same. He also gives happiness to the deserving souls. Under the Sutra ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं 1-2-11, Srimad Acharya quotes in Bhashya a unique and beautiful authority which brings the extra-ordinary nature of Sri Vishnu and also silences anyone by not understanding His ways. Human brain or of any devata stops there. *His (Vishnu's) ways cannot be fully comprehended.* It is His Nature, which He can be fully known by Him only, but none else.

शुभं पिबत्यसौ नित्यं न अशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥ इति पाद्मे ।

Padma Purana states that Sri Hari takes all auspicious things and drinks the same and enjoys them. But He is a completely Poorna Entity. Nothing and even an iota or of atomic size is needed to Him in any respect, in any

manner, at any place or at any time by anyone. Still He takes the auspicious things and enjoys the same, means, His ways cannot be explained fully by anyone at all.

Hence Sri Vishnu is कपिलाचार्यः ।

3. कं= ब्रह्माणं, पिं=पिनाकिनं रुद्रं च लालयति इति=कपिलः ॥

Vishnu is called 'कपिलः' because He fondles and encourages Chaturmukha Brahma and Rudra.

5. Gita Sloka 10-26, runs thus—

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

Srimad Acharya in his splendid Gita Bhashya states—

सुखरूपः पाल्यते लीयते च जगत् अनेन इति=कपिलः ॥

He is the giver and consumer of happiness and gives to the world. Hence He is known as 'कपिलः' ।

प्रीतिः सुखं कं आनन्दः ॥ इति अभिधानात् ॥

These are all synonimous terms.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म इति च ॥

Further, Prana, Brahma, Kam, Kham, are all the sabdas which denote Chaturmukha Brahma.

Srimad Acharya quotes an authority in his Bhashya called बाभ्रव्यशाखा from the Vedas, which runs as—

ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैः बिभर्ति जायमानं च पश्येत् ।
सुखात् अनन्तात् पालनात् लीयनाच्च
यं वै देवं कपिलं उदाहरन्ति ॥

which means—

(i) The first one is from श्वेताश्वतरोपनिषत् ॥ The seeker should perceive by meditation the Lord Who perceives with His knowledge the world which was brought into being in former eons (yugas) and which is now existing and will continue to do so in the future.

The other Sruti explains 'Kapila' in this sense:

"They proclaim Him to be 'Kapila' on account of His illimitable bliss, the protection which He extends to the world and such bliss is merged by Him or the world ultimately merges with Him. (Which means enters in His stomach and becomes actionless at the time of pralaya).'

6. Srimad Bhagavatham 1–3–10 states—

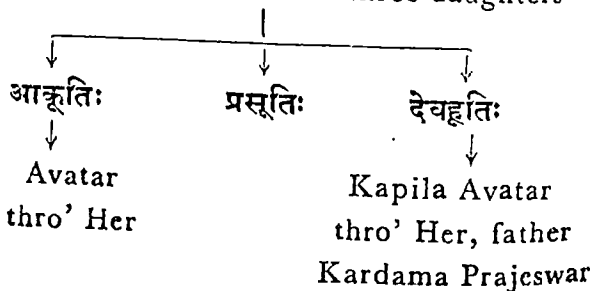
पंचमः कपिलो नाम सिद्धेश कालविप्लुवम् ।
प्रोवाच सुरये सांख्यं तत्वग्रामविनिर्णयम् ॥ १० ॥

Srimad Acharya in his Tatparya Nirnaya states—

तन्त्रे सांख्यं वेद अनुसारि ॥

which means the doctrine of 'Sankhya' preached by Kapila Bhagawan is in consonance and in par with the Vedas.

Svāyambhuva Manu had three daughters

आकूतिः	प्रसूतिः	देवहूतिः
↓ Avatar thro' Her		↓ Kapila Avatar thro' Her, father Kardama Prajeswar

Padma Purana quoted states—

कपिल: वासुदेवाख्य: तन्त्रं सांख्यं जगाद ह ।
ब्रह्मादिभ्य: देवेभ्य: भृग्वादिभ्य: तथैव च ॥
तथैव आसुरये सर्ववेदार्थै: उपबृंहितम् ॥

Kapila is Lord Vasudeva. He taught to His mother, Chaturmukha Brahma and others the science called **'साङ्ख्य'** which means knowledge about the Almighty. Similarly He taught to a disciple by name 'Asuri' also. This Sankhya is in par with the Vedas and is admissible.

सर्ववेद विरुद्धं च कपिल: अन्यो जगाद ह ।
सांख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम् ॥ इति ॥

But another Asura by name Kapila taught Sankhya Sastra which was totally opposed to the Vedas. He is not an avatar of Kapila, Lord Vishnu at all. He also preached to a student by name Asuri with all contradictory and un-authoritative reasons and with full drawbacks and faults.

7. Srimad Acharya in his Chandogya Upanishad Bhashya quotes an authority from 'Kalakeeya' under the mantra 3–16 ; as—

महिदासस्त्वैतरेय: कृष्णोऽन्यो देवकीसुत: ।
कपिलश्च द्वितीयोऽन्यस्त्रय एते पुरा नरा: ।
सङ्गत्योच्चै: तपस्तेपुर्ब्रह्मणे परमेष्ठिने ।
मातु: स्वस्य च नामैक्यं विष्णुना स्यादिति ह्युभौ ॥
स्वात्मशिष्यप्रशिष्याणां नामैक्यं कपिल: तथा ॥
कपिलो वासुदेवाख्य: साक्षात् **नारायण: प्रभु:** ।
तन्नामा कपिल: अन्यस्तु शिष्यनाम्ना सहाभवत् ॥

Hence these authorities are vivid and clear that Kapila is Sri Vishnu and the other one by the same name is to be thrown off from the Vedantic region.

'आचार्य' is used because He established the lineage of sishyas to perform the sacred rituals about Vishnu and He Himself did so and paved the way to others, as an example.

8. श्वेताश्वतरोपनिषत् states—

ऋषिं प्रसूतं कपिलं महान्तम् ॥

॥ श्रीः ॥

५४३. कृतज्ञः—ओं कृतज्ञाय नमः ओं ॥

1. कृतं जानाति इति=कृतज्ञः ॥

Vishnu is called 'कृतज्ञः' because He knows what is done.

2. Vishnu is called 'कृतज्ञः' because He does in reply great help, in turn for having accepted some insignificant from them. This shows that Vishnu is full of mercy and kind-hearted.

गीता ९-25—

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥

Even tho' the offering submitted by the devotee is very small and insignificant, still He gave in turn great fortune and Moksha to them.

Similarly in the case of Kuchela (Sudama) what he offered was only a small portion of beaten rice, but in turn Lord Krishna gave all wealth in the world, as well as Moksha also.

Hence Vishnu is called 'कृतज्ञः'।

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3. Vishnu is called कृतज्ञः because He takes the good and forgets the bad. The sons of Sagararaja misbehaved with Kapila Roopi Bhagawan but due to Amsuman's good gesture, Vishnu brought back to life all of them.

स्वामिनस्त्व सुकृतं किंचित अंशुमता कृतम् ।
विदितं येन कारुण्यात् कृतज्ञः सः अभिधीयते ॥

॥ श्रीः ॥

५४४. मेदिनीपतिः—ओं मेदिनीपतये नमः ओं ॥

1. मेदिनीपतिः भूपतिः ॥

Vishnu is called मेदिनीपतिः because He is the Husband of Bhooma Devi.

Thro' this Bhoomi Devi, Paramatma Sri Varaha Roopi Bhagawan produced Narakasura.

Tatparya Nirnaya 20-99—

भौमाय ब्रह्मणा क्रोडरूपात ॥

2. The earlier ancient asuras 'Madhu' and 'Kaitabha' rolled the Earth and took it under water. Paramatma killed that Madhu daitya and spread his body and so the earth is called as 'Medini'. Paramatma is the Master, Protector of this Earth and so He is called मेदिनीपतिः ।

3. Paramatma Sri Varaha is called as मेदिनीपतिः because in the Avathara of Varaha, He protected this Earth.

क्षोणीहरोरुबलदैत्यहिरण्यनेत्र संहारकारण ।

is said about this 'मेदिनीपतिः' ।

यदा नारायणस्य नाभिपद्मोद्भवो ब्रह्मा स्वायंभुवपूर्वान् बहुपुत्रान् ससर्ज ।

Chaturmukha Brahma took avatar from the Navel of Sri Hari and he created 'Swayambhuva Manu' and many sons.

तदा ब्रह्माणं एत्य, हे स्वामिन् मम निवासार्थं स्थलं देहि इति जगाद ॥

After birth from Chaturmukha Brahma, they all went to him and requested for place to live. Then Chaturmukha Brahma thought over the matter. This is because,

तस्मिन् काले हिरण्याक्ष नाम असुरः धरापहारं कृत्वा, जलमध्यं प्रविश्य, स्थितोऽभूत् ।

at that time, the Asura by name 'Hiranyaksha' won over the Earth and took away the same in the middle of waters and stood there.

ब्रह्मणः नासपुटात् नारायणः अणुवराह रूपं कृत्वा जज्ञे । ब्रह्मणः समीपे गिरिसन्निभो भूत्वा, जलमध्यं प्रविश्य हिरण्याक्षं जघान ।

Paramatma came out as a small figure from the nose of Chaturmukha Brahma and grew up like a mountain and killed Hiranyaksha and brought back the Earth and so He is called rightly as 'मेदिनीपतिः' ।

॥ श्रीः ॥

५४५. त्रिपदः—ओं त्रिपदाय नमः ओं ॥

1. त्रीणि पदानि वैकुण्ठादि स्थानानि यस्य त्रिपदः ॥

Vishnu is called 'त्रिपदः' because He had the three abodes as Vaikunta, Ananthasana and Swetadweepa.

2. त्रीणि पदानि गायत्रीपादाः प्रतिपादकाः यस्य इति=त्रिपदः ॥

Vishnu is called त्रिपदः because He is the deity fully spoken in the three padas of Gayatri.

तत्सवितुः वरेण्यम् ।
भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

3. **त्रिभ्यः पादेभ्यः पातीति त्रियं ज्ञानं तद्ददातीति=त्रिपदः ॥**

Vishnu is called '**त्रिपदः**' because He gives knowledge to the deserving devotees.

4. Paramatma is called 'Tripadah' because in the Avathara as 'Trivikrama' He took three steps.

5. Taittireeya Upanishad Brahmana states—

त्रीणि पदा विचक्रमे । (२-४-६)
विष्णुर्गोपा अदाभ्यः ।
ततो धर्माणि धारयन् ॥ इति ।

6. Paramatma Sri Vishnu as Varaha is called as 'Tripadah' because He has three humps (bulgings on the back).

तथैवासं त्रिककुदो वाराहं रूपं आस्थितः ॥

7. Paramatma is referred to by the three letters of 'अ', 'उ', and 'म' which make Omkara—Pranava Mantra.

प्रणवे त्रीणि पदानि तद्वाचकानि इति=त्रिपदः ॥

॥ श्रीः ॥

५४६. त्रिदशाध्यक्षः—

ओं त्रिदशाध्यक्षाय नमः ओं ॥

1. **त्रिस्तृतीया दशा यौवनरूपा सदा येषामिति वा त्रयो वा दश च इति त्रिदशाः=देवाः ॥**

Devas are called '**त्रिदशाः**' because Devas are having only three types of stages as youth, boyhood and childhood. There is no other stage for them. For these Devatas, Vishnu is the head. **तेषां अध्यक्षः त्रिदशाध्यक्षः ।** So Vishnu is called '**त्रिदशाध्यक्षः**' ॥

2. Paramatma is called as त्रिदशाध्यक्षः because He is the person who propels or motivates the Jeevas in all three states—

States

जाग्रवस्था
Waking state

Mandookya Upanishad Mantra
1–3 states

जागरिस्थानो बहिः प्रज्ञः सप्तांगः एकोनविंशति मुखः स्थूल भुक् वैश्वानरः प्रथमः पादः

That Paramatma is called as 'Vaiswanara' and stays in the right eye. He generates the jnanam of outside objects. He has 4 hands, 1 trunk, 2 legs and like this 7 parts. He has 19 faces. He has no destruction of any kind whatsoever.

स्वप्न अवस्था
Dream state

स्वप्नस्थानोऽन्तः प्रज्ञः सप्तांगः एकोनविंशति मुखः प्रविविक्त भुक् तैजसो द्वितीयः पादः

This roopa of Bhagawan is called as 'Taijasa'. He stays in the neck or in the mind of the body. He knows the Vāsanāmaya articles in the mind. He has also 4 arms, 2 legs and one trunk and has 19 faces. He is responsible for creation of articles in the dreams which are very subtle due to Vāsanāmaya.

सुषुप्ति अवस्था
Deep sleep state

यत्र सुप्तो न कंचन कामं कामयते। न कंचन स्वप्नं पश्यति। तत् सुषुप्तम्। सुषुप्तस्थानः एकीभूतः प्रज्ञानघनः एव। आनन्दमयो हि आनन्द भुक् चेतो मुखः प्राज्ञः तृतीय पादः।

He remains in the Lotus of the heart at the tip. At that time, the jeeva has no desire of any object. Jeeva has no dreams. By His Grace, the jeeva enjoys his swaroopananda at that time. He has faces etc., are all of Jnanamaya.

3. Vishnu is the Friend of Chaturmukha Brahma and other gods at the time of deluge (pralaya).

सखा स्यात् त्रिदशाध्यक्षः ब्रह्मादेः प्रलयापदि ॥

॥ श्रीः ॥

५४७. महाश्रृङ्गः—ओं महाश्रृङ्गाय नमः ओं ॥

1. मत्स्यावतारे महत् शृङ्गं यस्य इति=महाशृङ्गः ॥

In the avatar of Fish—'मत्स्य', Vishnu had great horns. Hence He is called 'महाश्रृङ्गः' ॥

In Bhagavatham 8–23–36 runs thus—

दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे श्रृङ्गे निबध्नीहि महाहिना ॥ ३६ ॥

Sri Bhagawan told the King Satyavrata, to hold the boat by tying by string to the horns of the Divine Fish.

2. महत् शृङ्गं महीमय नौका बन्धनं यस्य सः महाशृङ्गः ॥

As stated above, Vishnu is called महाश्रृङ्गः because great horn was there and the boat at the time of pralaya was tied up to it. Hence Matsya avatara—Vishnu is महाश्रृङ्गः ॥

3. Since Paramatma, in the Avathara of Varāha, with one horn lifted the Earth 'महाश्रृङ्गः' ॥

4. शृङ्गं=ज्ञानं तद्वतश्चैव नित्यमिति ऋग्भाष्योक्तेः ॥

In Rig Bhashya, Srimad Acharya states that Shrungam means Jnanam and Paramatma has such jnanam eternally. Hence He is called as महाश्रृङ्गः ॥

5. श्रृङ्ग means mahima also. Paramatma is called as महाश्रृङ्गः because His mahimas are too great and too vast.

6. Vishnu Purana 1–4–36 states—

दंष्ट्रो विन्यस्तमशेषं एतत्
भूमण्डलं नाथ ! विभाव्यते ते ।
विगाहतः पद्मवचनं विलग्नं
सरोजिनीपत्रमिवोढपङ्कम् ॥ इति ।

Oh ! Lord, The entire Earth having its place at the tip of your tusk appears like a leaf of a lotus, besmeared with mud on the tusk of an elephant, that has entered a lotus pond to sport.

॥ श्रीः ॥

५४८. कृतान्तकृत्—ओं कृतान्तकृते नमः ओं ॥

1. कृतान्तं ब्रह्मसूत्रादि निर्माणेन सिद्धान्तं करोति ॥

Vishnu is called 'कृतान्तकृत्' because in the avathar of Sri Vedavyasa, He composed Brahma Sutras and determined and fixed the conclusive meanings of the Vedas.

2. कृतान्तं मृत्युं कृणोति इति=कृतान्तकृत् ॥

Vishnu is called कृतान्तकृत् because He destroys all. कृतस्य अन्तं संहारं करोति इति कृतान्तकृत् ॥

3. कृतेन कर्मणा अन्तं बन्धं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because by deeds or activities, He binds the persons.

4. कृतस्य=पौरुषेय वाक्यस्य अन्तं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because the words and sentences of authors (Man made) are determined and fixed as final by Him.

5. कृतस्य=दुष्कर्मणः अन्तं=नाशं करोति इति कृतान्तकृत् ॥

Vishnu is called 'कृतान्तकृत्' because He brings to an end and destroys bad deeds.

6. Vishnu is 'Krutānthakrut' because He slew Hiranyāksha who was like Yama.

हतो हिरण्याक्ष महासुरः इति अन्तकायं हिरण्याक्षं कृतवान् इति कृतान्तकृत् ।

॥ श्रीः ॥

५४९. महावराहः—ओं महावराहाय नमः ओं ॥

1. वरान् दैत्यश्रेष्ठान् आहन्तीति वराहः ॥

Vishnu is called '**महावराहः**' because He destroyed great and Supreme Devils.

2. रुक्मिणी स्वयंवरकाले वरत्वेन आगतं शिशुपालं आहन्ति इति महावराहः ॥

At the time of Rukmini's marriage, Vishnu (as Sri Krishna) destroyed the Daitya Shishupala and hence He is called 'Mahavaraha'.

3. महांश्चासौ वराहश्च महावराहः ॥

Vishnu is called '**महावराहः**' because He took huge boar avathar, after coming out of Chaturmukha Brahma's nose.

4. महा अवराः अतिनीचाः कल्यादयः तान् आहन्ति तमसि प्रक्षेपेण इति महावराहः ॥

Vishnu is called '**महावराहः**' because He puts or throws Kali and others in the eternal hell.

5. वरैः अहेयत्वात् वराहः । महांश्चासौ वराहश्च महावराहः ॥

By boons He cannot be discarded. Hence He is 'Varaha'. He is great. So Vishnu is called **महावराहः** ॥

6. Paramatma is great **महावर+अह**=from *the worldly point of view* lower roopa and in that also **वराणां**=He has

Supreme Jnanam and anandam and other great quali-
ties. न जहाति इति अहः = are not left off by Him.

7\. ततः समुत्क्षिप्य धरां स्वदंष्ट्रया

महावराहः स्फुट पद्मलोचनः ।

रसातलात् उत्पलपत्र संनिभः

समुत्थितो नील इवाचलो महान् ॥ (विष्णुपुराणम्)

The great Varāha Roopi Bhagawan Who has Eyes like full blown lotuses and the complexion that of blue lotus petal, lifted the Earth from the Rasātala (nether-world) by His tusk and emerged as a great blue mountain.

8\. For the benefit of devotees, this humble author repro-
duces from Srimad Bhagavatham वराह स्तुतिः under the
Third Skanda.

ऋषयः ऊचुः

जितं जितं तेऽजित यज्ञभावन

त्रयीतनुं स्वां परिधुन्वते नमः ।

यद्रोमगर्तेषु निलिल्युरध्वरा-

स्तस्मै नमः कारण सूकराय ते ॥ १ ॥

रूपं तवैतन्ननु दुष्कृतात्मनां

दुर्दर्शनं देव यदध्वरात्मकम् ।

छन्दांसि यस्य त्वचि बर्हि रोम-

स्त्वाज्यं दृशित्वंघ्रिषु चातुर्होत्रम् ॥ २ ॥

स्रुक् तुण्ड आसीत्स्रुव ईश नासयो-

रिडोदरे चमसाः कर्णरन्ध्रे ।

प्राशित्रमास्ये ग्रसने ग्रहास्तु ते

यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥ ३ ॥

दीक्षानुजन्मोपसदः शिरोधरं
त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तवशीर्षकं क्रतोः
सभ्यावसथ्यं चितयोऽसवो हि ते ॥ ४ ॥

सोमस्तु रेतः सवनान्यवस्थितिः
संस्थाविभेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसंधि-
स्त्वं सर्वयज्ञक्रतुरिष्टिबंधनः ॥ ५ ॥

नमो नमस्तेऽखिल मन्त्रदेवता-
द्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावित-
ज्ञानाय विद्यागुरवे नमो नमः ॥ ६ ॥

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता
विराजते भूधर भूः सभूधरा ।
यथा वनान्निस्सरतो दता धृता
मतंगजेन्द्रस्य सपत्रपद्मिनी ॥ ७ ॥

त्रयीमयं रूपमिदं च सौकरं
भूमण्डलेनाथ दता धृतेन ते ।
चकास्ति श्रृङ्गोढघनेन भूयसा
कुलाचलेन्द्रस्य यथैव विभ्रमः ॥ ८ ॥

संस्थापयैनां जगतां सतस्थुषां
लोकाय पत्नीमसि मातरं पिता ।
विधेम चास्यै नमसा सह त्वया
यस्यां स्वतेजोऽग्निमिवारणावधाः ॥

कः श्रद्धधीतान्यतमस्तव प्रभो
रसां गताया भुव उद्विबर्हणम् ।
न विस्मयोऽसौ त्वयि विश्वविस्मये
थो माययेदं ससृजेऽतिविस्मयम् ॥ १० ॥

विधुन्वता वेदेमयं निजं वपु-
र्जनस्तपः सत्यनिवासिनो वयम् ।
सटाशिखोद्भूतशिवांबुबिंदुभि-
र्विसृज्यमाना भृशमीश पाविताः ॥ ११ ॥

स वै बत भ्रष्टमतिस्तवैषते
यः कर्मणां पारमपारकर्मणः ।
त्वद्योगमायागुणयोगमोहतो
विस्त्रंसतां नो भगवन् विधेहि शम् ॥ १२ ॥

॥ श्री वराहस्तुतिः समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५५०. गोविन्दः—ओं गोविन्दाय नमः ओं ॥

1. गां=समुद्रं जलं लभते इति=गोविन्दः ॥

Vishnu is called 'Govinda' because He reaches the water of the sea. This means He is समुद्रशायि taking bed on the ocean.

2. गां नेत्रं धृतराष्ट्रं विन्दति इति=गोविन्दः ॥

Vishnu is called 'Govinda' since He blessed with eyes to the King Dhritharashtra.

3. गां स्वर्गलोकं विन्दति इति=गोविन्दः ॥

In the avatar of Vamana, as Upendra, He reached the Heavens—Swargaloka.

4. In the work by name श्री बृहन्नारदीयपुराणे पुरुषोत्तममाहात्म्ये श्री नारायणनारद संवादे पुरुषोत्तममाहात्म्ये श्रवणफल कथनं is the 31st अध्यायः ॥ In that, the Slokas 29 and 30 are extracted so that the devotee-readers can get them by heart and attain the Grace of Lord Purushottama.

गोवर्धनधरं वन्दे गोपालं गोपरूपिणम् ।
गोकुलोत्सवं ईशानं गोविन्दं गोपिकाप्रियम् ॥ २९ ॥

I worship Gopala, who has taken the roopa of a shepherd. He supported and lifted Govardhana Mountain. He is Govinda and Eswara and He is a festival in Gokula. He is the dearmost to Gopikas.

कौण्डिन्येन पुरा प्रोक्तमिमं मन्त्रं पुनःपुनः ।
जपन्मासं नयेत् भक्त्या पुरुषोत्तममाप्नुयात ॥ ३० ॥

This mantra is told again and again by Koundinya Rishi. If it is meditated upon for a month with devotion, He will reach the lotus feet of Lord Purushottama Sri Krishna.

5. In भविष्योत्तरपुराणं, while dealing with 'श्रीकृष्णजन्माष्टमी व्रतकथा' the Verse 43 states—

योगाय योगेश्वराय योगपतये ।
योगसंभवाय गोविन्दाय नमो नमः ॥ ४३ ॥

By meditating on 'गोविन्दः' as योगेश्वराय, योगपति etc., we will obtain some way to work out for eternal salvation by His Grace.

6. Srimad Acharya in his Bhashya, on the Sutra ॥ ओं आत्मकृतेः परिणामात् ओं ॥ 1-4-27 quotes from Naradiya

Purana, a glorious Verse which brings the Supremacy of Vishnu-Govinda.

> अविकारोऽपि परमः प्रकृतिं तु विकारिणीम् ।
> अनुप्रविश्य **गोविन्दः** प्रकृतिश्चाभिधीयते ॥ इति नारदीये ।

Govinda is Supreme Sarvottama, He has no iota of transformation or vikara at all. Still He makes the Matter to transform into many many ways by entering into it. Hence Vishnu-Govinda is called 'Prakriti' also.

Govinda is Sri Vishnu.

7. Sri Venkatesha Stotram states in the Third Mantra—

> गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
> वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३ ॥

8. Srimad Acharya says in Dwadasha Stotra 5-4—

> गोविन्द गोविन्द पुरन्दर वन्दे
> स्कन्दसुनन्दन वन्दितपाद ।
> विष्णो सृजिष्णो ग्रसिष्णो विवन्दे
> कृष्ण सदुष्ण वधिष्णो सुधृष्णो ॥ ४ ॥

9. In **कृष्णामृतमहार्णवः** Srimad Acharya states in 187—

> त्राहि त्राहि जगन्नाथ वासुदेव अच्युत अव्यय ।
> मां समुद्धर गोविन्द दुःखसंसारसागरात् ॥ १८७ ॥

The Master of the world, Vasudeva, Achyuta, One who is without any type of destruction, Govinda, kindly save me from the ocean of samsara.

10. Again in the Verse 189, Srimad Acharya states—

> कलौ पापं क्रियन्मात्रं हत्यास्तेयादि संभवम् ।
> स्मृते मनसि गोविन्दे दह्यते तूलराशिवत् ॥ १८९ ॥

In the age of Kali, the grave sins like Brahmahatya, Surapana etc., are all of no criterion, since when Govinda is meditated upon in the mind with devotion, they all get destroyed like cotton coming into contact with fire.

[The emphasis here is on the meditation/remembrance of the name of Vishnu as 'Govinda'.]

11. In **श्रीकृष्णामृतमहार्णवः** Srimad Acharya states in the mouth of Angiras as (25th Verse)—

> यस्यान्तः सर्वमेवेदं अच्युतस्याव्ययात्मनः ।
> तमाराधय **गोविन्दं** स्थानमग्र्यं यदिच्छसि ॥ २५ ॥

If you desire eternal bliss i.e., Moksha, then you will have to worship Lord Govinda, in whose stomach the entire universe is located.

12. In **कृष्णामृतमहार्णवः** Verse 117 states—

> यावत्स्वास्थ्यं शरीरेषु करणेषु च पाटवम् ।
> तावदर्चय **गोविन्दं** आयुष्यं सार्थकं कुरु ॥ ११७ ॥

One has to fulfil the purpose of his life, by worshipping Lord Govinda, while still the senses (indriyas) and the body are in fit and proper order. By doing so, he has to make his life worthy and meaningful.

13. Gita 1–31, Arjuna says—

> किं नो राज्येन गोविन्द किं भोगैः जीवितेन वा ।
> येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ॥ ३१ ॥

Arjuna questions what is the use of Kingdom, Govinda when all the relatives and subjects are killed ?

Here Govinda means गो=भूमिः विन्दति पालयति इत्यर्थः। Oh! Protector of the Earth is the inner voice of Arjuna.

14. Gita 2-9—

एवं उक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Arjuna declared that he would not fight and kept quiet. Told like this to Govinda meaning thereby that Arjuna felt that he was right as per the Vedas and Vedic teachings.

गोविन्दं=गाः, वेदवाचः प्रतिपादकत्वेन, विन्दतेः लभते इति गोविन्दः, तं=गोविन्दं ; which means I don't know, Govinda. You have to teach me as what is the inner and imbedded meaning of the Vedas.

15. Srimad Acharya quotes in his Gita Bhashya from Bhagavatham (8-7-55) under the Sloka 7-26 as detailed below :

एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः ।
एकान्तभक्तिर्गोविन्दे यत् सर्वत्राऽत्मदर्शनम् ॥ इति ।

The sole means of man's realising his highest good lies in ekantha bhakthi or undivided devotion to *Govinda* which consists in being able to see His presence as Ruler (Atma) everywhere and in all things.

16. Vishnu is called as 'Govinda' because it is He who rescued the Earth. The Earth had disappeared in time of yore and was secreted in a cave. I rescued Her. So I am known as Govinda. गो=Earth, विन्द=rescuer.

नष्टां च धरणीं पूर्वं 'गोविन्दः' लब्धवान् इति ॥

For the benefit of devotees this humble author reproduces the four slokas done by Kalyani Devi called 'गोविन्दस्तोत्रम्' which can be recited, as many times as possible.

श्रीवरबालक रिंखण तत्पर
पद्मदलायतलोचन देव ।
कुन्तलसन्तति राजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ १ ॥

हाटकनूपुर शक्करिपूर्वक
भूषण भूषित श्यामलदेह ।
कुन्तलसन्ततिराजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ २ ॥

देवकिनन्दन नन्दनवन्दित
मध्व विभीषण सान्द्रसरोज ।
कुन्तल सन्ततिराजित सन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ ३ ॥

अद्वय विक्रम गोविन्द किङ्कर
श्री मध्ववल्लभ गुरुतर नभः ।
कुन्तलसन्ततिराजितसन्मुख
देवकिनन्दन गोविन्द वन्दे ॥ ४ ॥

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

५५१. सुषेणः—ओं सुषेणाय नमः ओं ||

1. शोभना सेना यस्य सः सुषेणः ||

Vishnu is called 'सुषेणः' because He had fine and undefeatable army. His army was always victorious.

2. शोभना प्रकृतिः महदादिरूपा यस्य सः सुषेणः ||

Vishnu is called सुषेणः because He has fine and wonderful matter in the form of महत्—whose presiding deity is Chaturmukha Brahma, under Him. So He is called सुषेणः ||

3. Vishnu is called as सुषेणः because His army consists of 12 Adityas, 10 Viswa Devatas, 8 Vasus, 49 Maruts and so on.

|| श्रीः ||

५५२. कनकाङ्गदी—ओं कनकांगदिने नमः ओं ||

1. सुवर्णमयाङ्गदवत्वात् कनकाङ्गदी ||

Vishnu is called 'कनकाङ्गदी' because He has golden shoulder's ornaments (armlets).

2. Vishnu is ever adorned by celestial ornaments of which the armlets mentioned here, are but one example. These ornaments also are of that celestial nature only (Suddhasatva). The sabda 'Kanaka' does not merely mean 'Gold' but that indicates the nature of uniqueness and extra-ordinary calibre of the articles.

अप्राकृतानि दिव्यानि भूषणानि च नित्यशः ।
रौक्माणि सन्ति यस्यासौ उच्यते 'कनकाङ्गदी' ||

॥ श्रीः ॥

५५२. गुह्यः—ओं गुह्याय नमः ओं ॥

1. गोप्यत्वाद् गुह्यः ॥

Vishnu is called गुह्यः because He is in secret, which means for the undeserving He cannot be known at all. His whereabouts cannot be found at all. *The crux is that He should not be preached to undeserving.*

Gita states 18–67—

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

(i) This Gita Sastra should not be told to persons who have no inclination to meditate.

(ii) For those who fail to do seva, it should not be told.

(iii) For non-devotees, it should never be taught.

(iv) For those who have prejudice, for them this should never be whispered.

Gita is nothing but the swaroopa of Vishnu and so it should not be taught or spoken to the undeserved.

2. गुहनामकेन अर्चितत्वात्=गुह्यः ॥

Vishnu is called 'गुह्यः because He is worshipped by the name of 'गुहः' ।

3. गुहायां हृदयाकाशे निहितः इति गुह्यः ॥

Vishnu is called गुह्यः because He resides in the cave of the heart. The Sutra ॥ ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं ॥ 1–2–11 clearly establishes that Sri Vishnu is

residing in the cave of the heart. Srimad Acharya in his Bhashya states—

गुहां प्रविष्टौ पिबन्तौ विष्णुरूपे एव ॥

It is only Sri Vishnu, in the two roopas by names 'Atma' and 'Antharatma' residing in the heart of this body as well as in the heart of the soul, drinks all **कर्मफलसार** and makes the Jiva to be happy.

The Taittireeya Upanishad **यो वेद निहितं गुहायाम्** is also clear in respect of Vishnu in the cave of the heart.

Hence Vishnu is called '**गुह्यः**' ॥

4. Gita states in 15–20 as :

इति गुह्यतमं शास्त्रं इदमुक्तं मयाऽनघ ।

एतत् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

Lord Krishna says that what He preached till then to Arjuna was **गुह्यतमं**—very secret one.

This is because it concerns about Sri Vishnu Who is **गुह्य** ।

5. रहस्य उपनिषदादि बोध्यत्वात् गुह्यः ॥

Since Vishnu is taught by the secret Upanishads He is called **गुह्यः** ॥ [Which means He cannot be known by open Perception or by Inference.] But only Vedic Agamas. Even there in the Upanishads and in Vedas, He is hidden. Only with the help of the glorious परविद्या, He can be seen completely in the Vedas as per one's status and capacity.

ब्रह्ममीमांसाशास्त्र उपकृतदशयां, सर्ववेदेषु अनन्तकल्याणगुणपरिपूर्णत्वेन, निर्दुष्टत्वेन, ज्ञेयत्वेन, गम्यत्वेन प्रतिपाद्यः श्रीविष्णुः ॥

Hence Vishnu is **गुह्यः** ।

6. Gita says in 18-68—

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यति असंशयः ॥ ६८ ॥

This गीता is a very secret Sastra. This is because it deals about गुह्यः=श्रीकृष्णः (विष्णुः) ॥

7. The Sutra ओं अनाविष्कुर्वन् अन्वयात् ओं 3-4-49 : emphasises that the secrets of Vedas in which Sri Hari is Sarvottama is established should be kept in secret and so He is called as गुह्यः । That means such sacred truths should not be thrown in the open market so that it would reach undeserving lots. The Vidya Devatas submit such prayers to Sri Vayu.

मा नः स्तेनेभ्यो ये अभिद्रुहस्पदे
विरामिणो रिपवोऽन्नेषु जागृधुः ।
येषां नैतन्नापरं किञ्च नैकं
ब्रह्मणस्पते ब्रूहि तेभ्यः कदाचित् ॥

8. The authorities are listed below :

(i) यो वेद निहितं गुहायां—तैत्तिरीय ।

(ii) आत्मा अस्य जन्तोर्निहितो गुहायां—काठक ।

(iii) हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म—काठक ।

(iv) आविः सन्निहितं गुहाचरं नाम—आथर्वणः ।

(v) आत्मा अस्मिन् सन्देहो गहने प्रविष्टः—बृहदारण्यक ।

(vi) गुहाशयं निष्कलं अद्वितीयं इति ॥

|| श्रीः ||

५५४. गभीरः—ओं गभीराय नमः ओं ||

1. गभीरो=गम्भीरः ||

Vishnu is called **गभीरः** because He is most majestic. His Majesticity none can achieve.

2. गभीरो=गम्भीरः ||

Vishnu is called **गभीरः** because He is with unimaginable and unfathomable depth. None can find out His depth.

3. While beginning the famous work '**प्रमाणपद्धतिः**' Sri Jayatirtha starts as :

तथापि **गम्भीरया** वाचा विक्षिप्य वर्णितं, न मन्दैः शक्यते सुखेन बोद्धुं इति, तदर्थं इदं प्रकरणं आरभ्यते ||

The words and works of Srimad Acharya were of very great and deep in meaning and in thought potency. This is denoted by the sabda '**गम्भीरः**' ।

When Srimad Acharya's words are '**गम्भीरः**' what would be the veracity or gravity of the words of Paramatma Who is all controller of Srimad Acharya ?

Hence Vishnu is called '**गम्भीरः**' that is, '**गभीरः**' ।

4. गभौ अस्य अस्ति इति गभी ||
या लक्ष्म्या रमते इति ईरः ||
गभी च असौ ईरश्चेति=गभीरः ||

Mahalakshmi is called **गभी** because She is the destiny and also shining with all brightness. Vishnu is the prompter and mandate giver for Her also, so He is called **गभीरः** ।

5. This can be also split as 'अगभीरः'। In that case, न गच्छन्ति न जानन्तीति अगाः=अज्ञानिनः ॥ अगाः are the ignorant persons. They are basically Daityas. अज्ञानिनः =दैत्याः तेभ्यः भियं राति ददाति ॥ Vishnu gives fear to such daityas. Hence He is called 'अगभीरः' ॥

6. अगेन गोवर्धनपर्वतेन भियं वृष्टिभियं रेपयति नाशयति इति= अगभीरः ॥

Vishnu is called अगभीरः because by the mountain by name Govardhana, He cleared and destroyed the fear in the minds of Gopikas and Gopalas when severe rainfall was threatened by Devendra.

7. ज्ञानैश्वर्य बलादिभिः गम्भीरः गभीरः ॥

Vishnu is called गभीरः because He is full with knowledge, wealth, strength etc., and He is most majestic.

॥ श्रीः ॥

५५५. गहनः—ओं गहनाय नमः ओं ॥

1. ज्ञातुं अशक्यत्वात् गहनः ॥

Vishnu is called गहनः because He cannot be fully understood or known by anyone, such are His activities and capacity.

श्रीमन्न्यायसुधा states: (While summarising the quintessence of the Vedantic Texts as under):

सर्वाण्यपि हि वेदान्तवाक्यानि असंख्येयकल्याणगुणाकरं सकलदोषगन्धविधुरं एकरूपमेव परंब्रह्म नारायणाख्यं प्रतिपादयन्ति ॥ तत्र—

(i) कानिचित् सर्वज्ञत्व सर्वेश्वरत्व सर्वान्तर्यामित्व सौन्दर्यौदार्यगुण विशिष्टतया ।

(ii) कानिचित् अपहतपाप्मत्व निर्दुःखत्व प्राकृतभौतिकविग्रहरहितत्वादि दोषाभाव विशिष्टतया ।

(iii) कानिचित् अतिगहनता ज्ञापनायवाङ्मनसागोचरत्वाकारेण ।

This third one explains that Vishnu is गहनः ।

The तैत्तिरीय उपनिषत् states :

" यतो वाचो निवर्तन्ते अप्राप्य मनसा सह " ।

which means that the speech or mind cannot reach Him, which in turn means that He cannot be fully comprehended by anyone.

2. भागवततात्पर्यनिर्णयः states :

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ।

which means that tho' all the Vedas speak only of Sri Vishnu still they cannot fully describe Him at all. So all-knowing of the Vedas, namely Mahalakshmi, Sri Vayu also cannot fully know Him.

3. In प्रमाणपद्धतिः Sri Jayatirtha Mahaprabhu explains this aspect of 'गहनः' of the Lord, while classifying and defining the four kinds of knowledge, the depth of knowledge of Vishnu–Sri Hari is explained to show that none can comprehend completely. Not even His wife Mahalakshmi, tho' She is with Him always and at all places, still She cannot fully understand and know Him. What a supreme entity is our Vishnu Who is गहनः !

केवलज्ञानम्

ईश्वरज्ञानं	लक्ष्मीज्ञानं	योगीज्ञानं	अयोगीज्ञानं
(i) सर्वार्थ विषयकं All knowing (ii) नियमेन यथार्थम् As a principle it is pure and without any defect. (iii) तत्स्वरूपं अनादि नित्यम् । Its swaroopa is beginningless and eternal. (iv) स्वतन्त्रम् It is independent (v) निरतिशयस्पष्टं It is crystal clear to the core.	(i) ईश्वरे तु असार्वत्रिकं, अन्यत्र अनालेचनेऽपि सर्वविषयं लक्ष्मीज्ञानम् ॥ In the case of Sri Hari it is incomplete, tho' in other matter it is all-knowing without any effort or strain whatsoever.		

Hence Sri Vishnu is called 'गहनः' ।

4. It can be split up as अगहनः also.

अगान् पर्वतान् पक्षच्छेदादिना हन्तीत्याह=इन्द्रः ॥ अगहः ॥

Indra is called अगहः because he cut the wings of the mountains. तं=इन्द्रं=अगहं नयति इति=अगहनः ॥

That Indra is lead by Sri Vishnu and so He is called 'अगहनः' ।

|| श्रीः ||

५५६. गुप्तः—ओं गुप्ताय नमः ओं ॥

1. गुप्तः=अयोग्यात् जनान् प्रति आच्छादितः ॥

Vishnu is called 'गुप्तः' because He makes the undeserved not to know Him. He hides Himself from them.

2. बाह्य अक्षज्ञान अगोचरत्वाद् गुप्तः ॥

Vishnu cannot be seen by the external eyes. Sruti states : एषः सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते इति श्रुतिः ।

This Vishnu is existing in all creatures in secret and is not visible to the eyes. Hence He is गुप्तः ।

3. कठ श्रुतिः and पिप्पलाद श्रुतिः are quoted by Srimad Acharya in his masterpiece 'विष्णुतत्वविनिर्णयः' to show that Vishnu is not capable of being seen by eyes or by the inferences. The only and one recourse is to resort to Agamas—Vedas.

नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठः—इति कठश्रुतिः ।

The knowledge of the Supreme God-Vishnu cannot be obtained by logic or it can be removed by the logic if already obtained. The knowledge of the Supreme Vishnu imparted by a competent Guru will lead to the vision of Him.

न इन्द्रियाणि, न अनुमानं, वेदाह्येवैनं वेदयन्ति, तस्मात् आहुः वेदाः इति पिप्पलाद श्रुतिः ॥

Not the senses, nor the inferences help one to comprehend the God—Sri Vishnu. Vedas alone enable to comprehend Him—thus states Pippalada Sruti. Hence Vishnu is गुप्तः ।

4. Vishnu cannot be seen. He is गुप्तः—It is His very nature. This point is dealt with in the Sutras 3-2-23 to 3-2-27 and the अधिकरणं is called, अव्यक्ताधिकरणम् ॥

In the final Sutra ओं अतः अनन्तेन तथा हि लिङ्गं ओं ॥ Srimad Acharya in his unique Bhashya states and reconciles between the two truths and the Vedic texts, namely :

(1) विष्णुः by His nature is गुप्तः and cannot be seen by anybody.

(2) At the same time, there are numerous Srutis to state, that He appears in Bimba form and saves the devotee. [Eg. Dhruva and many भगवत् भक्ताः]. It is possible for Him—Vishnu because, युज्यते च तस्य, अनन्तशक्तित्वात् ॥ He has capacity and other qualities which are unlimited, unimaginable, which cannot be fully comprehended even by the great Mahalakshmi. Srimad Acharya quotes from 'Narayana Adhyatma', what a beautiful authority by a beautiful Acharya !

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥ इति

Vishnu is having निजशक्ति । अचिन्त्यशक्तिः, दुरन्तशक्तिः, अमानुषशक्तिः, अघटनघटनशक्तिः, आश्चर्यशक्तिः etc., are all synonymous terms by that He becomes visible tho' He is गुप्तः only. What a tremendous mercy of Lord Sri Vishnu. Really He is the Emperor of Mercy.

॥ श्रीः ॥

५५७. चक्रगदाधरः—

ओं चक्रगदाधराय नमः ओं ॥

1. धरति इति धरः ॥ चक्रगदयोः धरः चक्रागदाधरः ॥

Vishnu is called 'चक्रगदाधरः' because He has and decorates Himself as His ornaments, the Chakra called 'Sudarshana' and Gada by name 'गौमोदकी'। जगत् रक्षार्थं चक्रगदे धारयति इति चक्रगदाधरः ॥

2. चक्रे=सैन्ये तिष्ठन्ति इति चक्रगा ॥

Vishnu is called चक्रगा because He stands in the army. नरकासुरादयः they are also called as चक्रगा because they also stand in the army.

तान् द्यति खण्डयति इति चक्रगदः ॥

Vishnu is called 'चक्रगदः' because He defeats them in the battle.

न विद्यते धारको यस्य इति अधरः ॥

Vishnu is called 'अधरः' because there is none to support Him and He is only the supporter of all including the Great Mahalakshmi.

चक्रगदश्चासौ अधरः च='चक्रगदाधरः'

Vishnu is called 'चक्रगदाधरः' since He defeats the asuras in the battle and at the same time He supports all and there is nothing to support Him.

3. Srimad Acharya in His Dwadasha Stotra states 1-6:

शंखचक्रगदापद्मधराश्चिन्त्याहरेर्भुजाः।
पीनवृत्ता जगद्रक्षा केवलो योगिनोऽनिशम् ॥ ६ ॥

Srimad Acharya states that the four shoulders or the hands holding Shankha, Chakra, Gada, Padma should always be meditated upon. They protect the entire universe.

4. Srimad Bhagavatham 10th स्कन्ध 4–10 states :

श्री शुक उवाच—

तमद्भुतं बालकं अंबुजेक्षणं
चतुर्भुजं शंखगदाद्युधायुतम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥ १० ॥

Father, Vasudeva saw that great child Krishna, with eyes like lotuses and having four hands and wearing Shankha, Chakra, Gada and Padma in them. This should be read and remembered always in Srimad Bhagavatham.

श्लोकार्धं श्लोकपादं वा नित्यं भगवंतं पठेत् ।

At least half the sloka or one-fourth of the sloka to be read in Bhagavatham says the Pramana Vakhya. This is the selected Verse of that category.

5. The humble author submits herewith one Verse containing the twelve names of the unique and glorious Sri Venkatesha of which **चक्रगदाधरः** is one. If this is recited with devotion 100 times a day, all the virtues will embrace us and we will be blessed by reading the works of Srimad Acharya's **सर्वमूलग्रन्थाः** ॥

वेंकटेशो वासुदेवो वारिजासन वन्दितः ।
1 2 3
स्वामिपुष्करणीवाशः **शंकचक्रगदाधरः** ।
4 5
पीतांबरधरः देवः गरुडारूढशोभितः विश्वात्मा
6 7 8 9
विश्वलोकेश विजयः वेंकटेश्वरः
10 11 12
एतानि द्वादशनामानि त्रिसन्ध्यं यः पठेत् नरः ।
सर्वपापविर्निमुक्तः विष्णोः सायुज्यं आप्नुयात् ॥

In this, one name is चक्रगदाधरः। Hence Sri Vishnu is शङ्खचक्रगदाधरः and चक्रगदाधरः and शङ्खचक्रधरः, शङ्खधरः, चक्रधरः and is too great.

॥ श्रीः ॥

५५८. वेधाः—ओं वेधसे नमः ओं ॥

1. वेधाः—विशेषेण धारण पोषणकर्ता ॥

Vishnu is called 'वेधाः' because He specially supports all and specially nourishes all and He is the Creator.

2. विदधाति इति=विधाता वेधाः ॥

Vishnu is the supporter and nourishes in a special way of all as per their respective status. Hence He is called 'वेधाः'।

3. सर्वज्ञः इति वेधाः ॥

Since Vishnu is all-knowing, He is called वेधाः।

4. Gita in 7–26 states :

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन॥

Sri Krishna declares that He is aware of the past of all, present of all and future of all but none has known Him fully and completely.

Paramatma is the support of all. Gita states :

मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव।

In case the support of the string or thread which is invisible is removed, all flowers etc., fall down and are shattered. Hence Sri Hari is the best support and so He is वेधाः।

Srimad Acharya under Brihadāranyaka Upanishad gives the authorities, to show that Sri Vishnu is वेधाः ।

विभर्त्यण्डं हरिः कूर्मस्त्वंडे चाप्युदकं महत् ।

उदके कूर्मरूपस्य वायुः पुच्छसमाश्रितः ॥

Sri Vishnu in Koorma is the support of all and on Him, Sri Vayu in Koorma exists.

स एष कूर्मरूपेण वायुरण्डोदके स्थितः ।

विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥

On that Sri Vayu, Sesha Bhagawan rests and in his one hood out of one thousand, the entire jagat rests.

वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् ।

विभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम् ॥ इति वैभवे ॥

The Sutra states: ओं अक्षरं अम्बरान्तधृतेः ओं 1-3-10 Mahalakshmi is the support of all the jagat and She is supported by Akshara—Vishnu—वेधाः ।

॥ श्रीः ॥

५५९. स्वाङ्गः—ओं स्वाङ्गाय नमः ओं ॥

1. स्वाङ्गः=स्वरूप भूतानि अङ्गानि यस्य इति ॥

Vishnu is called 'स्वाङ्गः' because His limbs and parts of the body are His very swaroopa—part and parcel of the entire body structure. Nothing is divisible. Each is complete by itself.

2. स्वतन्त्राणि अङ्गानि यस्य इति=स्वाङ्गः ॥

All the limbs and parts are independent. There is absolutely no iota of difference between Vishnu and His अङ्गानि or between Him and His avatars, action, attributes. Each can perform as a whole. As a matter of fact, one black hair of the Moola Roopa, Sriman Narayana is the avatar

of Krishna. Both are complete. The avatar is full and complete and the Moola Roopa at the same time is not diminished. Such is the glory of Sri Vishnu. Hence He is called 'स्वाङ्गः' ।

3. स्वयमेव सृष्ट्यादौ अङ्गं यस्य इति ॥

In all the issues, Vishnu Himself will be the aid or anga for Him and help Himself. He does not and never seeks the help of others. In the great act of creation etc., there is absolutely no other independent cause, other than Him, in that process. If God takes 'Matter' Prakriti and does Creation, it is for the simple reason, to do anugraha to that 'Matter' and to be called and get the title of 'साधनं' । It is also to protect the authority of the Vedas, to save the satwic souls, since they proclaim that God takes Prakriti into account for creation. But at the same time, it is not as tho' He cannot create without that. All are dependent aids only. By taking that, to help them and to do anugraha to them out of His mercy, nothing is lost or brought down in His sovereignty. These points are discussed by Srimad Acharya in his Bhashya under the aphorisms :

ओं तदनन्यत्वं आरम्भणशब्दादिभ्यः ओं ॥ 2-1-15

ओं भावे च उपलब्धेः ओं ॥ 2-1-16

In the Sutra 2-1-16, it is clearly shown that, if there is any other independent Aid or Sadhana, then it should be visible so and should have been dealt with in the Vedas. No such reference at all is made. Hence naturally there is no independent साधन or अङ्ग other than God, in the great activity of creation etc.

Srimad Acharya beautifully explains in the Bhashya, that it is only the dependent persons like us, receive or need

the help of others, to complete a job, where is the question of the independent entity seeking help from others? It is illogical and against natural laws.

परतन्त्रो हि अपेक्षेत, स्वतन्त्रः किं अपेक्षते ।

It is only the dependent need help from others. For the independent, what is there to aspire or resort to? (Nothing at all).

साधनानां साधनत्वं यतः किं तस्य साधनैः ।

It is only for the 'aid' or 'sādhana' to get the label, He takes them sheer of mercy but not of and never of necessity or need for His creation. Hence Vishnu is 'स्वाङ्गः'।

॥ श्रीः ॥

५६०. अजितः—ओं अजिताय नमः ओं ॥

1. अजितः केनापि अपि अपराजितः ॥

Vishnu is called 'अजितः' because no one can win Him.

2. In Dwadasha Stotra : Srimad Acharya states 7–1 as :

विश्वस्थिति प्रळयसर्गमहाविभूति-

वृत्ति प्रकाश वियमावृति बन्धमोक्षाः ॥

यस्या अपांगलवमात्रत ऊर्जिता सा

श्रीर्यत्कटाक्ष बलवत्यजितं नमामि ॥ १ ॥

For the entire Universe Creation, Protection, Destruction, Regulation, getting all wealth release and getting Moksha etc., are all bestowed by the mere insignificant merciful look of Goddess Mahalakshmi. Such power to that kripakataksha of the Mother is due to the reason that She acquired from the merciful look of '*Ajitha*'

Paramatma on Her. I bow down to such great 'Ajitha' Paramatma.

Like this under that Adhyaya the glories of 'Ajitha' namaka Paramatma are explained by the great Srimad Acharya, like :

श्रीः यत्कटाक्षबलवती **अजितं** नमामि ॥ इति ॥

3. '**अजित' नामक परमात्मनः रूपं** has to be remembered because that Roopa gave **अमृत** to the Devatas by churning the Milky Ocean. So if we remember and meditate on that Roopa with devotion, we shall also be blessed with Amrutha by the Grace of Srimad Acharya.

4. Srimad Bhagavatham 8–5–9 and 10 runs thus :

तत्रापि देवः संभूत्यां वैराजस्य अभवत्सुतः ।
अजितो नाम भगवानंशेन जगतः पतिः ॥ ९ ॥
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा ।
भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥ १० ॥

These two Verses clearly explain about 'Ajitha' namaka Vishnu. He also saved the devatas and satwic souls when the churning rod—Manthara Mountain sank in the ocean. He took the avathar of glorious Koorma—Tortoise and lifted it up and helped the devatas to complete their job in obtaining amrutha.

5. Great Sri Yadavacharya states in his **श्री वेदव्यासकरावलंबनस्तोत्रं** in 19th Verse as :

नारायणादि शतरूप सहस्र रूप
विश्वादिना सुबहुरूप परादिना च ।
दिव्याजिताद्यमितरूप सुविश्वरूप
वासिष्ठकृष्ण मम देहि करावलंबम् ॥

हे दिव्य **अजितादि अमितरूप** यदा देवदैत्याः मन्दरगिरौ वासुकिं नेत्रदेशं कृत्वा, समुद्रमथनं कर्तुं न शेकुः, तदानीं **पीतांबरमकरकुण्डल नीलमेघश्याम कमलाक्ष** लक्ष्मीमनोहररूपं धृत्वा श्रीहरिः **'अजित'** नामा भूत्वा, वासुकी सर्पं गृहीत्वा समुद्रमथनं व्यधात ॥ इति ॥

Infinite Roopas of Sri Vishnu is attributable to the Lord in the form of 'Ajitha' namaka Paramatma. He married Goddess Mahalakshmi who took avathar as the daughter of the King of Ocean—**समुद्रराजा**। When Sita garlanded Sri Ramachandra Mahaprabhu in the Sabha Hall after He broke the bow of Siva, Srimad Acharya reminds the situation that took place earlier, Janaki–Sita–Mahalakshmi. Rama–Ajitha Paramatma. In **महाभारततात्पर्यनिर्णयः** 4–28 :

अथो कराभ्यां प्रतिगृह्य मालां
अम्लानपद्मां जलजायताक्षी ।
उपेत्य मन्दं ललितैः पदैः तां
तदंस आसज्य च पार्श्वतोऽभवत् ॥ २८ ॥

॥ श्रीः ॥

५६१. कृष्णः—ओं कृष्णाय नमः ओं ॥

1. कृष्णरूपत्वात्, कृष्णवर्णत्वात् कृष्णः ॥

Vishnu is called 'Krishna' since He is black in colour.

2. पापमूलस्य अग्निरूपत्वात् कृष्णः ॥

For the sins in the form of Mountains, He is like fire to destroy them. Hence Vishnu is called **कृष्णः**।

3. In Bharatha Udyoga Parva 69–5, it is stated as—the land is called as 'Krishi' because it is marked or

ploughed for the grains to grow. कृष्यां णः सुखस्वरूपी= कृष्णः । In that land, sukhaswaroopi, is Sri Krishna.

4. Srimad Acharya in his कृष्णामृतमहार्णवः—"that is the Ocean of Krishna as nectar". He says—

कुरुक्षेत्रेण किं तस्य पिनाकिन्या च तस्य किं ।
जिह्वाग्रे वर्तते यस्य 'कृष्ण' इत्यक्षरद्वयम् ॥

What is the use of visiting holy places like Kurukshetra? What is the use of taking bath in the holy rivers like Pinakini, Ganga etc., if one fails to have the name of Lord Vishnu as 'कृष्णः' consisting of two letters in the front of his tongue?

5. In Aditya Purana, devotee of Sri Vayu, Deva Sarma states: 3-30—

कृष्णापतिं कृष्णगुरुं कृष्णामित्रमभीष्टदम् ।
कृष्णात्मकं कृष्णसखं श्रीनिवासं भजेऽनिशम् ॥

(i) कृष्णा=सत्यभामा, तस्या पतिं=कृष्णः ।
Husband of Satyabhama.

(ii) कृष्णगुरुं=भीमस्य, अर्जुनस्य च गुरुः=कृष्णः ॥
Guru for Bheemasena and Arjuna.

(iii) कृष्णामित्रमभीष्टदम्=द्रौपद्याः मित्रं=कृष्णः ॥
He is the friend/helper to Draupadi—He is कृष्णः ।

(iv) कृष्णात्मकं=वासिष्ठ कृष्णात्मकं ॥
Krishna was Vedavyasa Who took avatar in the clan, Kula of the Sage Vasista.

(v) कृष्णसखं=अर्जुनस्य सखायम् ॥
Krishna was the friend of Arjuna.

Gita states in 11-41—

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ॥

In the next Verse 3-31: the said Aditya Purana states—

कृष्णाऽहिमर्दनं गोपैः कृष्णोपवनलोलुपम् ।
कृष्णातातं महोत्कृष्टं श्रीनिवासं भजेऽनिशम् ॥ ३१ ॥

Krishna did severe blows to the snake Kaliya. Krishna in Yamuna Garden with Gopas was there. कृष्णावेण्याः पितरम्= Krishnaveni's father, Krishna, Vishnu, Srinivasa, I always worship.

6. Srimad Acharya in his Bhashya on Brahma Sutras states in the Sutra—

॥ ओं भावं तु बादरायणोऽस्ति हि ओं ॥ १-३-३३ ॥

[called Devatadhikaranam] an authority from 'Brahma Purana' which is as under—

सर्वज्ञस्यैव कृष्णस्य त्वेकदेशविचिन्ततम् ।
स्वीकृत्य मुनयो ब्रूयुः तन्मतं न विरुध्यते ॥ इति ॥

In respect of the eligibility of learning the Vedas, there seems to be some apparent conflict in the views of Jaimini and Sri Vedavyasa. Srimad Acharya states by this authority that कृष्णस्य=द्वैपायनस्य एकदेशविचिन्तितं स्वीकृत्य ब्रूयुः, न अन्यत् ॥ तस्मात् 'तन्मतं' तेषां कृष्णमुनीनां मतं परस्परं न विरुध्यते इत्यर्थः ॥ These Jaimini and other disciples of Sri Vedavyasa only reflect the views of Sri Vedavyasa in a part—a portion. There is no contradiction at all. They also echo the voice of their Guru. The Guru allowed them so, to bring fame, glory, name to them, since He is real Karuna Murthy. In that Srimad Acharya cites the authority containing

'कृष्णस्य' which is the view of वासिष्ठ कृष्णः Lord Vedavyasa. This establishes—

(1) Sri Krishna (Vishnu) is Lord Vedavyasa, the Great. It is highly improper and heavily sinful to say that Lord Vedavyasa is not Lord Incarnate.

(2) All the views which tally with that of Sri Vedavyasa is meant by Him only. 'सर्वं वेदव्यास उच्छिष्टम्।'

(3) Srimad Acharya speaks only the views of Sri Krishna, Sri Vedavyasa in his Bhashya and in other works but never against it or differing from it.

(4) The commentators, like Sri Padmanabha Tirtha, Sri Jaya Tirtha, Sri Vyasaraja Tirtha, Sri Raghuttama Tirtha, Sri Vijayeendra Tirtha, Sri Vadiraja Tirtha, Sri Mantralaya Prabhu and galaxies of noble and learned commentators speak only of the views of their Gurus, which ultimately synchronise with the views of श्री वासिष्ठ कृष्णः Who is the last, final authority.

Hence when we say the Sabda 'कृष्णः' this authority supplied by our great Srimad Acharya should come to our mind forthwith.

7. In कृष्णामृतमहार्णवः in Sloka 186, Srimad Acharya states—

करावलंबनं देहि श्रीकृष्ण कमलेक्षण।
भवपंकार्णवे घोरे मज्जतो मम शाश्वते ॥ १८६ ॥

Sri Krishna Who is having eyes like lotus flowers! give me helping hands and save me. Let Sri Krishna help from the fearful samsara ocean and stretch a helping hand.

8. In the Verse 38, Srimad Acharya states—

प्राप्ते कलियुगे घोरे धर्मज्ञानविवर्जिते ।
न कश्चित् स्मरते लोके कृष्णं कलिमलापहम् ॥ ३८ ॥

In the fierce and forceful Kali Yuga, when dharma and knowledge are dwindling, none meditates in the world on Krishna Who is the destroyer of Kali and evils.

9. When the Kings imprisoned by the Asura Jarasandha, were released by Sri Krishna and when the asura was done away by Him, thro' Sri Bheemasena, they all submitted as—

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणत क्लेश नाशाय गोविन्दाय नमो नमः ॥

Devotees should recite this sacred Bhagavatha Sloka continuously always.

10. Arjuna states in Gita 11-41—

सखेति मत्वा प्रसभं यदुक्तं
हे **कृष्ण** हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वाऽपि ॥

This mahima of Sri Krishna should always be meditated upon. Nobody can understand Him completely. Arjuna regrets that he thought Sri Krishna to be his friend as in the ordinary case, but Sri Krishna is a friend—**अनिमित्तबन्धुः**. He helps the satwic souls and does not need anything in return to Him.

11. **कृषामि मेदिनीं पार्थ भूत्वा कृष्णायतो महान् ।**
कृष्णो वर्णश्च मे यस्मात् तेन कृष्णोऽहं अर्जुन ॥

Bharata Shanti Parva 143-49

In the plough in the end there is a sharp steel plate and I remain there and by that lands are ploughed and fertility is brought to the lands.

12. अप्राकृतातिरुचिरमेचकः कृष्णः ईरितः ॥

Sri Krishna has a splendid body having no connection with matter and is wholly Aprakrutha.

For the benefit of devotees, the humble author submits '**कृष्णाष्टकम्**' by Mahan Adavi Sri Vishnu Tirtha Mahaprabhu and the devotees should do pārāyana of this Stotra at least once a day.

श्रीवासुदेव मधुसूदन कैटभारे
लक्ष्मीश पक्षिवरवाहन वामनेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ १ ॥

गोविन्द गोकुलपते नवनीतचोर
श्रीनंदनंदन मुकुन्द दयापरेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ २ ॥

नारायणाखिल गुणार्णव सर्ववेद-
पारायणप्रिय गजाधिपमोचकेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ३ ॥

आनन्द सच्चिदखिलात्मक भक्तवर्ग
स्वानंददान चतुरागमसन्नुतेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ४ ॥

श्री प्राणतोऽधिकसुखात्मक रूपदेव
प्रोद्यद्दिवाकर विभाच्युत सद्गुणेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ५ ॥

विश्वांधकारिमुखदैवतवन्द्य शश्वत्
विश्वोद्भवस्थितिमृतिप्रभृति प्रदेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचन गोचरतां उपैतु ॥ ६ ॥

नित्यैकरूप दशरूप सहस्रलक्षा-
नन्तोरुरूप शतरूप विरूपकेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ ७ ॥

सर्वेश सर्वगत सर्वशुभानुरूप
सर्वांतरात्मक सदोदित सत्प्रियेति ।
श्रीकृष्ण मन्मरणकाल उपागते तु
त्वन्नाम मद्वचनगोचरतां उपैतु ॥ ८ ॥

इति श्री अडवी विष्णुतीर्थ यति विरचितं
'श्रीकृष्णाष्टकम्' संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

५६२. दृढः—ओं दृढाय नमः ओं ||

1. दृढो दार्ढ्यवान् ||

Vishnu is called दृढः because He has very strong body.

2. दृढः दार्ढ्येण धर्म रक्षकत्वात् ||

Paramatma will safeguard the Vedic Dharmas strongly and there will not be any compromise or concession so as to bring unauthoritativeness to the Apaurusheya Vedas.

3. Pinaki Bow was unable to be moved by Ravana and other great asuras who had strength more than that of 10,000 elephants. But Sri Rama, just by His left hand, took that bow with no strain, just like a small doll of wood. This shows the strength of His Body, He is दृढः ।

समीक्ष्यं तद्वामकरेण राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ||

4. स्थूलत्वात् बलवत्वात् च 'दृढः' इति अभिधीयते ||

Vishnu is very stubborn and has splendid body and is always very strong and so is called as 'Dridhah'.

|| श्रीः ||

५६३. सङ्कर्षणः—ओं सङ्कर्षणाय नमः ओं ||

1. सम्यक् कर्षणात् संकर्षणः ||

Vishnu is called 'संकर्षणः' because in pralaya He ploughs very well, which means He destroys all and swallows all. ओं अत्ता चराचरग्रहणात् ओं 1–2–9 is the Sutra establishing this Tattwa.

2. Under तैत्तिरीय भाष्य on the 14th मन्त्रः, Srimad Acharya states—

> सङ्कर्षणः सुवः नामा पादौ तस्य महात्मनः ।
> अनन्योऽप्यन्यशब्देन चतुरात्मा प्रकीर्त्यते ॥

3. Under the Sutra—

॥ ओं मान्त्रवर्णिकमेव च गीयते ओं ॥ १-१-१५ ॥

Srimad Acharya quotes in his Bhashya as under Brihat Samhita—

> पुच्छं **सङ्कर्षणः** प्रोक्तः एक एव तु पंचधा ।
> अंगांगित्वेन भगवान् क्रीडते पुरुषोत्तमः ॥
> ऐश्वर्यात् न विरोधश्च चिन्त्यः तस्मिन् जनार्दने ॥

4. Under तैत्तिरीयोपनिषत् मन्त्रः 16, Bhashya runs thus—

> सङ्कर्षणः सुवः नामा सूर्ये तिष्ठति केशवः ।
> महोनामा वासुदेवो ब्रह्मणिस्थश्चतुर्मुखे ॥

Vishnu in the avatar of Sankarshana is called 'Suvah' and He stands in the SUN.

By the name of 'महः', Sri Vasudeva stays in Chaturmukha Brahma.

5. Tatparya Nirnaya states in 1–7 as—

> संकर्षणश्च स बभूव पुनः सुनित्यः
> संहारकारणवपुः तदनुज्ञयैव ।

Supreme God, Vishnu assumed the form of 'Sankarshana' to function as destroyer. This form is eternal. All forms of God Vishnu are eternal. Following Him and under His command Mahalakshmi assumed the form of Jaya.

> देवी जयेत्यनुबभूव स सृष्टिहेतोः
> प्रद्युम्नतामुपगतः कृतितां च देवी ॥ ७ ॥

॥ श्रीः ॥

५६४. अच्युतः—ओं अच्युताय नमः ओं ॥

1. अच्युतो न विद्यंते च्युतं यस्य सः=अच्युतः ॥

There is no slip to Him at all at any time or at any place. Hence Vishnu is called अच्युतः ॥

2. Srimad Acharya quotes under the first Sutra—

॥ ओं अथातो ब्रह्मजिज्ञासा ओं ॥ १-१-१ ॥

in his Bhashya from Brahma Vaivarta Purana as under-

नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैः यद्वत् क्रीडते अस्माभिः अच्युतः ॥ इति

Chaturmukha Brahma states—

Neither ME (Chaturmukha Brahma) nor Siva nor any others can match even a fraction of His capacity or strength. Lord Vishnu plays with us effortlessly like a boy plays with the ball, even without an iota of strain. That Achyuta is Vishnu Himself only.

3. Sri Venkatesha Stotram Verse 7 runs thus—

भूतावासो गिरावासः श्रीनिवासः श्रियः पतिः ।
अच्युतानंतगोविंदो विष्णुर्वेंकटनामकः ॥ ७ ॥

Sri Venkatesha, Maha Vishnu is—

(i) residing in all creatures
(ii) residing in Venkatagiri.
(iii) residing in Mahalakshmi and Mahalakshmi is resting in His Chest.
(iv) He is the husband of Mahalakshmi.
(v) He is *Achyutha*. He is Govinda. He is Vishnu. He is the Master of Venkata Hills.

4. In कृष्णामृतमहार्णवः Srimad Acharya states in the Verse 197 as—

तीर्थकोटिसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
तोयं यदि पिबेन्नित्यं शालग्रामशिलाच्युतम ॥ १९७ ॥

What is the use of taking bath in the holy rivers of thousands or crores, unless one takes the water after Abhisheka to 'Saligramas' and Lord Achyutha present in them?

5. Again in the Verse 201, Srimad Acharya states—

तीर्थ कोटिसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
अच्युत अनंत गोविन्द नामोच्चारण भेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥ २०१ ॥

What is the use of going to many holy rivers and doing seva there; if the medicine of reciting the holy names of Achyutha, Anantha, Govinda are not done? Such name—recitation with devotion will destroy all diseases. This is certain, certain and is truth and truth only. [The humble author appeals to the noble readers to recite the names of the Lord in this humble work connected to Srimad Acharya and totally get rid of all diseases and finally the great disease of Samsara—namely the nexus of Prakriti].

6. **ब्रह्माणि जीवाः सर्वेऽपि परब्रह्माणि मुक्तिगाः ।**
प्रकृतिः परमं ब्रह्म परमं महत् अच्युतः ॥

(i) All the Jivas are Brahmans (in a secondary sense).

(ii) The Jivas that attain release are superior Brahmans.

(iii) Prakriti (Mahalakshmi) is still higher Brahman ;

(iv) *Lord Achyutha* is the greatest and highest Brahman.

Srimad Acharya in his तैत्तिरीय उपनिषत् भाष्य under the first mantra states—

भृगुः पंचात्मकं पूर्णमन्नादिमयमच्युतम् ।
मुक्तगीतावसानैस्तु स्तुतस्तेन जनार्दनः ॥

Great Bhrighu Maharshi extolled Lord Janardhana as the *Achyutha* who had the full five roopas called—

(i) **आनन्दमयः** (ii) **प्राणमयः** (iii) **विज्ञानमयः**
(iv) **मनोमयः** (v) **अन्नमयः**

This is the essence of Anandamayadhikaranam :

ओं आनन्दमयोऽभ्यासात् ओं ॥ १-१-१२ ॥

7. Gita states in 1–21—

सेनयोरुभयोः मध्ये रथं स्थापय मे अच्युत ॥

These are the words of Arjuna, requesting to bring the chariot in between the two armies. Here अच्युत is used to show that—

(i) He alone can keep the chariot steadily without any slip between those two great armies, which others would shudder even to witness.

(ii) Here by this sight, Arjuna is going to slip away from Dharmic path. But Krishna is Achyutha Who will never slip from the Dharmic path. He is Dharma Murthy.

All these are indicated by the name of Vishnu as 'Achyutha'.

|| श्रीः ||

५६५. वरुणः—ओं वरुणाय नमः ओं ॥

1. आवृणोति इति वरुणः ॥

Vishnu is called **वरुणः** because by darkness outside and by ignorance inside, He hides things from the Jeevas.

2. वरं उत्तमं जीवं उन्नयत्यूर्ध्वं नयति इति=वरुणः ॥

Vishnu is called **वरुणः** because He lifts and takes to a higher position to Moksha, the satwic souls.

गीता states 14-18—

> ऊर्ध्वं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
> जघन्यगुण वृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

सत्वस्थाः ऊर्ध्वं गच्छन्ति=The satwic souls by the Grace of Vishnu go up to Janoloka, Vaikunta and other most sacred reigons.

3. वरः उत्तमः, णो हि निवृत्तिवाचकः इत्युक्तेः णः आनन्दः यस्येति वरुणः ॥

Vishnu is called **वरुणः** since He has supreme and uttama ananda in Him.

4. Srimad Acharya states in Rig Bhashya—

> आवृणोति इति वरुणः तमसाऽज्ञानतोऽपि वा ।
> वरमुन्नयतीत्यस्माद्वरानन्दत्वतोऽपि वेति ॥

5. व्रियते भक्तैः वृणुते भक्तान् इति वरुणः ॥

For the devotees He creates ananda. For devotees, He appears before them with Grace and Mercy. Hence Vishnu is called '**वरुणः**' ।

Srimad Acharya says in his अनुव्याख्यानं in the 12th Verse as—

वृणुतेयं तेन लभ्यः इत्याद्युक्तिबलेन हि ।
जिज्ञासोत्थज्ञानजात् तत्प्रसादादेव मुच्यते ॥ १२ ॥

whoever by श्रवण, मनन and ध्यान understands Lord Narayana to his full capacity with devotion, for him, He is pleased and appears before that devotee.

6. वाति जानाति इति वः ।
अरुणरूपत्वात् अरुणः ।
वश्चासौ अरुणश्चेति वरुणः ॥
[रक्तं रौग्ममिति श्रुतेः]

Vishnu is called वरुणः because He knows all and is of red colour like the rising SUN.

7. गीता states in 10–29 as—

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणां अर्यमा चास्मि यमः संयतामहम् ॥ २९ ॥

यादसां=Among the acquatic creatures.

वरुणः=I am Varuna says so Lord Krishna.

वरः णः यस्य=Having supreme happiness.

वृणोति=blesses the devatas.

With these roopas, He resides in Varuna.

8. गीता states in 11–39 as—

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

12th

Nara-
He is

s of

Lord Krishna is called by Arjuna as 'Varuna' here. Since He likes and protects the devotees, He is called as 'वरुणः'।

9. The evening SUN is called as Varuna; this is because he minimises heat and keeps within himself. संवृणोति —Vishnu is present in him and gives that sakthi, so He is Varuna.

इमं मे वरुण श्रुधी हवं ॥

10. Taittireeya Upanishad states—

येनावृतं खं च दिवं महीं च ॥

By whom are covered the Ether, Swarga and the Earth. Hence He is called 'Varuna'.

यः स्थितः सर्वं आवृत्य 'वरुणः' स तु कथ्यते ॥

By Him, all is enveloped and so He is called 'Varuna'.

॥ श्री ॥

५६६. वारुणः—ओं वारुणाय नमः ओं ॥

1. वरुणस्य अयं वारुणः । वः=ज्ञानस्वरूपी अरुणः ॥

Shines with Red colour.

Vishnu is called वारुणः because He is the very Incarnation of knowledge and glitters with fine red colour.

Srimad Acharya states in his Bhashya under the Sutra, ओं रूपोपन्यासाच्च ओं as—

तस्य हैतस्य परमस्य नारायणस्य चत्वारि

रूपाणि शुक्लं, रक्तं, रौक्मं कृष्णमिति ॥
1 2 3 4

The original red colour belongs to Him—Vishnu.

2. वारण इति पाठे वारयति भक्तानिष्टं इति ॥

Vishnu is called वारुणः because He clears off or redeems the unwanted hindrances to the devotees.

3. वारां समूहो वारं समुद्रः। तस्य णः सुखं यस्मात् इति वारुणः ॥

Vishnu is called वारुणः because happiness to the sea is only due to His Grace.

4. सिंह शार्दूल नागाद्याः पुंसि श्रेष्ठार्थवाचकाः इत्युक्तेः वारुणः श्रेष्ठः इति ॥

Lion, Jackal, Snake (Mountain) are the supreme expressions used to denote selected supreme person. Then वारुणः means the supreme and covetable best. Vishnu is admitted and definitely the most supreme and the best covetable. So He is called वारुणः ।

5. Sons of Varuna are called as 'Vāruna'. They are Vasista, Agâsthya, Valmeeki, Bhrigu and others. In all of them, Sri Vishnu is present as a special.

तं स्वामित्वेन वृणुते इति वरुणः तत्र भवो वारुणः ॥

Varuna is one who seeks Him as his Master. Bhagawan is called Vāruna since He is always with him.

स्वामित्वेन वृणानेषु स्थितो 'वारुण' ईरितः ॥

॥ श्रीः ॥

५६७. वृक्षः—ओं वृक्षाय नमः ओं ॥

1. भक्ताभीष्टदाने कल्पवृक्षसदृशत्वात् वृक्षः ॥

Vishnu is called 'वृक्षः' because He is like Divine Kalpa-Vruksha in giving all these desired by the devotees.

2. वृक्ष वरण इति धातोः वृणोति इति=वृक्षः ॥

Just like the tree gives shade as well as flowers,.

fruits etc., and makes happy the human beings and others, like that Bhagawan does and so He is called as 'Vruksha'.

3. वृश्चति = Paramatma is called as Vruksha because He destroys the asuras.

4. Vishnu is called as Vruksha because He remains steady like a tree where there is no wind—वृक्ष इव स्तब्धो दिवि तिष्ठति ॥

5. छायातरुवत् आश्रितानाम् उपजीव्य सर्वस्वः तत्कृत उपमर्द— सहस्रसहः वृक्षते इति 'वृक्षः'—वृञ्=वरणे ॥

   Like a shady tree, He is possessed of all things that are required by those who resort to Him. He also puts up with many injuries done by them. So He is Vruksha.

॥ श्रीः ॥

५६८. पुष्कराक्षः—ओं पुष्कराक्षाय नमः ओं ॥

1. पुष्कराक्षः=पङ्कजनयनः ॥

   Vishnu is called 'पुष्कराक्षः' because He has eyes like lotus flowers.

2. पुष्कल अक्षः=पुष्कराक्षः ॥

   Paramatma is having many many eyes.

   Purusha Suktha states : सहस्राक्षः सहस्रपात् ।

3. In the heart lotus of the Jeevas, He appears when the sādhana is completed for the devotee.

4. Vishnu is called पुष्कराक्षः because He has eyes which would flow mercy like rainfall on the devotees.

5. Vishnu is called as पुष्कराक्षः because His look is full and complete in all respects.

प्रसादवर्षेण पोषके अक्षिणी यस्य सः 'पुष्कराक्षः'॥

सतां प्रसादवर्षेण पोषके यस्य च अक्षिणी। पुष्कराक्षः स विज्ञेयः॥

On the satwic souls, He pours down like rain, His prasada (anugraha).

॥ श्रीः ॥

५६९. महामनाः—ओं महामनसे नमः ओं॥

1. महन्मनश्चित्तं यस्य असौ=महामनाः॥

Vishnu is called **महामनाः** because He has very large-hearted mind. He has very broad mind.

2. महन्मन ज्ञानं यस्य असौ=महामनाः॥

Vishnu is called **महामनाः** because He has vast knowledge in His mind which has no match at all.

3. There is none more broad-minded than Sri Vishnu. He is the Master in excusing all our mistakes and is ready to redeem us. His tolerance and broad-mindedness is of very very high calibre and a devotee should try his best to understand and enjoy the same. He has the capacity to do, to undo, to alternatively do as per His Desire and Will. But yet, He does His ruling and administration as per Vedic Mandates; because the apaurusheya Vedas are the *only one* authority available to establish dharmas, adharmas and other अतीन्द्रिय articles. Tho' He has capacity to do beyond the limits prescribed in the Vedas, He controls them, hides them, limits them, out of His sheer magnanimity and acts as per Vedas. Really He is a great **महामनाः**। Each and every devotee and those who involve in Vedanta and those who desire for Moksha, should well understand this great quality of Sri Vishnu.

अगाध—उदार—विस्तृत—मनाः 'महामनाः' ॥

अगाध—उदार विस्तारं मनो यस्य 'महामनाः' इति ॥

॥ श्रीः ॥

५७०. भगवान्—ओं भगवते नमः ओं ॥

1. In Srimad Bhagavatham, it is said that Vishnu alone has the privilege of the sabda '**भगवान्**' in the primary sense, but not others :

   'भगवान्' अन्यो मुकुन्दात् को नाम लोके ।
   'भगवत्' पदार्थः इति भागवतोक्तेः ॥

2. '**भग**' means six. Vishnu is called '**भगवान्**' since He has all the six attributes in abundance and immeasurable.

   'ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
   ज्ञान (वैराग्ययो) विज्ञानयोश्चैव षण्णां भग इतिरणा ॥

   This is quoted by Srimad Acharya under Chandogya Bhashya 3–5–5 Mantra.

Vishnu is having full wealth, valour, fame, potency, knowledge and special knowledge all in abundance which none can possess in quality as well as in quantity. Hence He is called '**भगवान्**' ।

3. उत्पत्ति[1] प्रलयं[2] चैव भूतानां अगतिं[3] गतिम्[4] ।
   वेत्ति विद्यां[5] अविद्यां[6] च स वाच्यो **भगवान्** इति ॥

Vishnu is called 'Bhagawan' because He knows fully about the (i) birth, (ii) death, (iii) coming, (iv) going, (v) knowledge and (vi) ignorance of all jivas, about those six. Hence He is '**भगवान्**' ।

4. Vishnu is called **भगवान्** since He sees all in all aspects and He sees Himself fully which none can do.

यः सर्वान् भावानीक्षत्यात्मानं निरीक्षयति [योगं गमयति] तस्मात् उच्यते ' भगवान् ' इति ॥

5. Srimad Acharya states in his unique, brief and all embrasive work ' Tattwa Sankhyana ' as **स्वतन्त्रो भगवान् विष्णुः** । Here the commentator Sri Sri Satyadharma Swamy brings an excellent inference of twofold :

(1) **विष्णुः स्वतन्त्रः भगवत्वात्**—here **विष्णुः** is taken as **रूढि शब्दः** and **भगवान्** as **यौगिक** ।

(2) **हरिः भगवान्, स्वतन्त्रः विष्णुत्वात्**—here भगवान् is taken as **रूढि** and **विष्णुः** as **यौगिक** and in either case विष्णुः is established as independent.

विष्णुः स्वतन्त्रः भगवत्वात् व्यतिरेकेण यज्ञदत्तवत् इति प्रकारेण भगवत्वं स्वातन्त्र्यस्य उपपादकं साधकं भवति इति भावः ॥

Hence in the important sense **भगवान्** denotes only Vishnu, for others it means as 'adorable' or 'pujyaru'.

6. Srimad Acharya quotes from Bhagawatha Tantrasara, under 2-3-9 Sutra—**ओं असम्भवस्तु सतोऽनुपपत्तेः ओं** as—

अविकारोऽपि **भगवान्** सर्वशक्तित्वहेतुतः ।
विकारहेतुकं सर्वं कुरुते निर्विकारवान् ॥

Bhagawan Vishnu has no iota of vikara at all at any time, at any place and in any manner. But He has all the potency, energy and capacity. He does bring vikara to all, tho' He is always without any vikara.

7. Bhagavatha Tatparya states under 2-2-17 as under quoting from **तत्वनिर्णयः**—

जीवस्थो **भगवान्** विष्णुः क्षेत्रज्ञः इति गीयते ।
देहस्थोऽपि स एव आत्मा व्याप्तोऽप्यात्मेति भण्यते ॥
इति तत्वनिर्णये ॥

Bhagawan is Vishnu who is called **क्षेत्रज्ञः** who is residing in the Jeeva. He is also called as **आत्मा** who is residing in our bodies.

8. In Bhagavatham under 2–7–16—

स्मृत्वा हरिस्तमरणार्थिनमप्रमेय-
श्चक्रायुधः पतगराजभुजाधिरूढः ।
चक्रेण नक्रवदनं विनिपाट्य तस्मात्
हस्ते प्रगृह्य **भगवान्** कृपयोज्जहार ॥ १६ ॥

Seized by the foot inside the lake by an alligator of great strength, the famous elephant felt much distressed and holding up a lotus flower in his trunk cried : Oh ! Primal Person, Protector of all the worlds, whose names are very auspicious to hear, praised the Lord. Bhagawan flew on the back of Garuda the king of the birds and killed the alligator by his Sudarshana Chakra and saved the elephant and also relieved the alligator out of the earlier sins.

Srimad Acharya quotes from **मात्स्य पुराण** as under :

हरिः तापसनामाऽसौ जातः तपसि वै मनुः ।
गजेन्द्रं मोचयामास ससर्ज च जगद्विभुः ॥ इति ॥

Hari with the name of 'Tapasa' appeared there and saved Gajendra. That Hari is the wealth of the universe.

So **भगवान्** is Hari who is Vishnu.

9. Srimad Acharya in his glorious **श्रीकृष्णामृतमहार्णवः** states in the Verse 205 as under :

नित्योत्सवो भवेत्तेषां नित्यश्रीर्नित्यमंगलम् ।
येषां हृदिस्थो **भगवान्** मंगलायतनो हरिः ॥ २०५ ॥

In whose heart Bhagawan is residing, then for them there will be always wealth and auspiciousness. Hari is the bestower of mangala.

10. Srimad Acharya in his **काठक भाष्य** under 2-21 states as

आसीनो दूरं व्रजति, शयानो याति सर्वतः ।
ऐश्वर्याद् **भगवान्** विष्णुः विरुद्धं घटयत्यसौ ॥

This Vishnu is Bhagawan, will run at far places while sitting; He will be going everywhere while sleeping; and in Him this is possible because of His great, unique extra-ordinary capacity and powers.

Srimad Acharya says—

एवमेव महच्छब्दो मैत्रेय **भगवानिति** ।
परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥

This glorious name Bhagawan O! Maitreya; belongs to the Supreme Brahman Vasudeva and to no other. [All else is dependent Tattwa only].

11. Srimad Acharya states in his Gita Bhashya under the Verse 9-22 from Moksha Dharma Pramana :

कामः कालेन महता एकान्तिकत्वात समाहितै ।
शक्यो द्रष्टुं य **भगवान्** प्रभासदृश्यमण्डलः ॥

The Lord's (**भगवान्**) essential form **मण्डल** is perceived with deep love (**सं**) by reason of its effulgence (**प्रभा**) by those who have become fully attuned to Him by remaining as His Ekantha Bhakthas for ages.

This brings the glory of Sri Vayu as well as the superiority of Sri Vishnu as '**भगवान्**' ।

12. For the benefit of devotees this humble author gives the unique Stotra by *Sri Sri 1008 Sri Sathyadharma Thirtha Mahan* called as '**भगवत् भजनम्**'।

भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते।
यमराड्दूते द्रुतमायाते धनवनिते ते न सहायाते।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १ ॥

मम भूर्मम गौर्मम कुण्डोध्नी महिषी मम सहकारो बुध्नीते।
इति माभीभव इदमधुना ते श्वः कस्यैते को जानीते॥
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ २ ॥

इह परललना इभसञ्चलनास्त्वयि निर्ललना अपतिस्खलनाः।
दधिकलशोरिव दुर्लभकुक्षीः काणोतुर्मोद्गलकुतुकोऽद्राक्षीः।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ३ ॥

वृकणश्श्रवसाऽप्यक्ष्णा काणः खन्पादेन क्षुदुपक्षीणः।
श्वासं विजहच्छ्वाऽन्वेति शुनीं तद्वत्काम्यसि कान्तां वशिनीम्।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ४ ॥

असुको दास्यति वसु संस्फीतं भृशमिति कृत्वा हृदयानीतम्।
व्याघ्र-व्याध व्यसनाकीर्णं विपिनं मास्म गमस्तूर्णम्।
भज भगवन्तं भज भगवन्तं भज भगवन्त भ्रान्तमते ॥ ५ ॥

पथि पथि पश्यसि परमं कष्टं तदपि न मुञ्चसि धनकं स्पष्टम्।
परितो धावसि कुत उददृष्टं किमपि न विन्दसि जन्मिन्निष्टम्।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ६ ॥

न हि जिह्रेषि प्रतिदश्याऽर्यान् न्यक्कृतभार्याद्यभिलषणीयान्।
नारीदर्शं बत कामयसे नरहरिचरणं न कुतश्श्रयसे।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ७ ॥

मुहुरुपनयनं मुहुरुपनयनं मुहुरपि भार्याभरणानयनम् ।
ईदृक्कृत्वा वसु गमयित्वा दानमकृत्वा खलु जीवित्वा ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ८ ॥

गगनं गच्छति तावकरागस्तत आतनुवेऽप्यहरहरागः ।
याप्यत एवं कायपरागः किं कुर्यात्तव जरसि विरागः ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ९ ॥

मूढयते त्वं धृतकोदण्डं रामं निमित विधिजननाण्डम् ।
यदि न ध्यायेः परिश्चण्डं याया याया यमराट्दण्डम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्त भ्रान्तमते ॥ १० ॥

भववैतरणीतरणोपायं भगवन्महिमस्मृतिमाप्रायम् ।
न जहिहि नोपेक्ष्यधिकापायं नारी-नरमयमीनानायम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ ११ ॥

अनुसन्धेहि प्राणिन् झडिति प्राशयतीशे प्राश्नामीति ।
मादयतीशे माद्यामीति स्वापयतीशेऽहं स्वपिमीति ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १२ ॥

योऽवत्युपळान्तर्गतभेकं योऽवति शयुमप्यजगरमेकम् ।
योऽवति कोष्ठाधिष्ठिततोकं सोऽवति सोऽवति सोऽवति लोकम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १३ ॥

एवं वैरङ्गिकजनमार्गे स्थित्वा सम्यग्भगवत्सेवाम् ।
कृत्वा सर्वान्पुरुषार्थांस्त्वं लब्ध्वा ससुखरसत्रास्वास्व ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १४ ॥

कृष्णानद्यां शीर्णा स्नातुं यातो दिष्ट्या यातसुस्नायन्त्याः ।
वध्वा गुप्तावयवान्दृष्ट्वाऽभूद्धृदयामयवान् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रान्तमते ॥ १५ ॥

निश्चिनु निश्चिनु परमं तत्वं परिचिनु परिचिनु परमं शास्त्रम् ।
अपचिन्वपचिनु हैतुकवादं वैदिककोविदकृतपरिवादम् ।
भज भगवन्तं भज भगवन्तं भज भगवन्तं भ्रांतमते ॥ १६ ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीः ॥

५७१. भगहा—ओं भगघ्ने नमः ओं ॥

1. संहारकाले सर्वेषां ऐश्वर्यादिकं हन्ति अभिभवतीति भगहा ॥

At the time of death, all the wealth and valour are destroyed by Him, for all, and Vishnu is called 'भगहा' ।

2. दैत्यानां ऐश्वर्यं हन्ति इति भगहा ॥

Vishnu is called 'भगहा' since He destroys all the wealth and valour of the daityas.

3. भारूपौ सूर्यचन्द्रौ गच्छतीति भगो राहुः तं हन्ति इति=भगहा ॥

By भगः it means 'Rahu'. Vishnu is called भगहा since He destroyed 'Rahu'.

In Mahabharatha Tatparya Nirnaya, it is stated in 10-29—

निमीलिताक्षेष्वसुरेषु देवता
न्यपाययस्साध्वमृतं ततः पुमान् ।
क्षणेन पीत्वा पिबतस्सुधां शिरो
राहोर्न्यकृन्तश्च सुदर्शनेन ॥ २९ ॥

While Lord Vishnu in the glorious and most beautiful Avatar as Mohini, (Which beauty even Goddess Mahalakshmi felt shy to see) served the divine nectar to the devatas. At that time Rahu deceitfully sat in the row to

drink the same and received nectar. While he was drinking the nectar, immediately Lord Vishnu Who was in Mohini avatar changed to His Narayana form and with the Sudarshana Chakra cut off his head. Hence Rahu's head remained immortal. This establishes that undeserving cannot have nectar whatever may be his efforts.

॥ श्रीः ॥

५७२. आनन्दी—ओं आनन्दिने नमः ओं ॥

1. आनन्दः अस्य अस्ति इति 'आनन्दी'।

Vishnu is called '**आनन्दी**' because He is full of happiness.

2. सुखस्वरूपत्वात् आनन्दी।

Vishnu is called '**आनन्दी**' because He is the very swaroopa of happiness.

This should be meditated upon well by those who aspire for Moksha. That is why while the Samanvayādhyāya started, the first sabda taken for samanvaya was 'Ānandamaya'. The Sutra ओं आनन्दमयोऽभ्यासात् ओं 1-1-12 establishes that Vishnu is Ānandamaya.

आनन्दमयः ब्रह्मादिः प्रकृतिः विष्णुर्वा ।
विष्णुरेव आनन्दमयः इति सिद्धान्तः ॥

॥ श्रीः ॥

५७३. वनमाली—ओं वनमालिने नमः ओं ॥

1. वनमाली आपादलम्बायमानमालायुक्तः।

आपादपद्मं या माला 'वनमाला' इति सा स्मृता ॥

Vishnu is called '**वनमाली**' because He has wonderful garland decorating from neck to feet.

2. वन षण सम्भक्तौ इति धातोः वना सम्भजका च सा मा रमा च वनमा सा आलिः सखी च वनमालिः ॥

Mahalakshmi. सा अस्यास्तीति वा. She remains with Him and hence Vishnu is called as 'Vanamāli'.

3. वनं = Lotus flower. Vishnu is called as वनमाली because He has lotus garland.

4. Vaijayanthimāla with five kinds of flowers is called Vanamāla. Sri Vishnu is having such garland round His Neck upto the knees ; so He is called as 'Vanamāli'.

॥ श्रीः ॥

५७४. हलायुधः—ओं हलायुधाय नमः ओं ॥

1. हलं आयुधं यस्य शुक्लकेशस्य सः हलायुधः ॥

Vishnu is called 'हलायुधः' because He had entered in Balarama in the form of Sukla's hairs and had plough as His weapon. शुक्ल केश आविष्टः बलरामस्य आयुधं हलायुधम् ॥

Balarama is *Not* an avatar of Vishnu. Since Balarama had the force of the hair of Vishnu, he is spoken of as an avatar of Vishnu. Sukla's (Roopa of Vishnu).

Srimad Acharya, in his Bhagawatha Tatparya Nirnaya, states under 1–3–23 as from the authority of 'Mahavaraha' आवेशो बलभद्रे। In Balabhadra—Balarama, it is only avesha ; but not avatara.

शंखचक्रमृद्दीशेशः श्वेतवर्णो महाभुजः ।
आविष्टः श्वेतकेशात्मा शेषांशं रोहिणीसुतम् ॥ इति ॥

This authority clearly states that the son of Rohini, namely Balarama is not an avatar of Vishnu, but only had avesha, which means sometimes He would have presence of

God in Him and at that time He would be the Lord Vishnu Himself.

The name 'हलायुधः' should be understood in this background of Vishnu, meaning His hair, (belonging to Sukla Roopa) but not primarily meaning Balarama.

Note: 'शुक्ल केश' in one sense, may be a defect showing the age as advanced and so how can Paramatma have Bhagawan suklakesha—will be the doubt. But the other meaning for this would be—Paramatma is called 'Sukla'. His hair, is Balarama, that is Balarama has the avesha of *Sukla Roopi Paramatma.*

(2) रलयोरभेदात्—there is no difference between 'र' and 'ल' and so हलस्य=हरस्य रुद्रस्य त्रिपुरसंहारकाले आयुधरूपत्वात् हलायुधः ॥ Paramatma at the time of killing Tripurasura was present in the āyudha.

॥ श्रीः ॥

५७५. आदित्यः—ओं आदित्याय नमः ओं ॥

1. Vishnu is called 'आदित्यः' because He took Avatar as 'Vāmana' from the divine mother Aditi Devi. Bhagavadgita states in 10–21—

आदित्यानां अहं विष्णुः ।

Which means among the sons of Aditi, I am Vishnu.

2. 'अद' 'भक्षण' इति धातोः आदिनः प्रजाभक्षणशीला दैत्याः, तान् त्यजति इति=आदित्यः ॥

Vishnu is called 'आदित्यः' because He leaves off the raakshasas who eat the people.

3. In Chandogya Upanishad 2–2–1 it is stated—

लोकेषु पंचविधं सामोपासीत पृथिवी हिंकारो, अग्निः प्रस्तावोऽन्तरिक्ष-मुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥

Aditya is Prathihara. Vishnu is called Aditya because He takes away our lives and our duration of living in this world.

4. Srimad Acharya states in Bhagawatha Tatparya Nirnaya in 10–35–24, the authority of Brahma Purana as—

आदिनो राक्षसाः प्रोक्ताः तदन्तत्वाज्जनार्दनः ।
आद्यन्त इति विज्ञेयः परेशो ब्रह्मणीशनात् ॥ इति ब्राह्मे ॥
आदिनः राक्षसाः प्रोक्ताः, तान् त्यजति इति आदित्यः ॥

Vishnu is called 'आदित्यः' because He leaves off the daityas and the wicked.

5. Under Chandogya Upanishad, the third Adhyaya is called मधुविद्या। This Aditya that is, Vishnu in Aditya is the honey of the Gods : असौ आदित्यो देवमधुः ३–१–१। God Vishnu is designated as Aditya and present in Aditya is conceived as मधु or honey. He is मधु because He is of the nature of infinite bliss.

आदित्य ततत्वज्ञान रूपहेतुभिः आदित्यनामा आदित्यस्थः विष्णुः देवमधु। मदः सुखानुभवः अस्मिन् धीयते निर्धायते इति मधु। सुखानुभव-पूर्णो मधुशब्दार्थः ॥ देवोपजीव्यत्वात् देवमधुः ॥

Vishnu is called Aditya. Paramatma in Aditya is called by the sabda 'आदित्यः'। He is the enjoyer of all happiness. He is called देवमधु because He is so sweet to Devatas and to His devotees like honey.

6. Aitareya Āranyaka 3-2-3 states—

तस्य एतस्य असौ आदित्यो रसः इत्यादिना आदित्यस्य प्रतीयते इत्यतः अब्रवीत् ॥

ओं सर्वत्र प्रसिद्धोपदेशात् ओं 1-2-1 and in that, that Aditya was established as Vishnu.

7. Vishnu is called Aditya because He eats the daityas—

अद भक्षण इति धातोः आदिनः प्रजाभक्षणशीला दैत्याः तान् त्यजतीति ॥

॥ श्रीः ॥

॥ आदित्यकवचम् ॥

For the benefit of devotees, this humble author has given "Aditya Kavacham", from Brahmanda Puranam, which is to be read at least once in a day. In the most important sense, they all denote only Paramatma, Sri Hari.

अस्य श्री सूर्यकवचस्तोत्रमन्त्रस्य गौतम ऋषिः । अनुष्टुप् छन्दः । सूर्यो देवता ॥

देवासुरैः समागम्य ग्रहैश्च परिवेष्टितम् ।
ध्यायेल्लभेत्सर्वलाभं यः सूर्यकवचं सदा ॥ १ ॥

सूर्यस्य सम्प्रवक्ष्यामि कवचं सर्वकामदम् ।
देवानां गुरुः सम्यग्बृहस्पतिरुदाहरत् ॥ २ ॥

ध्येयः सदा सवितृमण्डलमध्यवर्ती
नारायणः सरसिजसान सन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी
हारी हिरण्मयवपुर्धृतशंखचक्रः ॥

घृणिः पातु शिरोदेशं ललाटं पातु भास्करः ।
आदित्यो मे हनू पातु श्रुती पातु दिवाकरः ॥ १ ॥

घ्राणं पातु सदा भानुर्मुखमर्कः सदा रविः ।
जिह्वां पातु जगन्नेत्रः करौ पातु विरोचनः ॥ २ ॥

सदा ग्रहपतिः पातु भुजौ पातु दिशां पतिः ।
कण्ठं दिवाकरः पातु हृदयं पातु भानुमान् ॥ ३ ॥

मध्यं मे पातु सप्ताश्वो नाभिं पातु नभोमणिः ।
द्वादशात्मा कटिं पातु सक्थि पातु सदा रविः ॥ ४ ॥

ऊरू पातु सुरश्रेष्ठः सूर्यो जानुं तथैव च ।
जंघे पातु च मार्ताण्डो गुल्फौ पातु विभावसुः ॥ ५ ॥

पादौ पद्मसखः पातु सूर्योऽवतु तनुं मम ।
इदं तु कवचं दिव्यं सर्वकामफलप्रदम् ॥ ६ ॥

सततं प्रातरुत्थाय यः सूर्यकवचं पठेत् ।
स सुराणां भवेच्छ्लाघ्यो बुद्धिमृद्धिमतां मतः ॥ ७ ॥

सर्वान् कामानवाप्नोति सूर्यसायुज्यमाप्नुयात् ।
सर्वरोगभयात्पापान्मुच्यते नात्र संशयः ॥ ८ ॥

आदित्यकवचं दिव्यमभेद्यमरिभिः सदा ।
अनेकरत्नखचितं रम्यमाणिक्य भूषणम् ॥ ९ ॥

कल्पद्रुमसमाकीर्णं कदम्बकुसुम प्रभम् ।
अशेषरोगशान्त्यर्थं ध्यायेदादित्यमण्डलम् ॥

॥ इति श्री ब्रह्माण्डपुराणे आदित्यकवचम् समाप्तम् ॥

॥ श्रीः ॥

५७६. ज्योतिरादित्यः—

ओं ज्योतिरादित्याय नमः ओं ॥

1. ज्योतिरादित्यो ज्योतिषां आदिर्ज्योतिरादिः सूर्यः, तस्मिन् तिष्ठति इति=ज्योतिरादित्यः ॥

Among the articles which have great splendour and shining, the first and foremost place is occupied by the SUN. Vishnu is in that Sun and so He is called 'ज्योतिरादित्यः'।

We say, "ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः"।

2. Srimad Acharya states in his Bhashya under the Sutra– ओं अन्तरः उपपत्तेः ओं 1–2–13 as "आदित्ये विष्णुरित्युक्तम्"। which means in the Sun, Vishnu resides.

The Sruti states: 'यश्चासौ आदित्ये' इति आनन्दमयस्य आदित्यस्थत्वं उक्तम् ॥

Anandamaya is in the Sun. That Anandamaya is Brahma. That Brahma is Vishnu only.

Hence Vishnu is called 'ज्योतिरादित्यः'।

3. Vishnu, when He took Avathar as 'Vāmana', son of Aditi Devi, came with very large splendour and so He is called as ज्योतिरादित्यः ॥

॥ श्रीः ॥

५७७. सहिष्णुः—ओं सहिष्णवे नमः ओं ॥

1. भक्तकृतं अपराधं सहते इति सहिष्णुः ॥

Vishnu is called 'सहिष्णुः' because He is tolerating the violations or sins committed by His devotees.

2. *Tolerant Chakravarthi is Vishnu and Vishnu alone and nobody else can be more tolerant than He.* The 'Sahana' sakthi of Sri Hari should be properly appreciated by the devotee at every second of his life. Then Bhagavat prasada is sure to reach that devotee. With this view in mind, this humble author is giving below one case as an example to establish the height of tolerance of Sri Hari, which no one can fully visualise.

(1) Jeevas are nitya. Gita says **न त्वेवाहं जातु नासं ।** that is, Jeevas are anadi. They have no beginning or no end.

(2) Sruti says that the capacity or sakthi of Sri Hari is very vast and that He can do anything, He can undo anything and He can alternatively do anything.

कर्तुं अकर्तुं अन्यथा कर्तुं समर्थः इति ॥

(3) If this is so, then Sri Hari can very well destroy a soul and can know its end, likewise. He can create a soul and can know its beginning.

(4) When His Mahima is so, where is the question of anaditwa of Jeeva vis-a-vis Sri Hari? It can be asserted only before a Devata, who has no capacity to create a Jeeva or destroy a Jeeva. Gita 2-30, states देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥

देही Jeeva having—

(i) Swaroopa deha

(ii) Linga deha

(iii) Sthula deha

Sri Hari in the swaroopa deha of the Jeeva, never leaves that and because of this only, the Jeeva is Nitya. If He

leaves out from there, the Jeeva (swaroopa deha) will be totally destroyed.

(5) In order to maintain the validity of the Vedas Sri Hari tolerates and condenses all His sakthi and acts as described in the Vedas which speak only a very small fraction of His Sakthi.

Vishnu is a Marvellous सहिष्णुः which is a great wonder. When Sri Rama is described, it is said, that He had tolerance and patience like the Bhoomi. Sage Narada describes Him as 'क्षमया पृथिवीसमः'।

॥ श्रीः ॥

५७८. गतिसत्तमः—ओं गतिसत्तमाय नमः ओं ॥

1. गत्या ज्ञानेन सन्तः गतिसन्तः ।
गतिसद्भिः तम्यते आकाङ्क्ष्यते इति=गतिसत्तमः ॥

Vishnu is called 'गतिसत्तमः' because He can be reached or attained only by knowledge. By these knowledgeable seers, He is always aspired or enquired into.

2. गम्यते इति गतिः, अतिशयेन सन्सत्तमः । गतिश्चासौ सत्तमश्चेति गतिसत्तमः ॥

Vishnu is called गतिसत्तमः because He is the person to be reached for and He is the best of the cream of the good.

3. In Aditya Purana under the fifth अध्यायः 56th Verse runs thus :

अथ स्तोत्रेण संतुष्टः श्रीनिवासः सतां गतिः ।
मेघगम्भीरया वाचा वरदानमथाब्रवीत् ॥ ५६ ॥

Lord Srinivasa who was pleased by the extollation of the devotee Sri Deva Sharma of Sri Vayu Bhagawan

and Srinivasa being the resort of the satwic souls, spoke in the clear voice like that of clouds.

4. गतिसत्तमः is referred by Srimad Acharya in the Bhashya Mangalacharana Sloka as 'गम्य'। The entire Phala-adhyaya consisting of eighty Sutras deals with this गति-सत्तमः aspect only. He is the Best Person to be reached and He is the final destiny. There is no place or person beyond Him. That is why in the Sutra ओं मुक्तोपसृप्य व्यपदेशात् ओं 1-3-2 the sabda 'उप' — need not be highly relevant to the issue taken there. But yet Sutrakara has put in the Sutra, because the devotees should understand that 'उप' means प्राप्यन्तर राहित्ये सति प्राप्यत्वम्। That is, there is no further destiny beyond Him. To bring that truth also, the adverb is added in the Sutra and that is exactly the meaning of गति-सत्तमः।

5. Since Vishnu is very magnanimous in excusing for faults, it would be possible to reach Him. Hence He is गतिसत्तमः।

6. Vishnu is गतिसत्तमः because He is the best instructor in the path of Dharma.

धर्मे प्रत्ययिततमो 'गतिसत्तम' उच्यते ॥

॥ श्रीः ॥

५७९. सुधन्वा—ओं सुधन्वने नमः ओं ॥

1. शोभनं धनुः शार्ङ्गं अस्येति=सुधन्वा ॥

Vishnu is called 'सुधन्वा' because He has a wonderful bow by name 'शार्ङ्ग' Sāranga with Him.

2. Vishnu is called as '**सुधन्वा**' because His Sāranga bow was not like Pinaki which was broken while Sri Rama just touched it effortlessly.

सुशोभनं धनुर्यस्य 'सुधन्वा' परिकीर्तितः ॥

3. The supreme nature of His bow Sāranga compared to Pinaki, is explained by Srimad Acharya in Nirnaya 4–90—

धनुर्यदन्यद्धरिहस्तयोग्यं तत्कार्मुकात्कोटिगुणं पुनश्च।

वरं हि हस्ते तदिदं गृहीतं मया गृहाणेतदतो हि वैष्णवम् ॥ ९० ॥

That other bow belonging to Sri Hari, which excels by crores of times and is therefore far superior and fit for the Hand of Sri Hari, has thus been held by Me (Parasurama) in My Hand. Therefore, take this as being that of Vishnu.

Sri Rama took that great bow and showed that He is Vishnu and He is Parasurama.

So Vishnu is called as '**सुधन्वा**'।

॥ श्री ॥

५८०. खण्डपरशुः—ओं खण्डपरशवे नमः ओं ॥

1. खण्डः खण्डितः परशुः यस्य सः खण्डपरशुः ॥

Vishnu is called '**खण्डपरशुः**' because He has broken axe.

अथ रुद्रविघातार्थमिषीका नर उद्धरन्

मन्त्रं च संयुयोजाशु सोऽभवत्परशुर्महान्।

क्षिप्तश्च सहसा तेन खण्डनं प्राप्तवांस्तदा

ततोऽहं खण्डपरशुः स्मृतः परशुखण्डनात् ॥ इति मोक्षधर्मे ॥

In Mahabharatha under Shanthi Parva Adhyaya 352 Verses 49 and 50 state the story as under :

(i) The axe hit by Rudra to destroy the Yaga of Daksha did so and came to Badari. It came near Nara and Narayana and touched the chest of Sriman Narayana. It was diverted by Him and the same went towards Siva, who came running towards Sri Narayana. Nara took a blade of grass and by mantra it turned to be a big axe. It was thrown with speed against Siva and the same was broken at that time. (Nara is Sesha in swaroopa).

Hence Sri Vishnu is called 'खण्डपरशुः' ।

2. शत्रुखण्डनात् खण्डः परशुः अस्येति खण्डपरशुः ॥

Vishnu is called 'खण्डपरशुः' because He destroys the evil-minded enemies. He is having axe with Him.

3. अखण्डः परशुः अस्येति=अखण्डपरशुः ॥

Vishnu is called अखण्डपरशुः since He has axe which cannot be broken by anyone.

4. Lord Parasurama defeated Kshatriyas 27 times with His axe. Hence Parasurama–Vishnu is called as खण्ड-परशुः ।

॥ श्रीः ॥

५८१. दारुणः—ओं दारुणाय नमः ओं ॥

1. दारुवत् काष्ठमय प्रतिमामिव नयति लोकमिति दारुणः ॥

Vishnu is called 'दारुणः' because He leads the entire world like wooden dolls, what a doll dancer can do.

Srimad Acharya states in Sutra Bhashya under the Sutra ओं अश्मादिवच्च तदनुपपत्तिः ओं 2–1–24. Jiva cannot have independent doership tho' he is a chetana. He is like a wooden doll. In that context, Srimad Acharya gives from Bharatha, a very nice and glorious quotation :

यथा दारुमयीं योषां नरः स्थिरसमाहितः ।

इङ्गयत्यङ्गमङ्गानि तथा राजन्निमाः प्रजाः ॥ इति भारते ॥

These people are like wooden dolls under the control of the doll dancer who is Lord Sri Vishnu and they have absolutely no independence at all.

Hence Vishnu is rightly called as 'दारुणः' ।

2. शत्रुविदारकत्वात् दारुणः ॥

Vishnu is called as 'दारुणः' because He destroys all the enemies—Both internal enemies as well as outside enemies.

बाह्याभ्यन्तरशत्रूणां दारणादपि 'दारुणः' ॥

॥ श्रीः ॥

५८२. द्रविणप्रदः—ओं द्रविणप्रदाय नमः ओं ॥

1. द्रविणं विद्याधनात्मकं वित्तं प्रददाति इति द्रविणप्रदः ॥

Vishnu is called द्रविणप्रदः because He is the giver of the divine wealth namely 'Knowledge' and the worldly wealth also.

2. द्रवः चित्तस्य येषां अस्तीति द्रविणः हरिभक्ताः, तेभ्यः णप्रदः स्वरूपसुखप्रदः ॥

For the devotees who have their hearts of melting nature by enjoying the glories of the Lord, He bestows 'Happiness' to them.

द्रवि णः प्रदः ॥

Hence Vishnu is called द्रविणप्रदः । This is explained in Bhakthi Pada under the Sutra ओं अम्बुवदग्रहणात्तु न तथात्वं ओं 3–2–19. अम्बुवत् स्नेहेन/ग्रहणं ज्ञानम् । That viscocity by way of Bhakthi should be there. God helps the satwic souls so and hence He is called as 'द्रविणप्रदः' ।

3. द्रविणं वांछितं भक्तेभ्यः प्रददाति इति द्रविणप्रदः ॥

Vishnu is called द्रविणप्रदः because He gives all that are aspired by His devotees.

समग्रं शास्त्रतदर्थरूपं द्रविणं प्रददाति इति 'द्रविणप्रदः' ॥

Sri Vedavyasa gave all the meanings of sastras by doing Mahabharatha and by doing the Supreme Brahma Sutras, He has given the meaning of the Vedas. Srimad Acharya states—

तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥

॥ श्राः ॥

५८३. दिवस्स्पृक्—ओं दिवस्स्पृशे नमः ओं ॥

1. दिवः श्वेतद्वीप अनन्तासन वैकुण्ठान् स्पृशति इति दिवस्स्पृक् ॥

Vishnu is called दिवस्स्पृक् because He touches the glittering worlds by name Swetadweepa, Ananthasana and Vaikunta; which means He is residing there.

2. Hence Srimad Acharya states in Chandogya Upanishad Bhashya :

स्वरूपपादा विष्णोस्तु त्रयो हि दिवि संस्थिताः ।
नारायणो वासुदेवो वैकुण्ठ इति ते त्रय ॥ इति

Vishnu in all the three worlds called Swetadweepa, Ananthasana and Vaikunta, resides in three roopas as Narayana, Vasudeva and Vaikunta.

3. परया विद्यया यः स्वं स्पृशतीति परे पदे दिविस्पृक् प्रोच्यते नित्यम् ॥

Vishnu is called as 'Divi sprik' because by Para-vidya–Brahma Sutras alone, He can be touched with uttama position, by the devotees.

|| श्रीः ||

५८४. सर्वदृक्—ओं सर्वदृशे नमः ओं ॥

1. संपूर्णज्ञानत्वात्=सर्वदृक् ॥

Vishnu is called सर्वदृक् because He is complete in knowledge. There is absolutely no shortcoming at all in His knowledge. About His knowledge, Great Sri Jayatirtha Mahaprabhu states in his प्रमाणपद्धतिः as :

(i) सर्वार्थविषयकम्—All-knowing in full.

(ii) नियमेन यथार्थम्—Authoritative as a rule.

(iii) अनादि नित्यम्—Eternal and beginningless.

(iv) स्वतन्त्रम्—Independent.

(v) निरतिशयस्पष्टम्—Infinitely clear and crystal.

Hence His knowledge is complete. Nobody else can have such qualities to his/her knowledge.

Hence Vishnu is सर्वदृक्।

2. सर्वं पश्यति इति सर्वदृक्। सर्वदर्शनात् इति ॥

Vishnu is called सर्वदृक् because He sees all and everything. Nothing is beyond His perception. Paramatma Sri Vishnu is having eyes in all places. Gita says in 13–14 :

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Vishnu's all avayavas have eye, head, mouth, such Sakthi they have. सर्वं आवृत्य तिष्ठति। Hence Vishnu is सर्वदृक्।

|| श्रोः ||

५८५. व्यासः—ओं व्यासाय नमः ओं ॥

1. विशिष्टः सर्वस्मात् इति विः । आ समन्तात् सः इति व्यासः ॥

Vishnu is called व्यासः because He is the supreme to all and He is all-pervasive.

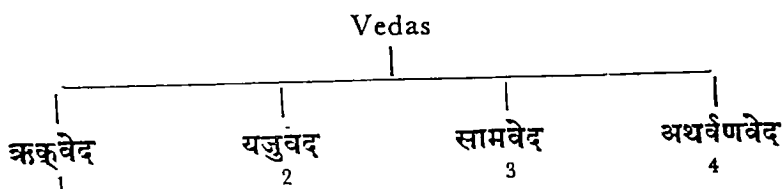
2. स व्यासः वीति तमर्वेहि
सः अधस्तात्स उत्तरतः ।
सः पश्चात्स पूर्वस्मात्स
दक्षिणतः स उत्तरतः इति ॥

He is all-pervasive सर्वे व्याप्तः इति 'व्यासः'। So told in Agneya Sakha.

3. वेदविभागकरणात् व्यासः ॥

Vishnu is called व्यासः because He classified and arranged the Vedas.

Srimad Acharya states in his Bhashya :—

वेदमुत्सन्नं व्यञ्जयत्, चतुर्धा व्यभजत् ॥

तद्योगं अविजानतां तज्ज्ञापनार्थं वेदमुत्सन्नं व्यञ्जयन्, चतुर्धा व्यभजत्। चतुर्विंशतिधा Rig Veda into 24; एकशतधा-Yajurveda into 101; सहस्रधा—Sama Veda into 1000; द्वादशधा च। Atharvana Veda into 12)—तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार।

4. विशिष्टत्वेन आस्ते आ समन्तात् सरतीति व्यासः ॥

Vishnu is called व्यासः because He is the Supreme and in traversing He is the best.

5. In Bhagavatha Tatparya—Srimad Acharya under the Sloka 1–3–21 :

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।
चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥ २१ ॥

Sri Vedavyasa took avatar to Satyadevi and Sage Parasara. He classified the Vedas and did Brahma Sutras to fix their proper meaning with reasons. **तदर्थनिर्णयाय चकार ब्रह्मसूत्राणि।** Under this Verse, a secret prameya is brought out by Srimad Acharya, that Vyasa Avatar was even earlier to Rama avatar.

रामात् पूर्वं अपि अस्ति व्यासावतारः ॥

Kurma Purana states :

तृतीयं युगं आरभ्य व्यासो बहुषु जज्ञिवान् इति ॥

6. In Bhagavatha Tatparya Nirnaya, Srimad Acharya states under 2–7–36, an authority as under :

अष्टाविंशे युगे कृष्णः सत्यवत्यामजायत ।
व्यासाचार्यस्तु पूर्वेषु चरमे स्वयमेव तु ।
विव्यास वेदांश्चक्रे च भारतं वेदसंमितम् ॥ इति च ॥

In the 28th Yuga, Lord Krishna was born—took avatar as the son of Satyavatidevi and was called 'Vyasacharya'. He classified and regulated the Vedas and also composed Mahabharatha, a great epic superior to the Vedas.

7. Bhagavatha Tatparya in 2–9–45, quotes from Padma Purana :

हरिः व्यासादिरूपेण सर्वज्ञोऽपि स्वयं प्रभुः ।
शृणोति नरदादिभ्यो मोहायैषां प्रसिद्धये ॥ इति पाद्मे ॥

Hari in the roopa of Sri Vedavyasa is Omniscient and is Prabhu, the Master of everything. He hears from Narada and others, as tho' ignorant, to delude the wicked and daityas.

8. Srimad Acharya quotes Brahma Vaivartha under Gita Tatparya in 4-1, an excellent authority to show that Sri Vedavyasa is Vishnu and He is Lord Krishna.

ब्रह्मरुद्रेन्द्र सूर्याणां यद्दत्तं विष्णुना पुरा ।
पंचरात्रात्मकं ज्ञानं व्यासः अदात् पाण्डवेषु तत् ।
तेषामेव अवतारेषु सेनामध्ये अर्जुनाय च ।
प्रादात् गीतेति निर्दिष्टं सङ्क्षेपेण युयुत्सवे ॥

Vishnu earlier gave 'Pancharatra Agama' to Chaturmukha Brahma and thro' him to Indra, Surya and others. Sri Vedavyasa gave the glorious nectar 'Gita' in brief in between the two armies to the Pandavas, in particular to Arjuna, thro' him to the entire world.

9. For the devotees this humble author appeals to read श्रीव्यासकरावलंबनस्तोत्रम् written by Sri Yadavacharya and with translation and notes written by this humble author and published by SMSO Sabha Series No. 102 in the Year 2002.

10. For the benefit of devotees, this humble author reproduces here 'व्यासनामावली' by Sri Bidarahalli Srinivasa Tirtha Mahan, an accredited scholar who has written a very lucid and wonderful commentary on Sriman Nyaya Sudha.

॥ श्री व्यासनामावली ॥

ईशिता श्रुतिभर्ता च भुवनप्रभुरेव च ।
जगद्गुरुः सद्गुरुश्च मुनिवंशस्य शेखरः ॥ १ ॥

भगवत्तमो वेदराट् च तथा सत्यवतीसुतः ।
श्रुतीश्वरो नीलभाश्च पाराशर्यो महाप्रभुः ॥ २ ॥

वेदव्यासः सत्पतिश्च द्विजेन्द्रान्वयजस्तथा ।
जगत्पिताऽजितश्चैव मुनीन्द्रो वेदनायकः ॥ ३ ॥

देवतापूज्यचरणश्चाम्नायानां सुपालकः ।
भारतानां वरगुरुः ब्रह्मसूत्रप्रणायकः ॥ ४ ॥

द्वैपायनो मध्वनाथो ज्ञानसूर्यः सदिष्टदः ।
विद्यापतिः श्रुतिपतिः विद्याराजो गिरां प्रभुः ॥ ५ ॥

विद्याधिराजो वेदेशस्तथा वेदपति स्वभूः ।
विद्याधिनाथो वेदराट् तथाऽऽम्नायविकासकः ॥ ६ ॥

विद्याधीशः श्रुतीशश्च श्रुतिपङ्कजभास्करः ।
कृष्णद्वैपायनो व्यासो भक्तचिन्तामणिस्तथा ॥ ७ ॥

महाभारतनिर्माता कवीन्द्रो बादरायणः ।
स्मृतिमात्रार्तिहा चैव भक्तवित्रासहा तथा ॥ ८ ॥

विश्ववेत्ता विश्वपतिर्भक्ताज्ञानविनाशकः ।
विघ्नौघध्वान्ततरणिर्विघ्नाटव्याश्च हव्यवाट् ॥ ९ ॥

विघ्नव्याल विपश्चैव विघ्नौघघनमारुतः ।
विघ्नेभपञ्चाननश्च विघ्न पर्वतसत्पविः ॥ १० ॥

विघ्नाब्धिकुम्भजश्चैव विघ्नतूल सदागतिः ।
बादरिर्जैमिनिश्चैव सुमन्तु वैशम्पायनः ॥ ११ ॥

आश्मरथ्यश्च पैलश्च काशकृस्तनश्च लोमशः ।
कार्ष्णाजनिश्चौडुलोमिरात्रेयो रोमहर्षणः ॥ १२ ॥

इत्येते मुनयः शिष्याः यस्यासौ मुनिशेखरः ।
ब्रह्माद्यैः प्रार्थितो विष्णुः सत्यवत्यां पराशरात् ॥ १३ ॥

प्रादुर्भूतो व्यासरूपी वेदोद्धारकस्तथा ।
विज्ञानरोचिषा पूर्णो ब्रह्माण्डान्तर्बहिस्थथा ॥ १४ ॥

योगिमानसकञ्जस्थः हरितोपलसन्निभः ।
भक्ताज्ञानसुसंहारी तर्कमुद्रायुतः करे ॥ १५ ॥

दक्षिणे भवभीतानां भवनाशाय मुद्रया ।
अभयाख्यया युतः सव्ये करे सन्मंङ्गलप्रदः ॥ १६ ॥

प्राङ्गमौलिश्च पुरुधीः सुखकान्तिर्विबोधभाः ।
शतेन्द्वधिकसत्कान्तिरयोऽयजनमोहकः ॥ १७ ॥

शुक्लरक्तविदूरश्च ब्रह्माद्यैर्वर्णमानिभिः ।
संस्तुतानन्दसुगुणो योगीन्द्रः पद्मजार्चितः ॥ १८ ॥

आचार्यवर्यो विप्रात्मा पापनाशननामवान् ।
वेदान्तकर्ता भक्तानां कवितादिगुणप्रदः ॥ १९ ॥

वादे विजयदश्चैव रणे च विजयप्रदः ।
कीटराज्यप्रदः कीटमोक्षदाता च सत्प्रभुः ॥ २० ॥

आम्नायोद्धारकश्चैव तथा सत्पुरुवंशकृत् ।
मुनेः शुकस्य जनको जनकस्योपदेशकः ॥ २१ ॥

मातुः स्मृत्यैवागमन वरदातेश्वरेश्वरः ।
यमुनाद्वीपसुजनिर्यमुनाद्वीपभासकः ॥ २२ ॥

मात्राज्ञापालनार्थाय भगवान् पुरुषोत्तमः ।
धृतराष्ट्र पाण्डु विदुर जनको ज्ञानदस्तथा ॥ २३ ॥

उग्ररूपः शान्तरूपोऽचिन्त्यशक्तिः परात्परः ।
पाण्डवानां दुःखहन्ता तथाऽपरिमितान्तरः ॥ २४ ॥

हिडिम्बासंग्रहार्थाय भीमाज्ञासम्प्रदायकः ।
शक्तः कानीन इन्द्रश्च शास्त्रकृद्धरिरेव च ॥ २५ ॥

द्विषामज्ञान पापानामति संक्रामकस्तथा ।
कर्मबन्ध सुभोक्ता सा मुक्तानां स्वात्मवाहकः ॥ २६ ॥

आसमन्ताद्गत इति व्यास इत्यभिविश्रुतः ।
हृदि स्थित्वा धीप्रदः स ह्यक्षरोच्चारकारकः ॥ २७ ॥

मात्रासन्धिस्वरात्मा च संहितानामकस्तथा ।
ह्रस्वमाण्डूकेयनामऋष्युपासित पादवान् ॥ २८ ॥

स व्यासो वीति तमं स वै वि स एवाधस्तात् ।
येन सन्धि विवर्तयतीद् शक्र प्रोहते ॥ २९ ॥

वयः सुपूर्णो यश्छन्दसामित्यादि श्रुतीरितः ।
कलिमागतमाज्ञाय भगवान् पुरुषोत्तमः ॥ ३० ॥

जनदृग्विषयत्वं तु त्यक्त्वाऽगाद्गन्धमादनम् ।
बदर्याश्रममध्यास्ते तत्रत्यं दिव्यमुत्तमम् ॥ ३१ ॥

यदाज्ञां शिरसा धृत्वा मरुन्मध्वात्मनाऽभवत् ।
यदर्थं तद्विधायाशु सोऽपि गत्वा तमाश्रमम् ॥ ३२ ॥

तमेव सेवमानः सन्नास्ते ह्यानन्दनिर्भरः ।
व्यासनामावलीमेतां यः पठेच्छृणुयान्नरः ॥ ३३ ॥

तस्याशुभानि नश्येयुः वृद्धास्याच्छुभसन्ततिः ।
ऐहिकामुष्मिकान् कामान् स लभेत न संशयः ॥
किमत्र बहुनोक्तेन व्यासः सम्प्रीतिमाप्नुयात् ॥ ३४ ॥

॥ इति श्री बिदरहळ्ळि श्री श्रीनिवासतीर्थकृता
'श्री व्यासनामावली' समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

This humble author wishes that the devoted readers while reading the meaning of the sabda 'Vyasa' should read this, to acquire and amass tons of virtues and this is a lucid and splendid stuti by that Great Mahan on Paramatma Sri Vedavyasa Devaru.

॥ श्रीः ॥

५८६. वाचस्पतिः—ओं वाचस्पतये नमः ओं ॥

1. सकल वाङ्मनस देवतायाः पतिः ॥

Vishnu is called वाचस्पतिः because He is the husband of Goddess Mahalakshmi Who is the devata of all Talk, Vak and Mind.

2. वाचो विद्यायाः पतिः वाचस्पतिः ॥

For all Vidyas, He is the Master; therefore Vishnu is called वाचस्पतिः ।

. Since Vishnu in the Avathara of Sri Vedavyasa did Mahabharatha, He is called as 'वाचस्पतिः' ।

वाचः पंचमवेदस्य (भारतस्य) स्वामी वाचस्पतिः स्मृतः ॥

॥श्रीः॥

५८७. अयोनिजः—ओं अयोनिजाय नमः ओं ॥

1. न च गर्भे अवसद् देव्या, न चापि वसुदेवतः इत्युक्तः योनिजः, न भवति इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because for His birth-Avatar, with Devaki or with Vasudeva, there is no connection as ordinary children are born.

2. अयोनेः स्त्रीचिद्ररहितात् स्तम्भादेः जायते इति अयोनिजः ॥

Vishnu is called अयोनिजः. In the case of Narasimha avatar He came out of a pillar from the Sabha Hall of the Palace, but not from the organ of the female.

3. योनिभिन्ने नाभौ जनयति चतुर्मुखं इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because Chaturmukha Brahma was born/took avatar from the Navel of the Lord Vishnu, which is different and distinct from the organ of the female.

4. न योनिजः अयोनिजः ॥

Vishnu is called अयोनिजः since He is not born from the organ of the female.

5. जनन्यां न जायते इति अयोनिजः ॥

Vishnu is called 'अयोनिजः' because He was not born thro' mother. He is the Mother of all.

6. In महाभारततात्पर्यनिर्णयः Srimad Acharya says in 2-78—

वसुदेव सुतो नायं नायं गर्भेऽवसत्प्रभुः ।
नायं दशरथाज्जातो न चापि जमदग्नितः ॥ ७८ ॥

Vishnu is not the son of Vasudeva; this Lord never lived in the womb; He was not begotten by Dasaratha nor by Jamadagni.

Hence Lord Vishnu is 'अयोनिजः ।

7. In Madhwa Vijaya in 7-19 Sri Pandithacharya says—

करुणाकरः स वसुदेवमोददो

भगवान्पुरा हिमकरान्वयेऽभवत् ।

जितवान्दिशो दशरथोऽग्र्यसंपदो

जनको बभूव भुवि यस्य वैरिहा ॥ १९ ॥

The beauty of this Verse दशरथः जनकः बभूव भुवि which means King Dasaratha was made as the father of Sri Rama in this world—He is not the real father, since Sri Rama is the father of all.

Hence Sri Rama (Vishnu) is called अयोनिजः ॥

॥ श्रीः ॥

५८८. त्रिसामा—ओं त्रिसाम्ने नमः ओं ॥

1. त्रीणि सामानि निधनोद्गीथ, प्रतीहाराख्यानि यस्य सः त्रिसामा ॥

(i) Udgitha (ii) Prathiharam (iii) Nidanam are the 'Sama Vedas' and Vishnu is called त्रिसामा because He is sung in all those three Vedas—Sama Vedas [and also various other Vedas].

॥ श्रीः ॥

५८९. सामगः—ओं सामगाय नमः ओं ॥

1. सेति भार्या हि वाग्देवी प्राणो मः परिकीर्तितः । एवं तौ सामनामानौ इति छान्दोग्योक्तेः सामशब्दाभिधेय भारती वायुगतत्वात्=सामगः ॥

Vayu's wife 'Bharathi' and Vayu both are called 'साम' । Vishnu is residing in them. Hence He is called 'सामगः' ।

2. अग्निः सामाभिमानी स्यात् इति, छान्दोग्य भाष्योक्तेः 'सामगः'॥
अग्नि अन्तर्गतो विष्णुः ॥

Fire is equal in destroying both clean and unclean articles. Hence Fire is known as साम। Vishnu is residing in him. Hence He is called सामगः।

3. In Chandogya Upanishad, it is stated that Bharathi, wife of Sri Vayu, is called as 'सा' and Sri Vayu as 'अमः'। Since Sri Vishnu is their Antaryami, He is known as 'सामगः' ॥

सेति भार्या हि वाग्देवी प्राणोऽमः पतिरीरितः।
एवं तौ सामनामानावुभावेवाप्युदाहृतौ।
सामशब्दाभिधेय भारतीवायुगतत्वात् सामगः ॥

4. सामवेदेन आप्नोति इति सामगः

Vishnu is reached by singing His mahimas as found in the Sama Veda.

Gita says in 10–22—

वेदानां सामवेदोऽस्मि।
साम्ना सामवेदेन गम्यते इति॥

Sri Krishna says that His Vibhuthi Roopa is in the Sama Veda as a speciality. (After Rig Veda, this is because, this instance is a case of Sajāthiya Ekadesha Vibhuthi).

5. Paramatma Vishnu is called as सामगः because He is the Antaryami of Agni who does equal jobs in destroying both pure and impure items.

शुभाशुभानां दाहादौ साम्यात् सामाग्निरीरितः॥
अग्निः सामाभिमानी स्यात् इति छान्दोग्यभाष्योक्तेः सामगोऽऽन्यन्तर्गतो
—इति सामगः श्रीविष्णुः ॥

6. वैकुण्ठस्य अखिला वेदाः उद्गीर्यन्ते अनिशं यतः ॥

Sama Vedas are always being sung by Him.

स्वयं स्वानुभवप्रीत्या गायति इति च 'सामगः' ॥

॥ श्रीः ॥

५९०. साम—ओं साम्ने नमः ओं ॥

1. साम्ना सामवेदेन गम्मते इति=साम ॥

Vishnu is called 'साम' because He is reached by Sama Vedas.

2. सर्वभूतेषु समत्वात् साम ॥

Vishnu is called 'साम' because He is equal in all creatures. His being in all is the same with all glories of auspicious attributes is infinite and without any iota of defect.

गीता 5-18 runs thus—

विद्या विनय संपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पंडिताः समदर्शिनः ॥ १८ ॥

A Brahmin who is learned and adhering to humility, cow, elephant, dog, eater of dog are all equal—is the meaning as it appears on the face of it.

The समत्व is not in these entities, but in the form of God, which is present in them.

Srimad Acharya, beautifully states—

परमेश्वरस्वरूपाणां सर्वत्र साम्यदर्शनं च ।
अपरोक्षज्ञानसाधनं इति आशयवान् आह ॥

3. Similarly again in Gita 3-28 and 3-29—

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्सु अविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

समं पश्यन्हि सर्वत्र समवस्थितं ईश्वरम् ।
न हिनस्ति आत्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २९ ॥

God Vishnu Who is present in all, is equal, but not all that objects are equal.

Hence Sri Vishnu is **साम** ।

4. Under **छान्दोग्योपनिषत्** 1–7–5, it is stated—

अथ एषः अन्तरक्षिणि पुरुषो दृश्यते सैव ऋक् तत् **साम** तदुक्थं तद्यजुः तद् ब्रह्म ।

Now, the Purusha seen in the eye is Rik, Saman, Uktha, Yajus and Brahman.

Mantralaya Prabhu states **नित्यसमत्वात् 'साम' इति** । which means Vishnu is called '**साम**' because He is always and eternally the same and equal in all roopas, avatars etc.

5. In Gita 9–29, it is said—

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥
अहं सर्वभूतेषु समः ।

Krishna states that He is equal in all Jeevas. He has no pride, prejudice or bias nature. He has no partiality. He acts according to their inherent nature and past Karmas and the efforts undertaken by them.

Hence Vishnu is called **साम** ।

6. Under **छान्दोग्योपनिषत्** 2–1–1 states—

समस्तस्य खलु **साम्नः** उपासनं साधु ।

which means one should meditate upon the God Who is called 'Saman' and Who is gunapurna.

सारत्वेन धार्यं साधु सारत्वेन मेयं **साम** इति एक एव अर्थः ॥

Which means Vishnu is called साधु, साम because He is the Quintessence to be known and to be enquired into. All others are only subsidiary.

॥ श्रीः ॥

५९१. निर्वाणं—ओं निर्वाणाय नमः ओं ॥

1. निर्वाणं प्राकृत शरीरशून्यम् ॥

Vishnu is called 'निर्वाणं' because He has no material body.

[कायः वाणं शरीरं च इति अभिधानम्]

2. Gita states in 2–72 as—

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यां अन्तकालेऽपि ब्रह्म निर्वाणं ऋच्छति ॥

निर्वाणं ब्रह्म ऋच्छति=Devotee reaches that Great Vishnu, Who is having body without prakriti's connection.

Hence Vishnu has body which has no iota of Matter प्रकृति in the gross or subtle form.

Under Gita Bhashya Srimad Acharya states: निर्वाणं =अशरीरम् । "कायो बाणं शरीरं च" इति अभिधानात् । निर्वाणं means without body. The lexicon usage is also shown as बाणं=शरीरं, निर्वाणं=अशरीरम् ।

निर्वाणशब्द शब्द प्रतिपादनम्—'अनिन्द्रियाः' इत्यादिवत् ॥

When Vishnu has no body how to explain so many Puranas, Ithihasas, Vedas and othei Agamas which describe that Paramatma has body? For this Srimad Acharya gives glorious and lovely authorities to substantiate that Vishnu has body as a matter of fact, but not connected with Matter—प्रकृति at all.

(i) न तस्य प्राकृता मूर्तिः मांस मेदोऽस्थि संभवा ।

(ii) सद्देहः सुखगन्धश्च ज्ञानभाः सत्यपराक्रमः ।
ज्ञानाज्ञानः सुखसुखः सः विष्णुः परमाक्षरः ॥

(iii) देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः ।
परिपूर्णश्च सर्वत्र तेन नारायणोऽस्म्यहम् ॥ इति ब्रह्मवैवर्ते ॥

All these establish that Narayana has no body with connection to प्रकृति in it ; but He has अप्राकृत सौन्दर्य देह which is unique in all respects.

Hence Vishnu is called निर्वाणं ।

3. Isavasya Upanishad states in the Eighth Mantra as—

स पर्यगात् शुक्रं अकायमव्रणं अस्नाविरं शुद्धं अपापविद्धम् ॥

In that Srimad Acharya states in his Bhashya quoting from Varaha Purana as—

शुक्रं तत् शोकराहित्यात्, अव्रणं नित्यपूर्णतः ॥
पावनत्वात् सदा शुद्धं, **अकायं लिंगवर्जनात्** ॥

अकायं means absence of subtle body or linga sarira.

Hence Vishnu has no subtle body or gross body or linga sarira and His body is pure and very pure **अप्राकृत सौन्दर्यदेहः** ॥

Hence Vishnu is called '**निर्वाणं**' ।

4. Srimad Acharya in Gita Tatparya under 2-72 in the end quotes an authority as :

अभावात् जडदेहस्य **विष्णुः** निर्वाण उच्यते ।
भिन्नदेहाभावतो वा स सहस्रशिरा अपि ॥ इति च ॥

Vishnu is called '**निर्वाणः**' because He has no jada deha.

॥ श्रीः ॥

५९२. भेषजं—ओं भेषजाय नमः ओं ॥

1. संसाररोगस्य औषधरूपत्वात् भेषजम् ॥

Vishnu is called 'भेषजं' because He is the medicine for the disease of Samsara.

2. भेषयति इति भेषः रोगः, तं जयति इति=भेषजं ॥

Vishnu is called 'भेषजं' because, He wins over all diseases, whether connected to body or mind.

3. भेषं means fear due to diseases.

जयति=Vishnu has won over the diseases of Samsara, that means, Vishnu is 'Nitya Muktha'.

4. Vishnu is called as 'Bheshajam' because the groups of rishis, siddhas, mahoragas (the serpents) gods and godly seers came to know of this medicine for the disease of Samsara from Narayana.

नारायणात् ऋषिगणाः तथा सिद्धाः महोरगाः ।
देवा देवर्षयश्चैव यं विदुः दुःख भेषजम् इति ॥

॥ श्रीः ॥

५९३. भिषक्—ओं भिषजे नमः ओं ॥

1. संसाररोगस्य वैद्यः ।

Vishnu is called 'भिषक्' because He is the best doctor for the disease of Samsara.

2. भिषज्यति इति चिकित्सति इति=भिषक् ।

Vishnu is called 'भिषक्' because He treats and cures all in the Avatar of 'धन्वन्तरी' ।

3. Vishnu is called as 'भिषक्' because He is Antharyami for the devata doctors namely Ashwini Kumaras.

4. Vishnu is called as भिषक् because He did Brahmasutras in the Avathara of Sri Vedavyasa, which can remove the diseases relating to samsara.

भिषक्तमं त्वा भिषजां शृणोमि ॥ (ऋ. सं.)

प्रथमो दैव्यो भिषक् (तै सं.)

5. Vishnu is called as 'Bhishak' because He knows fully about samsara diseases.

भवरोगनिदानज्ञः यः असौ 'भिषक्' उदीरितः ॥

॥ श्रीः ॥

५९४. संन्यासकृच्छमः—

ओं संन्यासकृच्छमाय नमः ओं ॥

1. संन्यासं काम्यकर्मत्यागं कारयति इति=संन्यासकृत् ॥

Vishnu is called संन्यासकृच्छमः because He sees that result-oriented activities are left off by His devotees.

Krishna states the crux in 2–48 in गीता—

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्यौ समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

संगं त्यक्त्वा—without aspiring for results/fruits,

सिद्ध्यसिद्ध्योः समो भूत्वा—treating in the manner whether the fruit is attained or not,

समो भूत्वा कर्माणि कुरु—treating equal, all Karmas do. This is the advice given by Lord Krishna to Arjuna and to the whole world.

Hence Vishnu is called 'संन्यासकृच्छमः'।

2. सम्यक् न्यासं दोषत्यागं करोति इति संन्यासकृच्छमः ॥

Vishnu is called संन्यासकृच्छमः because He leaves off all defects; which means He is without any iota of defect.

3. अननुस्वारपाठपक्षे सतां भगवत् भक्तादीनां न्यासो येषां ते सन्न्यासा दैत्याः तान् कृन्ततीति=संन्यासकृच्छमः ॥

Leaving the devotees [Bhakthas] of Paramatma are called संन्यासाः which means daityas or devils. Vishnu condemns/destroys these daityas.

Hence Vishnu is called 'संन्यासकृच्छमः'।

॥ श्रीः ॥

५९५. शान्तः—ओं शान्ताय नमः ओं ॥

1. शस्य=सुखस्य स्वज्ञात् प्रागन्तः बन्धः यस्मात् इति=शान्तः ॥

Vishnu is called 'शान्तः' because the bondage which brings happiness to an end, is under His control.

2. शर्वः शंरोधनात् इति उक्तेः, शस्य दैत्यसुखस्य अन्तः नाशः यस्मात् इति=शान्तः ॥

Vishnu is called 'शान्तः' because He brings the happiness of daityas to an end.

Under the Sutra ओं नानुमानमतच्छब्दात् ओं 1–3–3, Srimad Acharya has quoted Brahmanda Purana authority as—

शिवः सुखात्मकत्वेन शर्वः शंरोधनात हरिः ॥

शंरोधनात् हरिः—means, He closes the gates of happiness to the daityas.

3. सुखो अवधिः इति शान्तः ॥

Vishnu is called शान्तः since He is in the end of happiness and none is beyond that, which means He is alone 'पूर्णानन्दः'।

॥ श्रीः ॥

५९६. निष्ठा—ओं निष्ठायै नमः ओं ॥

1. नितरां स्थितिः यस्य सः निष्ठा ॥

Vishnu is called 'निष्ठा' since His standing or existence

is always most steady and unshakable and unchallenge-able.

2. निरन्तरं तत्रैव तिष्ठन्ति भूतान् इति निष्ठा ॥

Vishnu is called निष्ठा because He makes the creatures to stand in their respective places steadily always as per their inherent and intrinsic nature.

3. Paramatma is steady always and He has no deviation at all. Chandogya Upanishad in the first illustration while establishing the difference between Jeeva and Paramatma states :

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ १ ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place where it is tied, similarly, all these beings have God Vishnu as their source, sustained by the God and find their abode in God even after liberation.

God is steady and Jeevas only fly and go round and round like the bird tied up to a string.

॥ श्रीः ॥

५९७. शान्तिः—ओं शान्तये नमः ओं ॥

1. शान्ति नामा सुखोन्नतेः इत्युक्तेः ।

शान्ति=उन्नतसुखः ॥ उन्नतसुखत्वात् शान्तिः ॥

Vishnu is called शान्तिः because He has the most supreme and highest class of happiness.

2. सर्वेषां फलरूपत्वात् शान्तिः ॥

For all, Vishnu is the bestower of fruit/result. Hence He is called शान्तिः ।

3. In Upanishad, under Siksha Valli of Taittireeya, the first Mantra concludes as—

ओं शान्तिः शान्तिः शान्तिः ॥

Three times 'Shanthi' is said because Sri Vishnu is the Great God who clears off all the unwanted entities in swarga, anthariksha loka and in the jagat.

Again, Vishnu is the Great God who destroys our agonies which are of three kinds—

(i) Ādhyātmika—troubles due to us.

(ii) Ādhibhoutika—troubles due to five boothas.

(iii) Ādhidaivika—troubles due to devatas.

All are cleared by this 'शान्ति' रूपी भगवान् and He brings peace of mind to the satwic souls and so called as 'Shanthi'.

4. Paramatma is having calmness of mind and has no attachment over any object, because all are under His control and are begging to serve Him.

तेषां शान्तिः शाश्वती नेतरेषम् (काठक) ।

॥ श्रीः ॥

५९८. परायणः—ओं परायणाय नमः ओं ॥

1. परायणं मुक्ताश्रयः ॥

Vishnu is called 'परायणः' because He is the support or shelter for the released souls—Mukthas. He is the splendid and proper support. It is not like the case of Indra who became the आश्रय for तक्षक and left him in the

middle Hence आश्रयः for all is only Vishnu and hence He is called 'परायणः' ।

Srimad Acharya states in Anuvyakhyana in the 15th Verse as—

परः उत्तमः मुक्तः तस्य अयनं आश्रयः ॥
अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥ १५ ॥

For the Mukthas, Sri Vishnu is the bestower of ānanda. A person, because he has reached Moksha, cannot declare that happiness should come to him 'as of right'—*No*—It is only due to the Desire and Will of Janardhana, that Mukthas would get happiness in Moksha. Therefore Vishnu is called as 'Parāyana' because the Mukthas are under His control only.

As a fact, Srimad Madhwacharya, the greatest Vedantic Mahan, has written a very splendid work by name 'Tatvodyotha' and established that the Jeevas are different from Paramatma, because even the Mukthas are always bound and stand begging for His orders.

विमतो भिन्नो मुक्तत्वात् । यदित्थं तत्तथा यथा संप्रतिपन्नः ।

is the beautiful starting point in that great work.

2. परमं उत्कृष्टं अयनं स्थानं इति=परायणः ॥

Vishnu is called 'परायणः' because He has the most splendid and supreme abode as His place. Namely Vaikunta.

3. वैकुण्ठादिस्थानं अस्य इति परायणः ॥

Vishnu is called परायणः because supreme places like वैकुण्ठ, अनन्तासन, श्वेतद्वीपः are all under His main places of abode.

4. Bhagawan is 'परायणः' because reaching Him is the place where there is no birth or death.

परमं यः परायणम् आकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् (छां) ।

॥ श्रीः ॥

५९९. शुभाङ्गः—ओं शुभाङ्गाय नमः ओं ॥

1. शुभानि अङ्गानि यस्य सः शुभाङ्गः ॥

Vishnu is called शुभाङ्गः because He has auspicious limbs.

2. शुभस्य अङ्ग भूतं ज्ञानं यस्मात् इति= शुभाङ्गः ॥

For bringing happiness and joy, knowledge is the main component. That knowledge is obtained from शुभाङ्गः Sri Vishnu and so He is called so.

3. शुभानि अङ्गानि मुखादीनि यस्य स शुभाङ्गः ॥

The very Face (other limbs also) of Bhagawan will bring all auspiciousness. This can be very well seen while Sri Rama came to the Ashram of Gauthama on His way from Mithila City. Sri Rama saw the stone of the female figure which turned to beautiful Ahalya. The very Face of Sri Rama brought all mangala to her. Sri Rama did not touch by His Hand that stone figure. Great Srimad Acharya in Tatparya Nirnaya states in 4–10 as—

स्वदर्शनात् मानुषतां उपेतां
सुयोजयामास स गौतमेन ॥

The beauty of Sri Rama's angas (limbs are described by the divine Sage Narada as under—

(i) broad chest
(ii) splendid shoulders
(iii) Neck like Sankha

Like this, Sri Anjaneya also describes the angas of Sri Rama. He is शुभाङ्गः ।

4. The eight angas of Yoga beginning with 'Yama' and ending with 'Concentration' are all auspicious. Vishnu helps the devotees to begin and complete such meditation.

स्वभक्त्युद्भव कल्याण यमाद्यष्टाङ्गसंभवः । यः स्यात् सः शुभाङ्गः प्रोक्तः=स विष्णुः इति ॥

॥ श्रीः ॥

६००. शान्तिदः—ओं शान्तिदाय नमः ओं ॥

1. शान्तिः मोक्षः तं ददाति इति शान्तिदः ॥

Vishnu is called 'शान्तिदः' because He is the bestower of Moksha.

मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया ।

Bestower of Moksha, is the right, privilege and at the command of Sri Vasudeva. By His Mandate, Mahalakshmi and Her son Sri Vayu get that privilege, but not down to them.

2. ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-७ ॥

Here it is shown that the sabda 'Atmā' does not relate to inferior Jeeva, but it relates only to Sri Vishnu, because by reaching Atma, Moksha was assured. No Jeeva reaches Moksha by reaching another Jeeva.

Brihadāranyaka Upanishad 6-4-13 states—

यस्य अनुवित्तः प्रतिबुद्ध आत्मा अस्मिन् सन्देहे गहने प्रविष्टः ।
स विश्वकृत स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥

इति आत्मनिष्टस्य मोक्षः उपदिश्यते ॥

3. Vishnu is called 'शान्तिदः' because He is the bestower of peace of mind to the satwic souls—devotees.

मनः शांति ददाति इति=शान्तिदः ।

4. Vishnu is called as 'शान्तिदः' because He bestows steady buddhi. When buddhi is steady, mind would be controlled. When mind is controlled, sadhanas would take place and are easy to adopt. So Vishnu is शान्तिदः ; because of Him only, all sadhanas take place. Gita states 6-7 as—

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ॥

5. Gita states in 18-59—

मत्प्रसादात् परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् ।

Sri Vishnu is the bestower of eternal peace and so is called as 'शान्तिदः' ।

महानन्दां ददातीति शान्तिदः परिकीर्तितः ॥

॥ श्रीः ॥

६०१. स्रष्टा—ओं स्रष्ट्रे नमः ओं ॥

1. जगत् सर्जनात् स्रष्टा ॥

Vishnu is called स्रष्टा because He creates the world. सृज=विसर्गे इति ।

2. The lakshana of Brahma was given in the Second Sutra which is very very important and covers the whole of Vedanta. The Sutra is ओं जन्माद्यस्य यतः ओं 1-1-2.

Srimad Acharya states: ब्रह्मणः लक्षणं आह । By this creation etc., of the lakshanas, the result of अनन्तकल्याण गुणपरिपूर्ण is reached.

विष्णुः, अनन्तकल्याणगुणपरिपूर्णः, जगत् जन्मादिकर्तृत्वात्, व्यतिरेकेण देवदत्तवत् ॥

Vishnu is Anantha Kalyana Guna Paripoorna, because, He is the Creator etc., of the world, unlike Devadatta (who is not the creator who is not having anantha kalyana gunas).

3. While understanding that Sri Vishnu is the Creator of the jagat, it should be understood simultaneously that He is also the sustainer, destroyer, giver of jnanam, giver of ignorance, bondage is under His control and He is the regulator of all and finally bestower of liberation.

In case, such a Upasana is not adopted and understanding that Sri Vishnu is Creator alone and destruction is done by Rudra, then the consequence is brought out so nicely in Isavasya Upanishad—

अंधतमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥

Those who do Upasana that Vishnu is not the Creator of the jagat will definitely reach the eternal hell. But those who do Upasana of Him as Creator alone, but others do destruction, protection etc., will reach a greater or severer eternal hell.

This means, the aspirant for Moksha should understand as a minimum that Sri Vishnu is responsible for those अष्टकर्तृत्व—eight qualities.

॥ श्रीः ॥

६०२. कुमुदः—ओं कुमुदाय नमः ओं ॥

1. कौ=भूमौ मोदते इति कुमुदः ॥

Vishnu is called 'कुमुदः' because He enjoys on this Earth.

2. भूभार हरणात् कुं मोदयति इति कुमुदः ॥

Vishnu is called कुमुदः because by reducing the weight on the Earth, He makes the Earth to feel happy. Hence He is called कुमुदः ॥

In Srimad Bhagawatham, under the third Skandha in the first Adhyaya, while the conversation took place between Vidura and Uddhava, a question was raised, as to why Sri Krishna did not kill Duryodhana and others, when they plucked away the kingdom from Pandavas.

ननु भूभारहरणाय अवतीर्णः श्रीकृष्णः स्वभक्तपाण्डवद्रोहिणः दुर्योधनादीन् राज्यापहारानन्तरमेव कस्मात् न हतवान् इत्यत आह ॥ नूनमिति ॥

नूनं नृपाणां त्रिमदोत्पथानां
महीं मुहुश्चालयतां चमूभिः ।
वधात् प्रपन्नार्तिजिहीर्षयेशो
ह्युपेक्षताघं भगवान् कुरूणाम् ॥ ४३ ॥

ईशः तदा एव हन्तुं समर्थः अपि भगवान् कृष्णः, विद्यामदो धनमदः तथैवाभिजनोमदः । एतेन मदान्धानां ते एव च सहतां दमा इति वचनात् विद्याधनाभिजन निमित्तस्त्रिभिः मदैः उत्पथानां पन्थानमहाय, वर्तमानानां च भूमिः अष्टादशाक्षौहिणी गणिताभिः मुहुः महीं चाल्यतां नृपाणां वधनिमित्तात् प्रपन्नार्ति जिहीर्षया प्रपन्ना भूमिः तस्या आर्तिर्भारस्तन्निमित्तं दुःखं तज्जिहीर्षया कुरूणां दुर्योधनादीनां अघं अपराधं उपेक्षत इति 'नूनं'

तर्कयामि ।। सर्वभूभारहरणं न स्यात् इत्याशयेन तदेव न हतवानिति भावः ।। तस्मात् श्री विष्णुः 'कुमुदः' ।।

Sri Krishna is completely capable to destroy these Duryodhana and his brother then itself. But He did not do so because due to the haughtiness of wealth, position and strength, there were many many asuras born in Kshatriya race and the world had become too much weighty due to this. The prayers by Bhoomi Devi thro' Chaturmukha Brahma was to reduce the same which Paramatma had accepted and had taken Avathara as Sri Krishna. So He waited and destroyed all of them in Kurukshetra War when their evil sadhanas came to saturation.

।। श्रीः ।।

६०३. कुवलेशयः—ओं कुवलेशयाय नमः ओं ।।

1. कुवलेशयः, कुवले=बदरिकाश्रमे शेत इति ।।

Vishnu is called 'कुवलेशयः' because He stays in Badarikasrama, where such Badari trees are in plenty.

2. कोः भूमेः वले । तादर्थ्ये सप्तमी । वलार्थं श्वेतद्वीपे शेत इति= कुवलेशयः ।।

Since Vishnu resides in Swetadweepa, He is called as कुवलेशयः ।।

3. कुवलं means water. At the time of pralaya, Sri Vishnu sleeps on these waters. So He is called as कुवलेशयः ।। कुवलं=तोयं तस्मिन् शेते इति ।।

4. कुवलं means the belly of the snake. Since Sri Vishnu takes bed on Sesha Sarpa, He is called as कुवलेशयः ।।

5. कुवलेशयः=कु+वल+ईश+या ।।

which means Paramatma Who goes about (या) controlling the jeevas who are wandering within world in evil way (thinking that they are the masters for their actions) कु— world or in evil way, वल means वलन्ति = wanders. कुवला= means jeevas who wander in the world. ईश = they think that they are the masters.

वलं येषां कुत्सितं ते कुवलाः जीवसंज्ञिताः। देहेन्द्रियादेरीशास्ते कुवलेशाः इति स्मृताः। यः तान् नियच्छन् यात्येष 'कुवलेशयः' उच्यते ॥

Sri Vishnu controls them. So He is called as 'कुवलेशयः' ॥

॥ श्रोः ॥

६०४. गोहितः—ओं गोहिताय नमः ओं ॥

1. गवां कृष्णरूपेण हितकारित्वात् गोहितः ॥

For the cows, in the Avatars of Sri Krishna, Vishnu did all things that are desired by them. So He is called 'गोहितः'।

2. गवां वेदादिरूपवाचां श्रीवेदव्यासरूपेण हितकारित्वात् गोहितः ॥

Vishnu is called 'गोपतिः' because in the Avatar of Sri Vedavyasa, He did the desired and needed activities, by protecting the Vedas and interpreting them.

That is why Srimad Acharya states in Bhashya, तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥ For the benefit of the devotees, just one example is given here, to show that, how Sri Vishnu (as Sri Vedavyasa) protected the Vedas.

In Vedas, we find the sentences like मृद् अब्रवीत्, आपः अब्रुवन् and so on. This means mud speaks, water speaks. Admittedly, they are non-sentient articles and

they cannot speak. But at the time, one cannot reject these sentences as apramāna, because all Vedas are apaurusheya and there is no scope at all for apamāna. At this juncture, Sri Vedavyasa, clarifies by the Sutra—

॥ ओं अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ओं ॥ २-१-६ ॥

that is, the sabda has three meanings. In the lowest inferior sense it means jadamruth. Next to that, it means the presiding deity for mruth which is a chetana. In the most important sense, मृत् means Sri Hari.

This is the wonderful protection to Vedas, made by Sri Vishnu, as Sri Vedavyasa.

3. 'गो' means Prakirthi—the primordial matter, which is like the field and with that samsara is grown.

संसारबीज क्षेत्रस्य प्रकृतेः स्थापकश्च सः । सः 'गोहितः' इति ॥

॥ श्रीः ॥

६०५. गोपतिः—ओं गोपतये नमः ओं ॥

1. गवां स्वर्गपशुवाग्वज्रदिङ्वेत्रभूजलानां पतिः पालकः गोपतिः ॥

Vishnu is called गोपतिः because He is the Protector of the Earth, Swarga, Animal, Gokula, Water etc. and all.

2. गो=भूमेः पतिः=गोपतिः ॥

Master of the jagat. गवां पतिः=गोपतिः Master of all cows. गोपतिः=Master of all the Vedas.

3. गो=स्वर्गः पालयति इति पतिः ॥

Vishnu is the Protector of Swarga, as Upendra when He took avatar as younger brother of Devendra.

स्वर्गभूमेः पतित्वात् गोपतिः स्मृतः ।

Sri Vishnu is the Master of Swarga and so He is called as 'Gopathi'.

|| श्रीः ||

६०६. गोप्ता—ओं गोप्त्रे नमः ओं ॥

1. गोप्ता सर्वरक्षकः ॥

Vishnu is called 'गोप्ता' because He is all-protector.

2. गोप्ता योगमाया बलेन आच्छदयति इति=गोप्ता ॥

Vishnu is called 'गोप्ता' because by His yogic power He hides Himself as well as others.

3. Vishnu is called as 'Goptā' because He is the protector of the world and dispenser of the fruits of Karmas.

कर्मफलचक्रस्य परिपालकः यः सः गोप्ता इति ।

|| श्रीः ||

६०७. वृषभाक्षः—ओं वृषभाक्षाय नमः ओं ॥

1. वृषेण=धर्मेण भान्तीति वृषभाः सज्जनाः तेष्वक्षि कृपार्द्राष्टिः यस्य सः वृषभाक्षः ॥

The satwic souls are with dharmas. They are called वृषभाः । On them, the mercy look is on, by the Supreme Lord Vishnu. Hence He is called 'वृषभाक्षः'।

2. वृषभस्य अक्षिणीव अक्षिणी यस्य इति वृषभाक्षः ॥

Vishnu is called 'वृषभाक्षः' because He is having eyes like a bull.

3. वर्षणाद्भक्ताभिलषित सेचनाद्वृषभः । न विद्यते क्ष क्षयो यस्य सः अक्षः ॥ वृषभश्चासावक्षश्चेति वृषभाक्षः ॥

Vishnu is called वृषभाक्षः, because He is called वृषभः since by the devotees by doing dharmic acts, He is drenched. For Him, there there is no decrease or diminution. Hence He is called अक्षः । Vishnu is called वृषभाक्षः

since He is drenched by the devotees by dharmas and He has no decrease or diminution at all.

4. वृषभे सकलकायाभिवर्षुके धर्ममये अक्षिणी यस्य सः वृषभाक्षः ॥

Vishnu protects the Vedas in which dharmas are glittering. He protects them like the eyes.

5. During the Avatara as Sri Krishna, Sri Vishnu had an eye on the Asura who came in the form of Vrushabha and He killed him and hence He is वृषभाक्षः ।

6. Vrushabha signifies 'Dharma'. Sri Vishnu protects the world by Vedic Dharma which is like the eye—most important.

यतः अक्षः वृषभः धर्मः वृषभाक्षः स=विष्णुः उच्यते ॥

That is why He is called as 'Dharma' also—धारकत्वात् धर्मः ।

॥ श्रीः ॥

६०८. वृषप्रियः—ओं वृषप्रियाय नमः ओं ॥

1. वृषप्रियो धर्मप्रियः ॥

Vishnu is called 'वृषप्रियः' since He is very much interested in Dharmas. वृषो धर्मः प्रियो यस्य=वृषप्रियः । That is why Vishnu Himself is called as 'Dharma'. In Bhagawad Gita, an objection was taken as to why Mangalācharana Sloka was not done while commencing such a great Sāstra which is superior to Vedas. The answer given was that mangalacharana has been done. In the First Sloka, the First Pada is प्रार्थनारूप मंगलचरण—

धर्मक्षेत्रे कुरुक्षेत्रे means,

हे धर्म ! क्षेत्रे क्षेत्रे कुरु ।

(सृष्टि आदि अष्टकर्तृत्वं कुरु इति)

2. वृषा इन्द्रः प्रियो यस्य इति=वृषप्रियः ॥

Vishnu is very dear to Devendra. That is why to save Devendra from the bold asura Bali Chakravarthi, Sri Vishnu took avatara as Vamana and protected Devendra. His name was Upendra younger brother of Devendra.

3. Indra only has taken avatar as Arjuna. Sri Krishna was vary dear to him and upadesha of the world-famous Gita. (Of course next to Bheemasena only, he is dear to Sri Krishna).

4. Vishnu, in order to protect Dharmas, takes avatharas since He likes the administration of Vedic Dharma, to be carried out properly.

   धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

   is the proclamation made by Him in Gita (4–8) So Vishnu is वृषप्रियः ।

5. Dharmas are of two kinds—Pravrutti and Nivrutti. Pravrutti Dharma helps the Jeevas to continue in this world whereas the Nivrutti Dharmas bring their redemption. Both are liked by Sri Vishnu.

   धर्मौ प्रियौ तावस्येति प्रवर्तक निवर्तकौ वृषप्रियः सः विज्ञेयः हि ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Tāmraparṇī Subbāchār Rāghavendran

Popularly known as T.S.R.

The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-Sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gīta, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He Has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyās. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhanta Onnahini Sabha, (S.M.S.O. Sabha) Tiruchanur, Tirupati (A.P.)

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श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part VII (609 to 701 Names)

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

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2003

॥ श्रीः ॥

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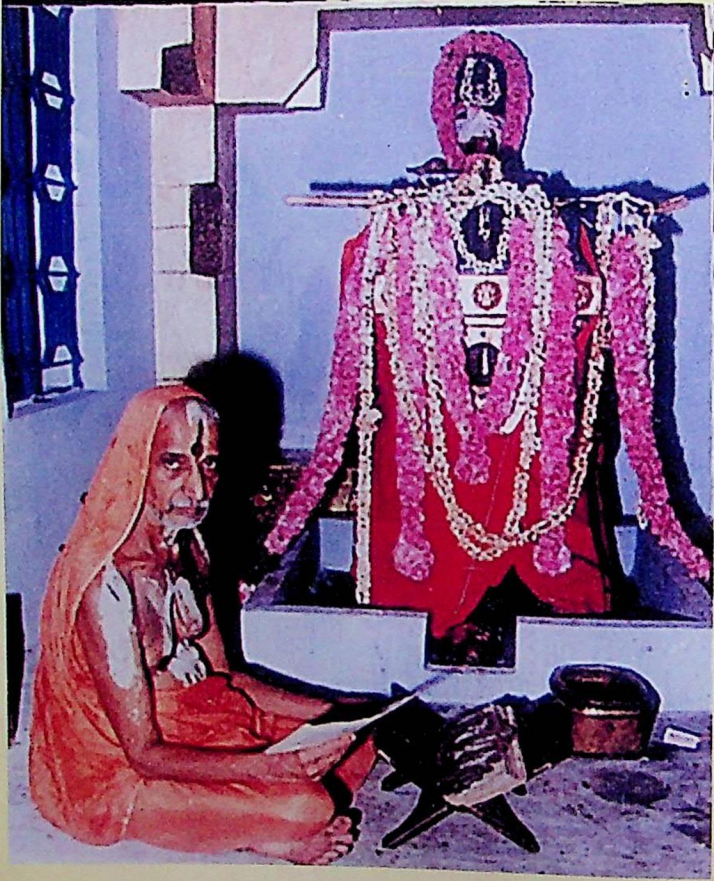
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Sri Vishnusahasranama Bhashya Sangrahartha

Part VII

[609 to 701 Names]

[अनिवर्ती to अनामयः]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.

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PUBLISHER'S NOTE

We are extremely happy and jubliant and overwhelmed with extra-ordinary joy and happiness to present our 129th publication '**Sri Vishnu Sahasranama Bhashya Sangrahartha**' Part VII from 609 to 701 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to various works like Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given reference to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbachar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made to his father and Vidya-Guru.

This humble Sri T.S.R, is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 74 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

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(6) हरिः परतरः—Hari is Supreme. 1995

(7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः १–३८ Authentic Elucidation of Gita—II Chapter Part I Sankhyam—Knowledge. Verses 1 to 38. 1996

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We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore-4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Harivayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the holy truth based on the Vedas and supported by all Scriptures.

Tiruppur, 17-6-2003, Tuesday, Swabhanu, Jyesta Krishna Paksha, Thrithiya, Holy Aradhana day of Sri Sri 1008 Sri Raghuvariya Tritha Sripadangalavaru, Nava Brindavan

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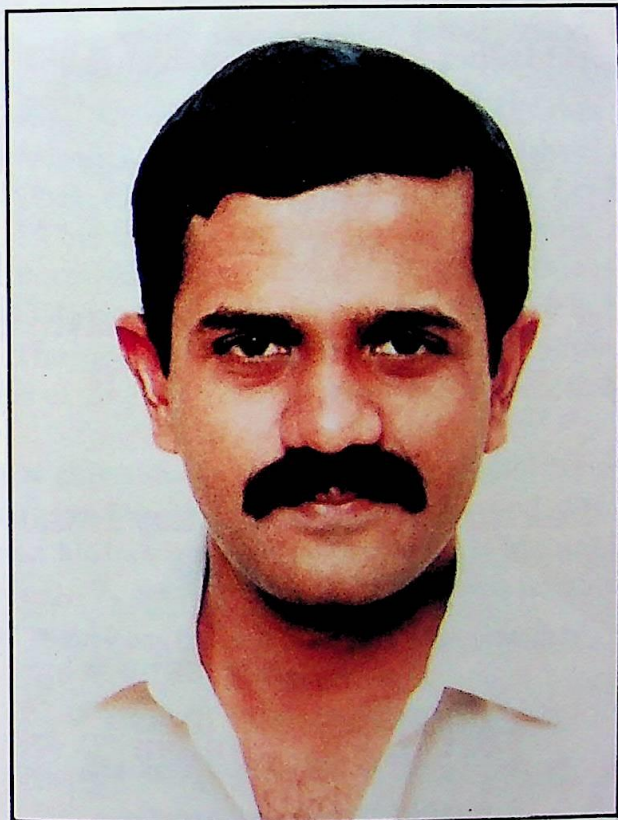
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Managing Director

Sri S. Karivaradan

who joined the mejority
at an early age by His Will.

S.M.S.O Sabhā and All the Devoted Public and
in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate,
Coimbatore, Humble Author of this book
are highly greatful and ever indebted to the donors
and pray for the noble young soul to rest in peace.
Pray also before Lord Sri Venkateswara for
the Company to flourish further to serve the mankind.

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the anugraha of Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru and by the blessings of my father, guru, mentor, Tamraparni Sri D, V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part VII, from 609 to 701 names of Lord Maha-Vishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 75 books which have been listed in the Publisher's Note. The present 76th publication is submitted at the Holy feet of Sri Sri Chalari Narasimhachar 1620—1674 A.D.

Then this humble Author has no eligibility or status to directly submit this humble work at the Lotus Feet of that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं
कोयंपुरी वरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषित शिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 17-6-2003, Tuesday
Swabhanu Jyesta, Krishna
Paksha, Thrithiya, Holy
Aradhana day of Sri Sri 1008
Sri Raghuvariya Tirtha Sripa-
dangalavaru, Nava Brindavan

तां. राघवेन्द्रः
T. S. Raghavendran
Ever in the humble service and
ever being the humble student
of the unique, great
Dwaita Vedanta Philosophy

॥ श्रीः ॥

श्रीकृष्ण द्वादशनाम स्तोत्रम्

SRI KRISHNA DWADASHANAMA STOTRAM

This Stotra appears in Mahabharatha in Aranya Parva. This was taught by Bhagawan Sri Krishna, to His sishya Arjuna. By reciting this with devotion, thrice in a day, in the morning, afternoon and in the evening, all mangalas will be achieved by the devotee.

शृणुध्वं मुनयः सर्वे गोपालस्य महात्मनः ।
अनतन्स्य प्रमेयस्य नाम द्वादशकं स्तवम् ॥ १ ॥

Sri Gopala, Who is a very great Mahatma, who is called as 'Anantha' and also 'Aprameya' and His twelve names Stotra is given and let them be heard by Munis and devotees.

अर्जुनाय पुरा गीतं गोपालेन महात्मना ।
द्वारकायां प्रार्थयते यशोदायश्च सन्निधौ ॥ २ ॥

Earlier Lord Sri Krishna taught world-famous Gita to Arjuna. To Yashoda Devi, at Dwaraka, Sri Gopala gave His Vishwa Roopa Darshan.

अस्य श्रीकृष्ण दिव्य द्वादशनाम स्तोत्र महामन्त्रस्य फाल्गुण ऋषिः, अनुष्टुप्छन्दः श्रीकृष्णपरमात्मा देवता ओंबीजं स्वाहेति शक्तिः श्रीगोपालकृष्णप्रीत्यर्थे जपे विनियोगः ॥

For this, Sri Krishna divya Dwadashanama Stotra, which is a Mahamantra, Rishi is Palguna, Chandas is Anustub, Devata is Sri Krishna Paramatma, 'Om' is the beeja and 'Swaha' is sakthi.

ध्यानम् ॥

जानुभ्यामपि धावन्तं बाहुभ्यामति सुन्दरम् ।
सकुण्डलालकं बालं गोपालं चिन्तयेदुषः ॥

I gladly do chintana of Gopala, Who runs by His knees, Who has very beautiful and attractive shoulders; Who has splendid Ear rings and such child is remembered.

प्रथमं तु हरिं वन्दे द्वितीयं केशवं तथा ।
(1) (2)
तृतीयं पद्मनाभं तु चतुर्थं वामनं तथा ॥ १ ॥
(3) (4)

पञ्चमं वेदगर्भं च षष्टं तु मधुसूदनम् ।
(5) (6)
सप्तमं वासुदेवं च वराहं चाष्टमं तथा ॥ २ ॥
(7) (8)

नवमं पुण्डरीकाक्षं दशमं तु जनार्दनम् ।
(9) (10)
कृष्णमेकादशं प्रोक्तं द्वादशं श्रीधरं तथा ॥ ३ ॥
(11) (12)

एतद्द्वादश नामानि मयाप्रोक्तानि फाल्गुन ।
कालत्रये पठेद्यस्तु तस्य पुण्यफलं शृणु ॥ ४ ॥

चान्द्रायण सहस्रस्य कन्यादान शतस्य च ।
अश्वमेध सहस्रस्य फलमाप्नोति मानवः ॥ ५ ॥

1. Hari	2. Keshava	3. Padmanabha
4. Vamana	5. Vedagarbha	6. Madhusudhana
7. Vasudeva	8. Varaha	9. Pundarikāksha
10. Janardhana	11. Krishna	12. Sridhara

These twelve names have been told by ME, to you Arjuna. When this is read thrice a day, the phala due to

such devoted recitation, please hear. That person would get the phala of having performed 1000 Chāndraayana Vrathas and 100 Kanyādhana. It will be equivalent to 1000 Ashwamedha Yagas. By reciting these 12 names with devotion such punya would be earned by the human beings.

इति श्री महाभारते अरण्यपर्वणि श्रीकृष्णार्जुन संवादे
श्रीकृष्ण द्वादशनामस्तोत्रं संपूर्णम् ॥
॥ श्रीकृष्णार्पणमस्तु ॥

Thus ends the work "Sri Krishna Dwadashanama Stotram" in Mahabharatha in Aranya Parva which is found in the conversation between Sri Krishna and Arjuna.

Srikrishnarpanamastu

|| श्रीः ||

|| प्रार्थनादशक स्तोत्रम् ||

PRARTHANADASHAKA STOTRAM

This Stotra Grantha is done by Mahan Sri Vadiraja Mahaprabhu. By reciting this, with devotion, thrice a day all the worldly as well as heavenly benefits would be achieved.

रमारमण मध्वादि देशिक श्री हृदब्जग ।
हयग्रीव कृपालो मे प्रार्थनां शृणु सादरम् ॥ १ ॥

Oh ! Hayagreeva Roopi, Paramatma, please hear my prayers with love and affection. Then how that Hayagreeva Paramatma is there, is explained by—

(i) रमारमण=He is the Husband and Master of Mahalakshmi.

(ii) मध्वाद्रि देशिक श्री हृदब्जग=He is residing in the heart lotus of Sri Madhwa and other great gods and He is the motivator of them.

(iii) हयग्रीव=He is 'Hayagreeva' Roopi Bhagawan.

(iv) कृपालुः=He is the most merciful of all.

मे प्रार्थनां शृणुसादरम् ॥

अयोग्य विषये स्वामिन् सदा न मनो भवेत् ।
चाञ्चल्यं मूलतः छिन्दि दुराशां हरदूरतः ॥ २ ॥

(i) स्वामिन् अयोग्य विषये मनः सदा न सरेत्=Oh ! Hayagreeva Swami, let not my mind indulge in the matters which are prohibited in the sastras.

(ii) चाञ्चल्यं मूलतः छिन्दि=Further kindly eliminate from my mind the ideas by which it would

begin to oscillate relating to your Sarvottamatwa etc.

(iii) दुराशां दूरतः हर=In You only, always my mind should be there steadily and so kindly remove the prohibited desires from my mind.

दुर्बुद्धिं च न मे देहि दुःशास्त्रावर्तने रथिम् ।
हापयस्व दुर्मानं दुर्गुणं मोचय प्रभो ॥ ३ ॥

(i) दुर्बुद्धिं च न मे देहि=You do not please give me bad and wicked buddhi.

(ii) दुःशास्त्रावर्तने रथिम्=Let not my mind get reliance in hearing bad and wicked Sastras.

(iii) हापयस्व दुर्मानं=Let the misplaced and improper attachment in me, be destroyed.

(iv) दुर्गुणं मोचय प्रभो=Oh! Sri Hayagreeva Swami, You are most capable and so kindly see that I am exonerated from bad and wicked gunas.

दुःशङ्गं दुष्क्रियां छिन्दि हरलोकाटनात् पदौ ।
न नियोजय चक्षूंषि परदारादि दर्शने ॥ ४ ॥

Kindly relieve and exonerate me from the bad company and association with the wicked group. Also relieve me from bad and wicked activities which are prohibited in Sastras.

Kindly stop in me, the walking by legs for useless and for no purpose.

Kindly see that my eyes are controlled from not seeing other women which are prohibited in Sastras.

दुष्प्रतिग्रह दुस्पर्श कक्षौमा चोदयद्धवम् ।
अगम्यागमने गुह्यं घ्राणमात्राणने सताम् ॥ ५ ॥

Kindly see that my hands are prevented from receiving charities, help and donations from bad and wicked persons. (or) kindly see that my hands do not receive bad and wicked articles. Let not my hands touch bad and wicked people or bad and prohibited vastus. Please do anugraha to my secret parts so that let them not have connection with other persons other than legitimate wife. Please do anugraha to my nose so that not to indulge in smelling bad, wicked and prohibited articles.

अपकर्षतु जिह्वां मे लोकवार्तान् दुरन्ततः ।
दुर्वार्ता दुष्टशब्दोभ्यो निवर्तय हरेः श्रुती ॥ ६ ॥

Please see that my tongue does not involve in (i) the waste and useless talk connected to worldly matters, and (ii) from tasting the prohibited articles stipulated in the Sastras.

Please see that my ears are not hearing bad and wicked words.

भवदिच्छानुगं चेतो योग्यसद्विषयं भवेत् ।
यदृच्छालाभ सन्तुष्टं निश्चांचल्यं भवेत्त्वयि ॥ ७ ॥

Let not my mind which is always dragged towards bad and wicked desires be diverted and always let my mind be attached to your Lotus Feet which have no blemishes or defects at all.

यद् ज्ञानं सर्वदा देहि सच्छास्त्रावर्तने रथिम् ।
सत्सङ्गं सत्क्रियां चैव पदौ त्वत् क्षेत्र दर्शने ॥ ८ ॥

Oh! Swami, You always bestow upon me unblemished Sat-Jnanam only. (That is the Jnanam out of the four Vedas, Mula Ramayana, Pancharatragama and Mahabharatha and those which are in agreement with them).

Let there be in to read them by repetition, and such impulse be drawn in me. Kindly push me to join with Sadhu-persons and also to do sat-dharmas. Kindly see that my legs undertake for pilgrimage to your Kshetras.

श्रीमध्वशास्त्रश्रवणे नियुंक्ष श्रवणे सदा ।
हापयस्य चक्षुंषि चमे दर्शने सन्नियोजय ॥ ९ ॥

Oh! Prabhu, Hayagreevaswami! Kindly see that my ears hear Madhva Sastras and do manana of them.

You should do prerana to me everyday to have darshan of Sri Hayagreeva Roopi Bhagawan and also to have darshan of your devotees.

करौ त्वदर्चने नित्यं सुखतीर्थस्य लेखने ।
त्वदालापे त्वदुच्छिष्ठ भोजनं कुरु जिह्वकाम् ॥ १० ॥

Oh! Hari, let my hands be involved in doing archana to you everyday. Please do prerana to my hands to write Madhwa Sastras. Let my tongue always do prayers of you. Please make me study to eat always the prasada submitted to you.

घ्राणं भवतु निर्माल्या घ्राणने नमने शिरः ।
देहि मे सुज्ञान भक्ति पशुपुत्रधनादिकम् ॥ ११ ॥

Let my nose always smell the Tulasi submitted at your Padas. Let my head always bow down to do namaskarams to You. For me, kindly do anugraha by bestowing sons, cows wealth etc.

पार्थनादशकस्तोत्रं त्रिकाले यः पठेन्नरः ।
तस्याभीष्टं हयास्योऽसौ दत्वा रक्षति सर्वदा ॥ १२ ॥

Whoever reads this "Prārthana Dasaka Stotram' with devotion thrice a day in the Sannidhana of Bhagawan, for him Bhagawan grants all the desired phalas.

इति वादिराजयतिकृत प्रार्थनादशकस्तोत्रं संपूर्णम् ॥

श्री श्री १००८ श्री अक्षोभ्यतीर्थकृत वेदसारम्

[हितोपदेशः]

स्मर कृष्णं भज हरिं नम विष्णुं श्रयाच्युतम् ।
त्यज कामं जहि क्रोधं जहि मोहं भवालयम् ॥ १ ॥

शृणु शौरिकथाः पुण्याः पश्य श्रीपतिविग्रहम् ।
जिघ्र श्रीपादतुलसीः स्पृश वैकुण्ठवल्लभम् ॥ २ ॥

Always remember Krishna. Always worship Hari, Always do namaskaram to Vishnu, Always take shelter in Achutha.

Always hear the stories relating to Sri Krishna which are very virtuous. Always see the vigraha of the Husband of Mahalakshmi. Always smell the pleasant odur of Tulasi leaves submitted at the Lotus Feet of Sri Hari Always touch the Vigraha of Paramatma who is the Master of Vaikunta.

भुंक्ष्व केशव नैवेद्यं तिष्ठ माधवमन्दिरे
जप नारायणमनुं पठ तन्नाम मंगलम् ॥ ३ ॥

Consume the offerings submitted to Sri Krishna. Stand at the Temple of Sri Madhava. Do Japa of Sriman Narayana. Always read about His Names which are most auspicious.

पाहि प्रपन्नजनतां ब्रूहि तथ्यं हितं नृणाम् ।
देहि काङ्क्षितमर्थिभ्यो पाहि सज्जन संगतिम् ॥ ४ ॥

Protect those who have taken shelter under You. Always speak the truth which would bring benefit to the people. Donate whatever is desired and asked for. Protect the company of Satvic souls.

कुरु भूतदयां नित्यं चर धर्ममहर्निशम् ।
जानीहि नित्यमात्मानमवेह्यन्यद्धि नश्वरम् ॥ ५ ॥

Always do merciful acts to all creatures. Always stand steady in the dharmic path. Understand that Paramatma is your Master and all others are only decaying entities

पञ्चलोकीमिमां शश्वत् पठ धारय चिन्तय।
एतावान् सर्ववेदार्थः समासेन निरूपितः ॥ ६ ॥

These Five Verses be read always and let it be thought over always and hold its values.

These bring the meanings of all Vedas. These prove in a comprehensive manner the entire crux of Veda sastras.

नास्ति नारायणसमं न भूतं व भविष्यति।
एतेन सत्सवाक्येन सर्वार्थान् साधयाम्यहम् ॥ ७ ॥

There is none equal to Sriman Narayana. It was so in the past. In future also, it will be the case. By this truthful declaration, all desires and all other things can be established.

अक्षोभ्यतीर्थमुनिना निजशिष्यहितैषिणा।
वेदसारमिदं प्रोक्तं प्रीत्यै माधवमध्वयोः ॥ ८ ॥

Like this, Akshobhya Thirta Muni, has complied this work for the safety and benefit of good satvic Sishyas. This is the essence of Vedas and let this bring satisfaction to Sri Madhwacharya and to Paramatma. Sri Madhava.

Like this the work called 'Vedasāram' (Hitopadesa) complied by Sri Sri 1008 Sri Akshobhya Thirtha comes to an end.

इति श्री श्री १००८ श्री अक्षोभ्यतीर्थ श्रीपादैः विरचितं
'वेदसारम्' (हितोपदेशः) संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ विष्णुरहस्यम् ॥

॥ स्वातंत्र्याद्युपपादनम् ॥

॥ षष्ठोऽध्यायः ॥

(1 to 27)

ब्रह्मोवाच—Chaturmukha Brahma said—

यदि साक्षात् महाविष्णुः जीवान् कर्मानुसारतः ।
सृजत्यवति हंतीशः स्वातंत्र्यं तस्य तत्कथम् ॥ १ ॥

Sri Mahavishnu does the creation, protection, and destruction etc., for the Jeevas, as per their respective poorva karmas. Following them and taking them into consideration only, if Sri Vishnu does all these, then how can He be called as 'Independent Entity'?

स्वेच्छयैव यदा कुर्यात् जीवानां सर्जनादिकं ।
कथं तर्हि विचित्रा स्यात् सृष्टिरेषा सनातनी ॥ २ ॥

In the alternative, if the creation etc., takes place as per the Desire of Vishnu, (Not depending upon the karmas), then how can there be any proper explanation for this different kinds of differences from anadikala? What is the basic reason for this?

स्वर्गं वा नरकं वापि मोक्षं वाप्यथवा सृतिं ।
भजेयुरेवमीशस्य वैषम्यं न कथं भवेत् ॥ ३ ॥

In the list of Jeevas who are brought to Sristi—creation, some go to Swarga and some go to Naraka. Very few reach Moksha. Further, some more reach Samsara-

Like this, difference is seen and so consequently is there not partiality in Vishnu? Does it not look so?

नास्ति रिपुः कश्चित् न मित्रं वा कथंचन ।
पूर्णानंदस्य तस्यैते भवेयुः देहिनः समाः ॥ ४ ॥

For Him, by nature, all are equal only. For Him, some are enemies and others are friends; like that there is no distinction. Is He not Sarva Sama to all? Oh! Father, kindly remove and exonerate me from all these doubts, which have come to me in the case of Sri Hari in all these issues.

अत्र मे संशयस्तात तं भवांच्छ्रोतुमर्हसि ।

Kindly protect me also.

श्रीहयग्रीव उवाच—

यथैव लोके भूपालाः शिक्षयंति निजान् जनान् ॥ ५ ॥

Sri Hayagreeva Roopi Paramatma spoke—Like this, in the world, the King orders towards his people—servants and sevakas.

मम सेवामिमां कुर्याश्चेद्धनं त्वमितं ततः ।
दास्यामि नो चेन्नोदद्यामथ त्वं स्तेयकर्म चेत् ॥ ६ ॥

Towards his servants, the King says, "If you all do my seva, then I shall give more money. If you do not do such sevas, I shall not pay money. Further, in case you do seva to others by conceit,

करोषि वाथ मे दास्यात् अन्यथावर्तसेत्यदि ।
दंडनीयो मया नूनं मम द्वेषं करोषि चेत् ॥ ७ ॥

and deceive me and involve in doing seva to others, then I shall administer the necessary punishment to you all.

शिरच्छेदादिनां त्वां हि योजयिष्यामि नान्यथा ।
अथानन्यमनस्त्वेन मम भक्तिं करोषि चेत् ॥ ८ ॥

If you do hatred towards me, then I shall cut off your heads. But on the contrary in case you do seva to me and be devoted to me and take shelter under me,

दिने दिने करिष्यामि तव वेतनवर्धनं ।
एवं सति यथा कुर्यास्तथा फलमवाप्स्यसि ॥ ९ ॥

then I shall see that day by day, you are all provided with greater desires of you all fulfilled.

न च मित्रं न वा शत्रुरसि त्वं मे स्वभावतः
यथा भावयसे मां त्वं तथा त्वां भावयाम्यहम् ॥ १० ॥

This is My Sankalpa and order. Therefore in what ways you do seva to ME, then you get greater phalas as per them—commensurate with that. Like this, it was explained. Just like that Sri Hari does orders to Jeevas (like the king to his servants) and receive seva from them. Then He gives phalas according to the seva done by them. For Sri Hari by swabhava, no Jeeva is either a friend or a foe. He is equal to all Jeevas in Him in whatever frame of mind and approach they take; in the same way, as a reciprocation Sri Hari also does in return as per bhavas towards Him.

अनादिकालवस्त्वेवं संकल्पः स्वयमेव हि ।
कुतोस्ति तेने नैव स्यात् स्वातंत्र्यस्य विघातनम् ॥ ११ ॥

Since the Sankalpa of Sri Hari is like this, right from anadikala, there is no question of impartiality to Him. In Hari, never, biased nature should be hoisted.

Further, He does as per His Sankalpa only and puts Jeevas accordingly, there is no loss for his independency.

श्रुतिस्मृती ममैवाज्ञे कुर्यात्तदनुसारतः ।
सत्कर्माणि ददाम्यस्मै फलं कर्मानुसारतः ॥ १२ ॥

Srutis and Smrithis are the orders of Sri Hari Paramatma.

I am giving the results to those who do Karmas as per them as stated in them (as per their Karmas)

निषिद्धानि तु यः कुर्यात् अज्ञानापर्ण्यतोपि वा ।
विहितं च न कुर्वीत तं कुर्यान्नरकेच्छितम् ॥ १३ ॥

Either due to ignorance and/or any other reason, without knowing the Mandates and injuctions of Vedas (which are all My orders) only, if any one commits prohibited Karmas or does not do the ordained Sat Karmas, then that person will be put in Naraka by ME, so says the Lord.

श्रवणं मननं ध्यानं कुर्वन् साक्षात्करोति मां ।
यः तस्मै मोक्षदाताहं यो द्वेष्टि सततं हि माम् ॥ १४ ॥

Whoever by hearing about ME and does Manana and also then meditates on my qualities, then for him, I give darshan (बिंबरूप साक्षात्कार) to such devotee. For him, attainment of Moksha is never denied. That person who does hatred towards ME always,

तमोंधे पातयिष्यामि निवृत्तिर्नयतो भवेत् ।
तमो नारंभणं भ्रमनं तं पंचकष्टदम् ॥ १५ ॥

I shall see that the person is punished and pushed to eternal hell.

That eternal hell is very large and pervasive. It is eternal. It gives permanent unhappiness to the five Jnana—indriyas. It will give untold misery to those who live there.

तन्मध्ये पतितो जातु न बहिर्गंतुमर्हति ।
न हि प्रीणाम्यहं कंचित् नहि द्वेष्मि च कंचन ॥ १६॥

Like this, a Jeeva who has fallen in the eternal hell, will not be able to come out from this place for ever. I am equal to all. From my position there is none whom I hate or like.

ये यथा मां प्रपद्यंते तांस्तथैव भजाम्यहं ।
सत्यसंकल्पतस्तस्मात् अन्यथा न करोत्ययम् ॥ १७ ॥

Jeevas, how they behave and treat me, in the same way they reach to the results. This Sankalpa of Sri Bhagawan is never vitiated on any day. Therefore He is called as 'Sarva Sama' and this is established.

अन्यः कोपि न चास्त्येव तत्संकल्पविघट्टकः ।
सत्यसंकल्पतस्तस्मात् जायते सर्वदैव हि ॥ १८ ॥

There is none who can bring hurdle to this Sankalpa of Sri Hari. There is none who can do creation etc., at any time. Like this, Sri Vishnu is Satya-Sankalpa. Therefore creation of the Jagat etc,, even after infinite time later in future, takes place in the same way as in earlier times. Therefore there is no impartiality or cruelty in Him.

जीवसृष्ट्यादिकं सर्वं दोष शंकापि तत्र न ।

ब्रह्मोवाच—

कर्मैवास्तु ततः किं नु कार्यमस्माकमीश्वरात् ॥ १९ ॥

If Vishnu gives everything following the Karmas, then karmas themselves are enough. Why should we care for Vishnu who is called as all-capacitated one? Everything is reached by karma itself.

यत एव भवेत् नृणामूर्ध्वाधोगमनं सदा ।

श्री हयग्रीव उवाच—

चौर्यं वा पारदार्यं वाथवान्यदपराधनम् ॥ २० ॥

If a person commits theft and other offences, then for that offence, the punishment is not given by that karma. Only the King who knows about that offence or the concerned adhikari gives punishment for such offences, as per rules and regulations.

करोति कश्चित्तत्कर्म तन्न दंड्यति स्वयम् ।
किं तु राजा नरस्यास्य विदित्वा कर्मपापकम् ॥ २१ ॥

A person who runs in his house or in the forests and exhibits his talents then it would be of no use at all. But when the same is repeated in the presence of a King, it would bear fruits.

दंडं करोति शास्त्रोक्तं स्वेच्छयैवात्र पूरुषे ।
एवं हि कश्चित् स्वगृहे निर्जने वाथवा वने ॥ २२ ॥

Like this, when a person lifts the weight or does a mighty job in his own house, then no result or benefit is reached by him.

करोति धावनादीनि तत्फलं न समश्नुते ।
तादृक् च धावनादीनि भूपस्याग्रे करोति चेत् ॥ २३ ॥

But in case such running or weight-lifting or other features were to be exhibited before the King, then it bears fruits and rewards. So it is clear that the karma of running, lifting or other merits did not give phala and so karmas *per se*, as it is, cannot give phala and it needs a Chetana to reward/punish to reach the results.

तुष्टः स एव वदद्याच्च तत्तकर्मानुसारतः ।
एवं कर्मजडं नैव फलं दातुमलं स्वयम् ॥ २४ ॥

Therefore when the King or the adhikari or anyone, when he is pleased, then the result is awarded to him by that person–chetana only. Karma, being jada, cannot by itself be able to reward any results of its own accord.

तत एवास्यपेक्षात्तफलदाने महेशितुः ।
तुष्टः पापं दहदेष रुष्टः पुण्यं दहेदपि ॥ २५ ॥

Sri Vishnu, when He is satisfied and feels happy, over the karmas of Jeevas, then He burns their sins.

तस्यैव तच्चरेद्भक्तिं न च द्वेषं मनागपि ।
इति ते सर्वमाख्यातं यत्पृष्टं मे त्वयानघ ॥ २६ ॥

Sri Vishnu is pleased by the bhakthi done by the Jeevas towards Him. By the hatred, Vishnu gets anger towards them.

इदानीं कथयिष्यामि येन पूर्णं भवेन्मनः ।
श्रुणुष्वावहितो ब्रह्मन् परं गुह्यं वदामि ते ॥ २७ ॥

Therefore, towards Him always, Bhakthi should be done. Even the slightest hatred should not be there in that devotion.

Oh! Brahma, all the questions which you have raised in ME I have answered. Oh! *Nish Labhane !* (that is doing niskamakarma always), if you wish to have full satisfaction in your mind, still you have to have some knowledge about few more secrets which you have to earn, I shall impart the same in future. Please hear calmly and patiently.

॥ इति श्री विष्णुरहस्ये 'स्वातंत्र्याद्युपपादनम्' नाम षष्ठोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्री विष्णुरहस्यम् ॥

॥ अष्टादशोऽध्यायः ॥

(1 to 30 Slokas)

॥ प्राणेश्वरमहिमा वर्णनम् ॥

Description of the Mahimas of Praneshwara

शौनक उवाच—

Shounaka said and questioned—

सृष्ट्यादौ निर्मितो ब्रह्मा ततस्तत्वादि देवताः।
क्रमेण निर्मिताः सूत विष्णुना प्रभविष्णुना ॥ १ ॥

सूत=Oh! Suta Puranika.

विष्णुना प्रभविष्णुना—That Vishnu Who has all reputation and Sakthi.

सृष्टायदौ ब्रह्मा निर्मितः—in the origin or beginning of creation, to start with created Chaturmukha Brahma.

ततः—Then after the creation of him,

तत्वादि देवताः क्रमेण निर्मिताः—He, by order and in a regular way, installed the various Tattvabhimani Devatas. On these facts, Shounaka raises a question—

तत्तत्तत्वादि देवस्य यावत्प्रजननं भवेत्।
तावत्पूर्वस्य देवस्य कथं तत्वप्रवर्तनं ॥ २ ॥

तत्तत्तत्वादि देवस्य—By those respective Tatvabhimani Devatas.

यावत् प्रजननं भवेत्—The respective activities in the various Jeevas are carried out. But the question is—

तावत् पूर्वस्य—Before the creation of those Tatvabhimani Devatas

देवस्य कथं तत्व प्रवर्तनं—How the Devatas who were created earlier were managing to perform activities.

Note: For example, Surya is the abhimani deity or presiding deity for the eyes. Before that Surya was born or created, how the earlier devatas were able to see?

कथं वास्वोच्च देवेषु नीचानां तत्ववृत्तिता ।
एष नः संशयो विद्वंस्त्वयाच्छेद्यो यथातथं ॥ ३ ॥

कथं वा स्वोच्च देवेषु नीचानां तत्व वृत्तिता—Further, in the bodies of uttama Jeevas, how these lower Jeevas can operate and administer their jobs?

एषः नः संशयः विद्वं—This is my genuine doubt.

त्वया च्छेद्यो यथातथं—Let those doubts be cut off and answered by stating the truth.

सूत उवाच—Suta Puranika answered—

मुख्यतः सर्वतत्वानां चेष्टको हरिरेकलः ।
यथा सचिवराहित्ये नृपतिः स्वयमेव तत् ॥ ४ ॥

सर्वतत्वानां मुख्यतः चेष्टकः—For all the Tatvas and their respective presiding deities, the person who makes active and dynamic.

हरिः एकलः—is only HARI.

यथा सचिवराहित्ये—Just like when the servants are not there.

नृपतिः—The King.

स्वयमेव तत्—By himself does the jobs. Like that, when the presiding deities were not created, the Almighty Himself did all the activities directly.

कार्यं करोति वा कैश्चिदन्यैः सचिवभृत्यकैः ।
तथा सर्वेषु तत्वेषु स्वयमेव स्थितो हरिः ॥ ५ ॥

Till the devatas are created this goes on. When the servants working under Him are created, then the activities are looked after by them, as per His orders. Like this in all Tatvas, Sri Hari Himself stands and does all the activities by Himself.

उद्बोध्य निर्ममे सृष्टेरादौ ब्रह्माणमेव हि ।
यद्यत्सृजति विश्वात्मा तत्राप्याविशति स्वयं ॥ ६ ॥

When Chaturmukha Brahma was created at the beginning, there was no Tatvabhimani Devatas. So Sri Hari did all the activities in Chaturmukha Brahma. He remained in the body of Chaturmukha Brahma and made all the activities in Him.

Sri Vishnu is Sarva-antaryami and enters in all the entities which have been created by Him.

Note: Gita states in the 15th Adhyaya—

यो लोकत्रयं अविश्य बिभर्ति अव्ययः ईश्वरः ।

Paramatma enters in all the three worlds and protects all the worlds. He has no destruction of any kind and He has Achintya Iswarya Sakthi in him.

Note: In the Sutra 1–4–27 ओं आत्मकृतेः परिणामात् ओं, Srimad Acharya states in the Bhashya—

प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्परिणामेषु स्थित्वा, आत्मजः बहुधाकारणात् ॥

He also cites authority from Bhallaveya Sruti.

अथ हैष आत्मा प्रकृतिं अनुप्रविश्य आत्मानं बहुधा चकार । तस्मात् प्रकृतिः तस्मात् प्रकृतिः इति आचक्षते इति भाल्लवेय श्रुतिः ॥

The present Sloka 6, only elucidates these truths found in the Vedas, Brahma Sutras and Bhagavad Gita.

अतो ब्रह्माणमाविश्य तत्तत्तत्वमचीक्लृपत् ।
जाते जाते तत्वदेवे तत्तत्तत्वं नियोजयेत् ॥ ७ ॥

Therefore Paramatma first enters in Chaturmukha Brahma brought to creation by Him. Then He created the Tatvas like Mahat etc., of the Chaturmukha Brahma's body. When the Tatvabhimani Devatas were born, then He regulates them to look after the respective Tatvas for which they are the presiding deities respectively.

एवमेवाधिके देवे तत्वदेवेषु वै हरिः ।
अन्येनाधिक देवेन स्वयं चापि प्रवर्तयेत् ॥ ८ ॥

Paramatma remains in the mind of Chaturmukha Brahma and He Himself becomes the motivator of it.

When other Tatwabhimani Devatas are created by regular order one by one, say Rudra, Indra etc., in all of them He enters. He makes the order supreme devatas to enter in the lower devatas. For example when Indra etc. are created in their eyes etc., by order Chaturmukha Brahma, Rudra and He makes them to enter.

निर्मितास्तत्वदेवास्ते परस्परमवीवदन् ।
को नु श्रेष्ठोस्मासु भवेदहं वा श्रेष्ठ इत्यपि ॥ ९ ॥

When all the Tatvabhimani devatas were created, then all of them were present, between them an issue arose as to who is the supreme of all. Between them there was vichara and everyone asserted that he is Supreme when compared to others.

स प्राणास्तेततोजग्मुर्ब्रह्माणं विष्णुमेव च ।
तदाज्ञयावदद् ब्रह्मा प्राणाद्यास्तत्वदेवताः ॥ १० ॥

Then all the Tatvabhimani devatas going with Mukhya Prana went to Chaturmukha Brahma and Paramatma Vishnu.

As per the orders of Vishnu, knowing the situation, Chaturmukha Brahma said to Mukhya Prana and other Tatvabhimani deities as under—

अयं हि पौरुषो देहो गते यस्मिन्पतेत्पुनः ।
उत्तिष्ठेद्यत्प्रवेशे च स एव श्रेष्ठतामियात् ॥ ११ ॥

In you, have come that Devata is Supreme, when that Devata goes out of the body, of that Purusha, then it should fall flat on the Earth losing dynamism. Again, when, who, amongst you, enters the body, it should raise up and attend to the activities, then such person amongst you, is the Supreme.

ततस्तथेति तैरुक्तो एकैको गतवांस्ततः ।
ततः कार्यविहीनोभूद्देहो नैव पपात सः ॥ १२ ॥

All the Tatvabhimani Devatas accepted the proposal of Chaturmukha Brahma. Then from that Purusha, each one of the Tatvabhimani Devatas came out. When each one came out, only the work allotted to that Tatvabhimani Devata was stopped. For example when Surya came out,

vision was lost. That is all. But the body did not fall down.

गतेष्वपि च सर्वेषु तथैवावस्थितो हि सः ।
प्राणे गतेऽपतच्छ्रीघ्रं व्यशीर्यत ततः पुनः ॥ १३ ॥

Like this, all the Tatvabhimani Devatas had come out. But the body did not fall down. It was standing as usual as it was.

But when Mukhya Prana came out from the body, then at once the body fell down. Further, the body also became to decay by order.

शरीरमिति तं प्राहुः पुनर्दाढर्याय तेखिलाः ।
एकैकशः प्रविविशुस्तद्देहं सर्वशोपि चा ॥ १४ ॥

As soon as Mukhya Prana left the body, it started to decay step by step. For this reason only, the body is called as 'Sarira'. Again to confirm as to who is the Supreme among those Tatvabhimani Devatas, they started to enter the body one by one.

नैवोत्तस्थौ तदा देहः ततः प्राणोऽविशत्प्रभुः ।
प्रविष्टमात्र उतस्थो प्राणे देहोऽथ तेऽखिलाः ॥ १५ ॥

By anyone of the Tatvabhimani Devatas' entry, the body did not get up. But when Mukhya Prana, the most capable of them, entered inside the body, then at once the body stood up and it began to act.

प्राणक्षमापयामासुः स्पर्धमाना वृथा वयं ।
प्रतिवादरता भूमन् त्वया नाथविमोहिताः ॥ १६ ॥

By this, all the Tatvabhimani Devatas understood that Sri Vayu is the most Supreme. Then they came before him and apologised to Mukhya Prana for their misbehaviour.

Like this, they submitted—

Oh ! Gunapoorna, Prabhu, Mukhya Prana, all of us without reason with you, challenged that we are all Supreme. We all acted against you and we were under utter delusion.

अथ त्वमसि नो नाथस्त्वद्दासा अखिला वयं ।
इत्थमासीत्पुरावृत्तं ततो देहेषु सर्वशः ॥ १७ ॥

The Tatvabhimani Devatas submitted as "Now our delusions have been cleared off." You (Mukhya Prana) are the Master of all of us.

And all of us are your servants.

Like this, this story shows the Supremacy of Mukhya Prana over all the Tatvabhimani Devatas.

सप्तसप्तकसंख्याकै मरुद्भिः परिवारितः ।
सूत्रे प्राणः स्थावरेषु जंगमेषु विशेषतः ॥ १८ ॥

Like this, Mukhya Prana is all-Supreme in all the 49 Maruths [7 × 7 = 49]. That Mukhya Prana remains in all immoveable and moveable creatures and entities. Mukhya Prana remains in all such bodies and makes all of them dynamic as per their respective swabhava. He is the support of all of them.

जाग्रत्तिष्ठति सर्वेषु स्वपत्स्वपि सदा प्रभुः ।
प्रवेशयेदयं जीवान्नानादेहान् स्वकर्मणा ॥ १९ ॥

When all sleep, Mukhya Prana in all bodies is in the waking stage and is always he is waken up. Not only this. For the Jeevas as per their respective Karmas, Mukhya Prana only puts them in the respective bodies.

निर्मितान्यावदायुष्यं वर्धायित्वाततोंततः ।
प्रयाति जीवमादाय महेश्वरपुरःसरः ॥ २० ॥

Further Mukhya Prana remains in the body along with the Jeeva, till the life is over. That body is developed and is grown only by his anugraha. Mukhya Prana is the protector of the body. When the life is over, from that body, he takes the Jeeva. Mukhya Prana places Sri Hari in the front and leaves to another place taking the Jeeva from that earlier body.

अयं हि जाठरे भूत्वा पचत्यन्नानि देहिनां ।
अंगानि वर्धयेत्येषु श्रापयित्वा स्वपत्स्वपि ॥ २१ ॥

In the body belonging to the Jeeva, in the Jatara, Mukhya Prana remains with the Roopas of Prana, Apana, Vyana and Udana. The four kinds of food that are eaten, and those anna, rasa etc., are converted into different roopas by him. Mukhya Prana sees that such essence is taken into the various limbs of the body and makes them to grow. When the Jeeva is asleep, this Mukhya Prana is awake always and activities are done by him for the survival of the Jeeva in the body.

तत्तदन्नरसं पश्चाद्विकरोत्ययमेव हि ।
जनयत्यप्ययं रोगान् जीवकर्मानुसारतः ॥ २२ ॥

As per the Karmas of the Jeevas, in the bodies, diseases are created. These diseases are cured by Mukhya Prana of his own accord or they are cured through medicines, due to his Anugraha.

शमयत्यौषधद्वारा स एव स्वयमेव वा ।
काले काले सुखं दुःखं ददात्येषोखिलाधिपः ॥ २३ ॥

As per the Karmas at the proper times, for the Jeevas, happiness and misery are given by Mukhya Prana. This Mukhya Prana is the Master of all.

बलं ज्ञानं धृतिर्बुद्धिः भक्तिः श्रद्धात एव हि।
प्राणस्यास्यापि स प्राणः श्रीविष्णुः सकलेश्वरः ॥ २४ ॥

For all, Strength, Knowledge, Bravery, Buddhi, Bhakthi, Sraddha etc., are given by Mukhya Prana only.

Like this, Mukhya Prana has great Mahimas. He is Sarva Chestaka. He is Sarva Sakthiprada. For this Mukhya Prana, the Prana is Sri Vishnu. That Vishnu is the Master—Eshwara for all devatas and for all.

विश्वसाक्षी जगद्धाता दयालुर्भक्तवत्सलः।
हृदिस्थः सर्वजीवानां स हरिः स शिवः स्मृतः ॥ २५ ॥

Paramatma Sri Hari is the witness for all the Jagat, for all activities for all, at all times and at all places. Swetaswatara Upanishad states—

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ इति ॥

Paramatma Sri Hari is the support of all Jagat and He is the nourisher.

Sutra—ओं अक्षरं अंबरान्तधृतेः ओं ॥ 1-3-10 states that He is the support of all the world, including Mahalakshmi. Sutra in Bhakthipada 3-2-22 states—

ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ॥ shows that.

सृष्टिं च पालनं चैव संहारं नियमं तथा। एक एव करोति ईशः ॥

This 'protection' is always done by Sri Vishnu. दयालुः --Paramatma Sri Hari is the most kind-hearted person.

भक्तवत्सलः—भक्तानां वत्सवत् लाति—

He protects and takes care of His devotees like calves.

हृदिस्थः जीवानां—In all the Jeevas, He resides in their hearts. The Sutra—ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं ॥ 1-2-11 establishes this fact.

स हरिः He is called as Hari.

स शिवः—He is called as 'Shiva'. In the Sutra ओं नानुमानमतच्छब्दात् ओं ॥ 1-3-3 ॥ Bhashya of Brahmanda Purana's citation shows, 'शिवः सुखात्मकत्वेन' That Purushothama Sri Hari is called as 'Shiva' because He is Sukha-Swaroopi.

ब्रह्मेति परमात्मेति परब्रह्मेति गीयते ।
तत्तद्गुणानुसारेण चंद्रः सूर्योऽनिलोनलः ॥ २६ ॥

That Sri Hari is called as 'Brahma', 'Paramatma', 'Para Brahma', like these. He is called by the names Chandra, Surya, Anila, Anala and so on since He has the qualities in an unlimited manner that are devoted by those Sabdas.

मनुरिन्द्रश्च वरुणो रुद्र उग्रः प्रजापतिः ।
हिरण्यगर्भः सविता सुपर्णो यज्ञ ईश्वरः ॥ २७ ॥

Sri Hari is called by the Sabdas—as Manu, Indra, Varuna, Rudra, Ugra, Prajapathi, Hiranyagarba, Savitha, Suparna, Yagnya and Eswara.

इत्याद्यनंतनामात्मावेक एव महेश्वरः ।
सर्वजन्मादि कृद्वेदै स वै विष्णुरुदीर्यते ॥ २८ ॥

Sri Hari who is Maheshwara—that is, the Master for all, is being referred to like this, by infinite and unlimited names. He is only one who has such great Mahima.

That Hari is the person who is responsible for the creation, protection, destruction etc., of all entities at all times. This is given as definition for Vishnu in the second Sutra. ब्रह्मणः लक्षणं आह—ओं जन्माद्यस्य यतः ओं and this Brahma is Vishnu only. All the Vedas declare about this Vishnu only and His Mahimas.

संतप्तस्त्रिविधैस्तापैर्भग्नः संसारवारिधौ ।
तमेव शरणं यायाद्भक्त्यानन्यधिया नरः ॥ २९ ॥

The Jeeva who is subjected to the three kinds of agonies (तापत्रय) and who is immersed in the ocean of Samsara, should take refuge in Maha Vishnu only, with the knowledge that He alone is the rescuer, but no one else. With pure devotion, such refuge should be taken. Moksha would be attained only by His Grace and it would be possible only when He is pleased. There is no other way. नान्यत् पन्था अयनाय विद्यते ॥

तस्मादेव लभेन्मोक्षं संतुष्टा दृढभक्तितः ।
मयेत्थं कथितो विप्राः प्राणस्य च हरेरपि ॥
महिमा सर्वदेवानां मुख्योर्थोयं श्रुतोस्ति वः ॥ ३० ॥

Paramatma will be pleased only by the steady and constant Bhakthi towards Him. Oh! Saunakas, I have told thus for the Mahimas of Mukhya Prana and also those of Sri Hari. By hearing this, you have obtained all the benefits of having heard all the Vedas. Like this Suta Puranika said. This is because the entire Vedas only speak of the Mahimas of Sri Vishnu and this Ekantha Bhaktha Mukhya Prana. So by hearing their Mahimas. it would amount to hearing the entire Vedas and knowing all the Vedas.

Thus ends the Eighteenth Adhyaya in Vishnu Rahasya which is titled as " Praneshwara Mahima Varnanam "

Note: 1 Paramatma is denoted by all names is stated in his Adhyaya which covers the first Adhyaya called as 'Samanvayadhyaya' of Para Vidya Brahma Sutras covering 135 Sutras and in particular starting from ओं आनन्दमयोभ्यासात् ओं ॥ 1-1-12 and ending with ओं एतेन सर्वे व्याख्याताः व्याख्याताः ओं ॥ 1-4-29.

Note: 2 Further, the Mahima narrated here is the essence of the Mahimas of Sri Vayu under Aitareya Upanishad, regarding the Supermacy of Sri Vayu in all the Devatas and Tatwabhimani Devatas. Finally the Devatas took apology from Sri Vayudeva for their misbehaviour and ignorance in stating that each one was Supreme. 2-1-5—

तं देवाः अब्रुवन। त्वं उक्थमसि। त्वं इदं सर्वमसि। " तव वयं स्मः। त्वं अस्माकं असि " इति ॥ तदप्येतत ऋषिणोक्तं। त्वं अस्माकं। तव स्मसि इति ॥ ४ ॥

Sri Jayathirtha Mahan states in the Teeka splendidly as—(Shatprasna Upanishad).

प्रीताः ते देवाः त्वमेव (मुख्यप्राणः एव) सर्वदेवादिषु स्थित्वा तन्नामा तद्गुणादि प्रवर्तकः इति प्राणं अस्तुवन ॥

All the Tatvabhimani Devatas were highly pleased and they all said " Mukhya Prana only, stands in all the Devatas and by having their respective names in an important manner and bestows such gunas to them". Like this all the Tatwabhimani Devatas praised Mukhya Prana Devaru.

॥ इति श्री विष्णुरहस्ये प्राणेश्वर महिमा-
वर्णननामाष्टादशोऽध्यायः ॥
॥ श्रीकृष्णार्पणमस्तु ॥

Sri CHALARI NARASIMHACHAR

1620—1674 A.D.

Pandit Chalari Sri Narasimhachar was a contemporary of the knowledgeable giant Sri Sri 1008 Sri Satyanatha Mahaprabhu of Veeracholapuram, Tamil Nadu. That great Pandit Sri Narasimhachar had written commentaries on several works of Sri Jayatirtha and Sri Madhvacharya.

His commentary on Rig-Bhashya Teeka is a large and major work bringing the glories of the Teeka of Sri Jayatirtha and Sri Madhvacharya. A devotee can understand the depth of the vast knowledge that the commentator had by going thro' his laudable works. This runs for 6200 granthas.

His commentary on Rig-Bhashya Teeka goes by the name 'Teeka Vivruti'. The learned Pandit starts as—

श्रीब्रह्मवंद्यं सुगुणं मुकुन्दं द्वैपायनं मध्वमुनिं जयार्यम् ।
विद्याद्यधीशान्स्वगुरून्प्रणम्य ऋग्भाष्यटीकाविवृतिं करिष्ये ॥

Then the commentary starts on the Teeka Mangalacharana Sloka of Sri Jayatirtha Mahan.

नारायणाभिधं ज्योतिः प्रत्यूहध्वान्तशान्तिकृत् ।
कमलाकमलानन्दमन्तः स्वान्तमुपास्महे ॥ १ ॥
ग्रन्थादौ मङ्गलं आचरति ।

In the Teeka work, to begin with Mangalacharana is submitted '**नारायणेति ।**'

वयं नारायणाभिधं ज्योतिः नारायणनामकमादित्यम् । उपास्महे ध्यायेमेत्यन्वयः ॥

We do Upasana of Sriman Narayana, who is Jyothirmaya and is Aditya.

नारायणस्य ज्योति सादृश्यं दर्शयितुं विशेषणद्वयम् ।

The adjectives have been shown to Sri Narayana in order to bring the similarity between Him and Jyothi.

प्रत्यूहध्वान्तशान्तिकृत् । प्रत्यूहाः = विघ्नाः = Hurdles. ध्वान्तानीव = अन्धकारा इव तेषां शान्तिं नाशं करोतीति तथोक्तम् ॥

Such hurdles are like the darkness and such darkness is destroyed. Hence it is said so.

विघ्नानां ग्रन्थप्रवृत्ति प्रतिबन्धकत्वात् अंधकारस्य च बाह्यप्रवृत्तिबाधकत्वात्साम्यम् ।

These hurdles will affect from the work proceeding further, likewise this darkness would arrest the activities outside. Hence there is similarity between the two.

कमलाकमलानन्दं कमला = लक्ष्मीः कमलानीव पद्मानीव कमलाकमलानि तान्यानन्दयति सुखयतीत्यानन्दम् ॥ कमलायाः सकलप्रियत्वात् पद्मानां च तथात्वात् साम्यम् ॥

Kamala means Mahalakshmi. Kamala also means lotus flowers. This Jyothi brings happiness to the lotus flowers as well as to Mahalakshmi.

सूर्यस्य पद्मानन्दप्रदत्वं नाम तद्विकासकत्वमेव ॥

Surya bringing happiness and dear to lotus flowers, means, SUN makes them to sprut with splendour.

विष्णोस्तु मुख्यमेव लक्ष्म्यानन्द प्रदत्वम् ॥

Sri Vishnu only is the Most Prime Person to bring happiness to Mahalakshmi.

अनेन विशेषद्वयेन —

(i) ध्वान्त शान्तिकृत् ।

(ii) कमलाकमलानन्दमन्तः ।

सर्वानिष्टनिवर्तकत्वं सर्वेष्टसाधकत्वं च ध्वन्यते ॥

By these two adjectives, it becomes clear, that all the hurdles are cleared and also all the desires are fulfilled. (अनिष्ट निवृत्तिः and इष्ट प्राप्तिः).

तेनोपास्यत्वोपयोगि विशिष्टत्वमिष्टत्वं च सूचितम् ॥

By this, the necessary ingredients for upasana are all indicated.

एतेनैव सकलवाङ्मनसदेवताया लक्ष्म्या अपि परिवारत्वेन वंदनं सूचितम् ॥

By this all the devatas who are all the presiding deities for Vak, Manas and Mahalakshmi who is the topmost abhimani devata for all and for all of them, namaskarams are indicated by this.

सूर्यज्योतिषोपेक्षया नारायणज्योतिषोतिशयं वक्तुमन्तः स्वान्तमिति विशेषणम् ।

When compared to jyothi/prakasha/brightness, the Jyothi of Sriman Narayana is very great and fast and extra-ordinary is indicated by the sabda '**स्वान्तं**' in the end.

स्वान्ते=मनसि अन्तः=स्वान्तं विभक्त्यर्थे अव्ययीभावः ॥ अनेन सूर्यस्य दूरे स्थितत्वम् बाह्य प्रवृत्त्युपयोगित्वात्, तदपेक्षया विष्णोरतिशयः तस्य मनसि स्थितत्वात् अन्तः प्रवर्तकत्वाच्चेत्युक्तं भवति ॥

SUN is situated at a far off place and would be useful only to clear the darkness prevailing outside. But in the case of Sri Vishnu, He would clear the doubts inside in our mind, because He is residing in the heart of the Jeeva.

नारायणाभिधमित्यनेन अधिकृतत्वं सूच्यते । नारायणशब्दस्योंकार समानार्थत्वेन विष्णोः सर्ववेदार्थत्वस्य वक्ष्यमाणत्वात् ॥

By Narayana it is stated that He is being told in the sastras as the main person. This Narayana Sabda and

Omkara both have the same meanings, because Sri Vishnu is told and established as having sarva Veda pratipadyatwa.

एवं कृतं मङ्गलं शिष्यशिक्षार्थं ग्रन्थादौ निबध्य, चिकीर्षितं प्रतिजानीते ॥

For the benefit of the sishyas, this Mangala has been incorporated in the grantha to begin with and to achieve the desired results.

Sri Chalari Narasimhacharya was the son of Chalari Narayanacharya. Sri Narasimhacharya was a great Pandit and Writer and more than fifteen works have been written by him.

Chalari is a small village near Malkheda where the holy Brindavan of Sri Sri 1008 Sri Jayatirtha Mahan is installed.

Chalari Sri Narasimhachar has written commentaries on—

(1) Tattva Sankhyana
(2) Isavasya Upanishad
(3) Shatprasnopanishad
(4) Sadachara Smrithi
(5) Pramana Paddathi
(6) Sangraha Ramayana
(7) Siva Stuti
(8) Parijathapaharana
(9) Dwadasa Stotra
(10) Yamaka Bharatha
(11) Brahmasutrartha Adhikarana Sangraha
(12) Brihat Taratamya Stotra
(13) Bhattoji Dikshitakriti Kuttanam
(14) Smrithyartha Sagara
(15) Rig Bhashya Teeka Vivruti

There is another fine work by name "Sabdika Kantha mani". Jewel for the necks of grammarians which is referred in Teeka Vivruti of Rig Bhashya. Sri Narasimhacharya also records the year of publication of Rig Bhashya Teeka Vivruti as 1661 A.D.

His son was Chalari Seshacharya and his grand-son was Chalari Sankarshanacharya. His father was Chalari Narayanacharya.

These four contributed to a large extent on Vedantic School and Sri Chalari Narasimhacharya tops the list.

While completing his commentary on Rig Bhashya Teeka in the end, the great author concludes with six slokas given below for the benefit of devotees:

नरहरिरतिलक्ष्मीः सर्वदेवादिसंस्थः
सकलनिगमवाक्यैर्मुख्यवेद्यो गुणाढ्यः ॥
मम पितृगुरुहृस्थो व्यासरूपः सुपूर्ण-
प्रमति हृदयसंस्थः सोऽस्तवनेन प्रसन्नः ॥ १ ॥

बहुग्रन्थसन्दर्भमालोक्य कृच्छाद्-
हरि प्रीतये संगृहीतेऽत्र भावम् ।
अविज्ञाय चेदूषयेत्कश्चिदेतद्-
भवेद् भूषणेनाग्रहस्तत्र मे स्यात् ॥ २॥

छलारि नारायणवर्यपुत्र
नृसिंह नाम्ना रचिता शुभेयम् ।
ऋग्भाष्यटीका विवृतिस्तयायं
हरिः पितुर्मे सुफलप्रदः स्यात् ॥ ३ ॥

शके त्रिवसुपंचेन्दुसंमिते प्लववत्सरे । (1583)
मासि चैत्रे पूर्णिमायामर्पिता हरिपादयोः ॥ ४ ॥

ग्रन्थेस्मिन्सवलनं किंचित्क्षंतव्यं साधुभिर्बुधैः ।
भ्रान्तेः पुरुषधर्मत्वाद्गच्छतः स्खलनात्तथा ॥ ५ ॥

श्रीमन्मध्वोक्तिसिंधोर्जयमुनि शुभावाग्जाह्नवी संगमेलं
व्याख्यासंस्नानशुद्धे हरिगुरुदयया ध्यानसाध्यं प्रसादम् ।
कृत्वा भिज्ञान तेजो भवभयदहनं पूर्णसंवित्सदात्मा
मोदः श्रीशः प्रसन्नाननहृदययुतः प्रीयतां मध्यनाथे ॥ ६ ॥

श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचितस्य श्रीमद् ऋग्भाष्यस्य टीकायाः श्रीमज्जयतीर्थाचार्यवर्य विरचितायाः विवृतिः नृसिंह विरचिता समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

सप्तमः भागः

[अनिवर्ती to अनामयः]

609—701

षष्ठः भागः ६०८

अनिवर्ती निवृत्तात्मा सङ्क्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥ ९

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥ ६५ ॥ १०

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥ ९

उदीर्णस्सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।
भूशयो भूषणो भूतिर्विशोकश्शोकनाशनः ॥ ६७ ॥ १०

अर्चिष्मानर्चितः कुंभो विशुद्धात्मा विशोधनः ।
अविरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥ ९

कालनेमिनिहा वीरश्शौरिश्शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥ ९

कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनंजयः ॥ ७० ॥ १०

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥ ९

683

B/F 683

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥ ८

स्तव्यस्स्तवप्रियस्स्तोत्रं स्तुतिस्स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥ १०

नामानि ७०१

॥ श्रीकृष्णार्पणमस्तु ॥

६०९. अनिवर्ती—ओं अनिवृत्तिने नमः ओं
६१०. निवृतात्मा—ओं निवृत्तात्मने नमः ओं
६११. सङ्क्षेप्ता—ओं संक्षेप्त्रे नमः ओं
६१२. क्षेमकृत्—ओं क्षेमकृतवे नमः ओं
६१३. शिवः—ओं शिवायै नमः ओं
६१४. श्रीवत्सवक्षाः—ओं श्रीवत्सवक्षसे नमः ओं
६१५. श्रीवासः—ओं श्रीवासाय नमः ओं
६१६. श्रीपतिः—ओं श्रीपतये नमः ओं
६१७. श्रीमतां वरः—ओं श्रीमतां वराय नमः ओं
६१८. श्रीदः—ओं श्रीदाय नमः ओं
६१९. श्रीशः—ओं श्रीशाय नमः ओं
६२०. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं
६२१. श्रीनिधिः—ओं श्रीनिधये नमः ओं
६२२. श्री विभावनः—ओं श्रीविभावनाय नमः ओं

६२३. श्रीधरः—ओं श्रीधराय नमः ओं

६२४. श्रीकरः—ओं श्रीकराय नमः ओं

६२५. श्रेयः—ओं श्रेयसे नमः ओं

६२६. श्रीमान्—ओं श्रीमतये नमः ओं

६२७. लोकत्रयाश्रयः—ओं लोकत्रयाश्रयाय नमः ओं

६२८. स्वक्षः—ओं स्वक्षाय नमः ओं

६२९. स्वङ्गः—ओं स्वंगाय नमः ओं

६३०. शतानन्दः—ओं शतानन्दाय नमः ओं

६३१. नन्दिः—ओं नन्दये नमः ओं

६३२. ज्योर्तिगणेश्वर—ओं ज्योतिर्गणेश्वराय नमः ओं

६३३. विजितात्मा—ओं विजितात्मने नमः ओं

६३४. विधेयात्मा—ओं विधेयात्मने नमः ओं

६३५. सत्कीर्तिः—ओं सत्कीर्तये नमः ओं

६३६. छिन्नसंशयः—ओं छिन्नसंशयाय नमः ओं

६३७. उदीर्णः—ओं उदीर्णाय नमः ओं

६३८. सर्वतश्चक्षुषः—ओं सर्वतश्चक्षुषे नमः ओं

६३९. अनिशः—ओं अनीशाय नमः ओं

६४०. शाश्वतः—ओं शाश्वताय नमः ओं

६४१. स्थिरः—ओं स्थिराय नमः ओं

६४२. भूशयः—ओं भूशयाय नमः ओं

६४३. भूषणः—ओं भूषणाय नमः ओं

६४४. भूतिः—ओं भूतये नमः ओं

६४५. विशोकः—ओं विशोकाय नमः ओं

६४६. शोकनाशनः—ओं शोकनाशनाय नमः ओं

६४७. अर्चिष्मान्—ओं अर्चिष्मते नमः ओं

६४८. अर्चितः—ओं अर्चिताय नमः ओं

६४९. कुंभः—ओं कुंभाय नमः ओं

६५०. विशुद्धात्मा—ओं विशुद्धात्मने नमः ओं

६५१. विशोधनः—ओं विशोधनाय नमः ओं

६५२. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं

६५३. अप्रतिरथः—ओं अप्रतिरथाय नमः ओं

६५४. प्रद्युम्नः—ओं प्रद्युम्नाय नमः ओं

६५५. अमितविक्रमः—ओं अमितविक्रमाय नमः ओं

६५६. कालनेमिनिह—ओं कालनेमिनिघ्ने नमः ओं

६५७. वीरः—ओं वीराय नमः ओं

६५८. शूरः—ओं शूराय नमः ओं

६५९. शूरजनेश्वरः—ओं शूरजनेश्वराय नमः ओं

६६०. त्रिलोकात्मा—ओं त्रिलोकात्मने नमः ओं

६६१. त्रिलोकेशः—ओं त्रिलोकेशाय नमः ओं

६६२. केशवः—ओं केशवाय नमः ओं

६६३. केशिहा—ओं केशिने नमः ओं

६६४. हरिः—ओं हरये नमः ओं

६६५. कामदेवः—ओं कामदेवाय नमः ओं

६६६. कामपालः—ओं कामपालाय नमः ओं

६६७. कामी—ओं कामिने नमः ओं

६६८. कान्तः—ओं कान्ताय नमः ओं

६६९. कृतागमः—ओं कृतागमाय नमः ओं

६७०. अनिर्देश्यवपुः—ओं अनिर्देश्यवपुषे नमः ओं

६७१. विष्णुः—ओं विष्णवे नमः ओं

६७२. वीरः—ओं वीराय नमः ओं

६७३. अनन्तः—ओं अनन्ताय नमः ओं

६७४. धनंजयः—ओं धनंजयाय नमः ओं

६७५. ब्रह्मण्यः—ओं ब्रह्मण्याय नमः ओं

६७६. ब्रह्मकृद्ब्रह्मा—ओं ब्रह्मकृद्ब्रह्मणे नमः ओं

६७७. ब्रह्म—ओं ब्रह्मणे नमः ओं

६७८. ब्रह्मविवर्धने—ओं ब्रह्मविवर्धनाय नमः ओं

६७९. ब्रह्मविद्—ओं ब्रह्मविदे नमः ओं

६८०. ब्राह्मणः—ओं ब्राह्मणाय नमः ओं

६८१. ब्रह्मी—ओं ब्रह्मिणे नमः ओं

६८२. ब्रह्मज्ञः—ओं ब्रह्मज्ञाय नमः ओं

६८३. ब्राह्मणप्रियः—ओं ब्राह्मणप्रियाय नमः ओं

६८४. महाक्रमः—ओं महाक्रमाय नमः ओं

६८५. महाकर्मा—ओं महाकर्मणे नमः ओं

६८६. महातेजा—ओं महातेजसे नमः ओं

६८७. महोरगः—ओं महोरगाय नमः ओं

६८८. महाक्रतुः—ओं महाक्रतवे नमः ओं

६८९. महायज्वा—ओं महायज्वने नमः ओं

६९०. महायज्ञः—ओं महायज्ञाय नमः ओं

६९१. महाहविः—ओं महाहविषे नमः ओं

६९२. स्तव्यः—ओं स्तव्याय नमः ओं

६९३. स्तवप्रियः—ओं स्तवप्रियाय नमः ओं

६९४. स्तोत्रं—ओं स्तोत्राय नमः ओं

६९५. स्तुतिस्तोता—ओं स्तुतिस्तोत्रे नमः ओं

६९६. रणप्रियः—ओं रणप्रियाय नमः ओं

६९७. पूर्णः—ओं पूर्णाय नमः ओं

६९८. पूरयिता—ओं पूरयित्रे नमः ओं

६९९. पुण्यः—ओं पुण्याय नमः ओं

७००. पुण्यकीर्तिः—ओं पुण्यकीर्तये नमः ओं

७०१. अनामयः—ओं अनामयाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

A FEW WORDS OF APPRECIATION

R. Muralidharan,
M.A., M.Ed., M.Phil.

4/20 East Agraharam
Kodaivasal, 612601
Tiruvarur Dist,
9-7-2003

Revered Sir,

Pranams and prostrations. I received the two books namely Mahimas of Mahalakshmi and Sangraha Ramayana sent by your esteemed self. I am going through them and find them very enriching and ennobling. As I am a perfect stranger to Sanskrit, I cannot relish them fully. I am very eager to learn Sanskrit.

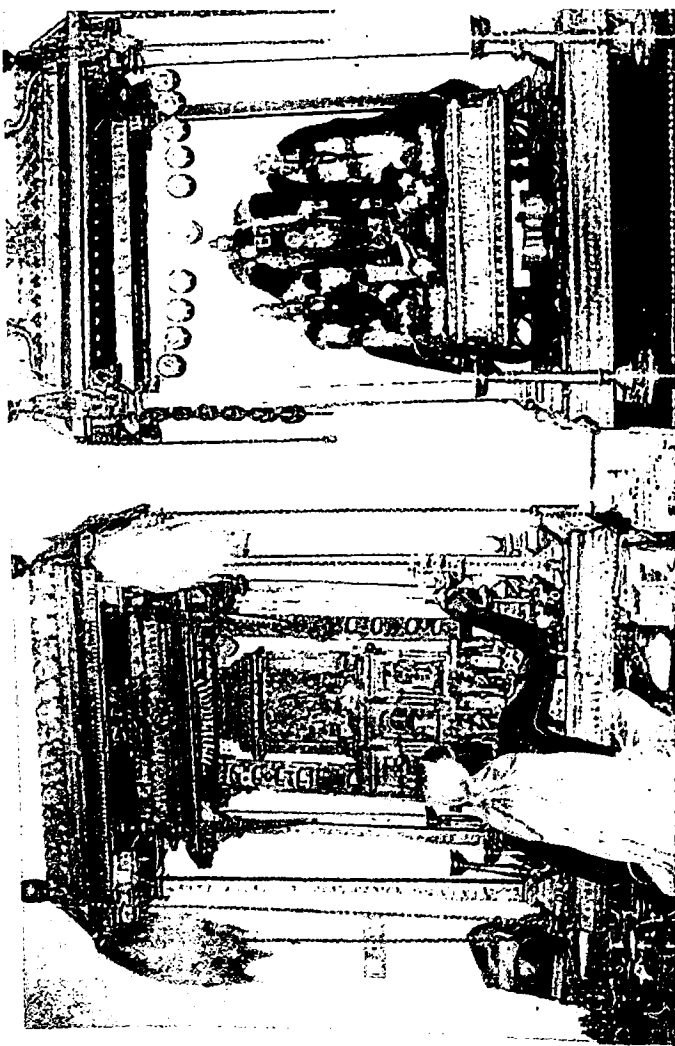
As you said in your discourse at Nachirakoil, the mere possession of your books will bring all the happiness.

As stated by your goodself earlier I am working as English Post Graduate Teacher in an Institution for the last 22 years. Now I am the Assistant Head Master. Next year I should become Head Master.

Due to the Mahimas of Mahalakshmi and the books given by your goodself I have been promoted as Head Master from June 2004 onwards and necessary final decision have been made. Glory to Mahalakshmi. Hats off to T. S. R. By the by I promise that I will pray for your longest life (in my daily Sankalpas) so that your yeoman service for our community will continue for many many years to come.

With regards,

Sd. Muralidharan

Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅaḷavaru
praying before Śrī Mūla Rāma at Pramod Sadan, Rāmeśwaram
on Thursday 8-5-2000.

Tapasvi and Vairāgya Mūrty Mahān
Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅaḷavaru of Śrī Uttaradi Mutt
performing Pūjā to Śrī Mūla Rāma and Śrī Varāha Mūrty
at *Śrīmushṇam at Śrī Uttaradi Mutt on Thursday 9-10-2003.*

॥ श्रीः ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

६०९. अनिवर्ती—ओं अनिवृत्तिने नमः ओं ॥

1. अनिषु =मुख्यप्राणदासेषु वर्तते इति=अनिवर्ती ।

Vishnu is called 'अनिवर्ती' because He resides in the devotees of Mukhya Prana.

2. कदाऽपि न निवर्तते इति=अनिवर्ती ॥

Vishnu is called 'अनिवर्ती' because He has no destruction even by iota, in any manner, at any time.

3. अनिवर्ती means that person who would not turn away. Vishnu is called as अनिवर्ती because He would never turn away from the Dharma at any cost.

4. When there is a battle between Suras and Asuras, Vishnu will not turn back without helping the Suras and destroying the Asuras. देवासुर संग्रामात् न निवर्तते इति अनिवर्ती ॥

5. There is a subtle truth to be understood in the case of Karna being killed by Arjuna and instructions by Sri Krishna. Mahabharata Tatparya Nirnaya states in the Sloka 27–192—

> उद्धर्तुकामो रथचक्रमेव
> पार्थं ययाचेऽवसरं प्रदातुम् ।
> नेत्याह कृष्णोऽञ्जलिकं सुघोरं
> त्रिनेत्रदत्तं जगृहे च पार्थः ॥

Karna was finding the wheels of the chariot of his, being buried in the ground. He requested Arjuna to give some time to pull up the same from the ground.

At that time, Sri Krishna told न इति आह—don't grant time to him. Then Arjuna took the arrow given to him by Rudra called 'Ajjalikai' and placed the same in the bow and cut off the head of Karna. The refusal by Sri Krishna may seem to be adharmic. *It is not so. Sri Krishna will not turn away from the Dharmic path. He is* अनिवर्ती । *Here* न इत्याह *means—Arjuna.*

(i) When Karna is without chariot, you do not fight with the chariot. **न इति आह** you should get down and fight. **न रथे इत्याह ।**

(ii) **न इति आह–'न'** means **सादृश्यार्थ ।** So when Karna is without a chariot, Arjuna should also be without a chariot.

(iii) Such a dharmic fight, Sri Krishna did when Dantavakra came with an army and *without chariot.* At that time, Sri Krishna was in the chariot and so to have even circumstance of His enemy, He jumped down from the chariot.

अवलम्ब्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात् ॥

Vishnu is a strict अनिवर्ती, never deviates from Dharmic path, by even by iota.

॥ श्रीः ॥

६१०. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं ॥

1. निवृत्ता आत्मानः जीवाः प्रलये यस्मात् इति निवृत्तात्मा ॥

Vishnu is called 'निवृत्तात्मा' because at the time of Pralaya, He makes all the Jivas actionless completely.

2. निवृत्ता आत्मानः मनांसि यस्मात् इति=निवृत्तात्मा ॥

Vishnu is called 'निवृत्तात्मा' because He takes away the minds of all, who have returned from

Him; which means, He is not fully attainable by anyone's mind.

Tattireeya Upanishad states—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

The mind cannot grasp Him completely and so they turn back to the starting point—

यन्मनसा न मनुते इति ॥

3. Vishnu is called as **निवृत्तात्मा** because He Himself is involved in the vishayas as per His discretion.

स्वत एव विषयेभ्यः निवृत्तः आत्मा अस्येति निवृत्तात्मा ॥

4. Paramatma Vishnu is called as 'Nivruttatma' because, He is the Atma—Master of those who practise Nivrutti Dharma.

सर्वे निवृत्तिधर्माणो यस्यात्मानः स तु स्मृतः ।

निवृत्तात्मा इत्यष्टवर्णो दुष्कर्मफलमोचकः ॥

Nivruttas are those who follow the path of Nivrutti Dharma which takes them to Moksha. Bhagawan is the Atma—Master of those devotees also. So He is Nivruttatma.

॥ श्रीः ॥

६११. संक्षेप्ता—ओं संक्षेप्त्रे नमः ओं ॥

1. संक्षेप्ता सम्यक् क्षेप्ता । विस्तृतं जगत् प्रळये संक्षिप्तवान् ॥

Vishnu is called '**संक्षेप्ता**' because He condenses the universe which was created by Him to a large extent, at the time of Pralaya. He contracts it.

2. अंगुष्ठेन दुन्दुभिशरीरस्य दूरे क्षेप्ता ॥

At the time of avatar as Sri Ramachandra, Vishnu

threw the massive body of the rakshasa by name दुन्दुभिः to a large distance by His toe.

महाभारततात्पर्यनिर्णयः ६-४—

वीक्ष्यैव तां निपतितामथ रामदेवः
सोंगुष्ठमात्रचलनादतिलीलयैव ।
संप्राप्य योजनशतेऽथ तथैव चोर्वी
सर्वान्विदार्य दितिजानहनद्र सास्थान् ॥ ४ ॥

Such huge mountain-like body of asura Dundubhi was thrown more than 1000 yojanas by the mere toe of Sri Ramachandra. Hence Vishnu is संक्षेप्ता ।

In Srimad Bhagavatham also, we find Lord Sri Krishna throwing out of His toe to a large distance, the demon Ravana, when he came to the Patalaloka where He was blessing Bali Chakravarthi as his security guard. Srimad Bhagavatham 5-23-27 states—

तस्यानुचरितमुक्तरस्माद्विस्तरिष्यते यस्य भगवान्स्वयमखिलजगद्गुरुः नारायणद्वारि गदापाणिः अवतिष्ठते निजजनानुकंपित हृदयः येन पदांगुष्ठेः दशकंधरः योजनायुतं दिग्विजये उच्चाटितः ॥

3. संक्षेप्ता—सम्यक् शरक्षेप्ता ॥

Vishnu is called संक्षेप्ता because He made the bow and arrow of Lord Siva very small and insignificant. Sri Ramachandra did—महाभारततात्पर्यनिर्णयः 4-24—

तथेति चोक्तो मुनिना स किंकरैः
अनन्तभोगोपममाश्वाथानयत् ।
समीक्ष्य तद्वामकरेण राघवः
सलीलमुद्धृत्य हसन्नपूरयत् ॥ २४ ॥

Sri Ramachandra took the bow and arrow of Siva by mere

left hand with all smiles effortlessly and tied the thread to the bow and was ready to shoot.

[**Note :** There is no distinction between Sri Rama's left hand and right hand in any manner. It is not like the case of us where the right hand is more powerful. This is used from worldly usage, to establish the trivial nature for Him—the Great Rama].

4. Sanksheptaa means "He who limits". It is the nature or swabhava of Sri Vishnu to limit the field of the light of knowledge of those who practise the Pravrutti Dharmas.

स्वाभाविकासंकुचित मेधाया अप्रसारणम् ।
प्रवृत्तिधर्मणां कर्तृशीलं यस्यास्ति सर्वदा ।
स 'संक्षेप्ता' इति कथितः ॥

॥ श्रीः ॥

६१२. क्षेमकृत्—ओं क्षेमकृतवे नमः ओं ॥

1. क्षेमं करोति इति=क्षेमकृत् ॥

Vishnu is called '**क्षेमकृत्**' because He brings safety and well-being to satwic souls.

2. Lord Krishna declares in Gita under 9–22—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

Whoever dedicates himself to Lord Sri Krishna, without distracting their minds in other objects, for them Lord Krishna protects/vouchsafes their welfare and Moksha without any destruction.

3. क्षेमं कृन्तति इति—छेदः ॥

Vishnu is called क्षेमकृत् because He destroys the safety and wellbeing of non-devotees/devils, asuras etc. कृन्तति =destroys.

4. Paramatma Vishnu does what is good and so He is called as 'Kshemakrit'. He does what is good for those who follow the Nivrutti Dharma by removing the obstructions to their knowledge.

निवृत्तानां तत्संकोचन-विमोचनं क्षेमं करोति इति क्षेमकृत् ॥

॥ श्रीः ॥

६१३. शिवः—ओं शिवाय नमः ओं ॥

1. सुखात्मकत्वात् शिवः ॥

Vishnu is called शिवः because He is the very swaroopa of happiness/mangala.

2. शिवं=मङ्गलं अस्य अस्ति इति शिवः ॥

Vishnu is called 'शिवः' because in Him all mangalas/auspiciousness exist.

3. शिवः=मुक्ताः तान् वर्तयति इति शिवः ॥

Vishnu is called 'शिवः' because He is the controller of the released souls.

The Sruti states—

आनन्ददश्च मुक्तानां स एव एको जनार्दनः ॥

Even for the released souls, the enjoyment in Moksha, is only due to His Grace and He is Janardhana, Lord Vishnu.

4. Aditya Purana Fifth अध्यायः, Verse No. 43 states—

पूर्णानन्द ज्ञानदयामूर्तिः परममंगलः ।
मंगलांगी मंगलांगो भक्तमंगलदायकः ॥ ४३ ॥

Sri Vishnu, Who is Venkatesha, is the very 'Mangala Murthy' and Who is denoted primarily by the sabda 'शिवः'।

5. Vishnu is called as 'शिवः' because by merely remembering Him, all the agonies and miseries are destroyed.

   स्मरणमात्रेण सर्वदुःखनिवारकत्वात् शिवः ॥

6. Under the Sutra **ओं नानुमानमतच्छब्दात् ओं** ॥ 1-3-3, Srimad Acharya has quoted a splendid authority of Brahmanda Purana, where the usual sabdas, which ordinarily denote Rudra, are only denoting Sri Vishnu in the most important sense :

   रुजं द्रावयते यस्मात् **रुद्रः** तस्मात् जनार्दनः ।
   ईशनादेव च **ईशानो महादेवो** महत्वतः ॥
   पिबन्ति ये नरा नाकं मुक्ताः संसारसागरात् ।
   तदाधारो यतो **विष्णुः पिनाकीति** ततः स्मृतः ॥

   '**शिवः सुखात्मकत्वेन**' Vishnu is called as 'Siva' because He is the very swaroopa of happiness and hence 'Siva' denotes only Sri Vishnu. It cannot denote Rudra because when he granted the boon to Bhasmāsura he had to run to save his happiness to Sri Vishnu, Who cleverly destroyed that wicked asura.

7. शिवः शिवानाम्, अशिवः अशिवानाम् ॥

   He is auspicious for those that do auspicious things and inauspicious for those that do inauspicious things.

॥ श्रीः ॥

६१४. श्रीवत्सवक्षाः—ओं श्रीवत्सवक्षसे नमः ओं ॥

1. श्रिया युक्तः वत्सः महत्वलक्षणं श्वेतरोमावर्त-विशेषो वक्षसि यस्य सः श्रीवत्सवक्षाः ॥

Vishnu is called 'श्रीवत्सवक्षाः' because He has the indication of glorious white hairs in the chest, representing the residence of Goddess Mahalakshmi.

2. Srimad Bhagavatham 10-4-10 states—

तमद्भुतं बालकं अम्बुजेक्षणं
चतुर्भुजं शंखगदाद्युधायुधम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्र पयोदसौभगम् ॥ १० ॥

Sri Krishna took birth in the prison cell of Kamsa's palace, which was witnessed by Vasudeva and his wife Devaki. They were bewildered with shock and joy to see the glorious handsome child with four arms holding Conch, Chakra, Gada and Padma and having 'श्रीवत्स' in the chest.

3. Srimad Acharya states in Dwadasha Stotra 1-5—

स्मरणीयं उरो [वक्षः] विष्णोरिन्दिरावासमीशितुः ।
अनन्तमन्तवदिव भुजयोरन्तरं गतम् ॥ ५ ॥

The chest of Sri Hari is the place of residence of Goddess Mahalakshmi—इन्दिरा । That glorious chest is between the two shoulders as tho' bounded, but, as a matter of fact, it is infinite. This is the अचिन्त्यशक्ति or Vishesha of Lord Sri Hari. Hence Sri Vishnu is श्रीवत्सवक्षाः ।

4. Aditya Purana 5-36 states—

श्रीवत्साङ्कः कौस्तुभादि वैजयन्तीहृदम्बुजः ।
उन्नतांसो जानुलम्बिबाहूर्भीतिवरप्रदः ॥ ३६ ॥

Sri Venkatesha is having श्रीः in His chest and कौस्तुभरत्न in His neck. His elbows will clear off all the fears and will bestow the best boons.

5. Srimad Bhagavatham 8–19–32 while describing the 'Mangala Murthy' of Vamana Avathara, the Verse runs thus :

सुनन्दमुख्या उपतस्थुरीशं
स्वपार्षदमुख्याः सहलोकपालाः ।
स्फुरत्किरीटांगदमीन कुण्डल
श्रीवत्सरत्नोत्तममेखलांबरैः ॥ ३२ ॥

सुनन्दमुख्याः स्वपार्षदमुख्याः सहलोकपालाः ईशं उपतस्थुः= Devotees headed by Sunanda along with body-guards, demigods, chieftains and predominant demi-gods of planets all praised and extolled that Vamana Murthy.

स्फुरत् किरीट अंगद मीनकुंडल =brilliant helmets, bracelets ear rings in the shape of fish.

श्रीवत्स=in His chest as His bosom Sri Vatsa.

रत्नोत्तममेखल अंबरैः=with the best of jewels Kausthuba and belt with yellow Garments.

Hence Sri Vamana, Who is Vishnu is 'श्रीवत्सवक्षाः'।

6. Vishnu Purana states—

श्रीवत्स संस्थान धरं अनन्तो समाश्रितम् ॥

He is having the presiding Deity of Moola Prakruti at His chest always.

॥ श्रीः ॥

६१५. श्रीवासः—ओं श्रीवासाय नमः ओं ॥

1. श्रीः वसति इति अस्मिन् इति=श्रीवासः ॥

Vishnu is called 'श्रीवासः' because He gives shelter to Her for stay. Mahalakshmi resides in the abode of Sri Vishnu. Hence Sri Vishnu is 'श्रीवासः'।

2. श्रीः तस्मिन् अनपायिनी वसति इति श्रीवासः ॥

Mahalakshmi never leaves Him even for a fraction of a second and so Vishnu is called as 'श्रीवासः'।

3. Srivāsa the abode of Mahalakshmi 'He is ever with Sri, —In the Ramāyana by 'Srivāsa', it is declared that He is the Kalpa-tree garden for Lakshmi where She is ever sporting according to Her pleasure.

श्रियो नित्य स्वैरविहार-कल्पद्रुमोद्यानम् श्रियो विहारस्थानत्वात् श्रीवास-(श्रीनिवास) इति च उच्यते ॥

4. Vishnu is called as 'श्रीवासः' because all Iswarya stays in Him, श्री=Sampat or Iswarya and Vishnu is the abode of all Iswaryas.

॥ श्रीः ॥

६१६. श्रीपतिः—ओं श्रीपतये नमः ओं ॥

1. श्रियः पतिः=श्रीपतिः ॥

Vishnu is the Husband of Mahalakshmi, so He is श्रीपतिः।

2. Srimad Acharya in the Sutra ओं अत एव प्राणः ओं 1-1-23 states in his Bhashya, from Taittireeya Aranyaka as—

" श्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे " इत्यादि तल्लिङ्गादेव ॥

By this reason, it is proved that 'Prana' there denotes only Vishnu, but not Mukhyaprana. Hence Vishnu is 'श्रीपतिः'।

3. Srimad Acharya, in his Gita Tatparya, quotes from परमश्रुतिः under 12-2 and 12-3 Verses :

अन्यथा तु पुनः विष्णोः श्रीपतित्वेन चिन्तनम्।
अच्छिद्रमेव कर्तव्यमिति मुक्तिः चिरात् भवेत्।
तस्मात् क्लेशतः मुक्तिः क्षिप्तं विष्णुं उपासताम् ॥

Vishnu should be meditated upon as the husband of Mahalakshmi—'Sripathy'. Hence Moksha will be obtained soon by that devotee. By this the adoration of Mahalakshmi is also fulfilled. By this Moksha is obtained without much difficulties. Moksha is obtained sooner also.

4. The glorious Vedanta Magnum opus—Sriman Nyaya Sudha starts as—

श्रियःपत्ये नित्यागणितगुणमाणिक्य विशद-
प्रभाजालोल्लासोपहृत सकलावद्यतमसे ।
जगज्जन्मस्थेम प्रलयरचनाशीलवपुषे
नमोऽशेषाम्नाय स्मृतिहृदयदीपाय हरये ॥ १ ॥

Great Sri Jayatirtha shows the way that Vishnu should be meditated as 'श्रीपतिः' । By this, all the devatas and devis are also prostrated.

अत्र श्रियःपत्ये इति उक्त्वा, नारा लक्ष्मीः तत्पतित्वेन तदयनमित्य-भिप्राय व्यञ्जनेन आवश्यकसकल वाङ्मनसदेवतानमनाभावप्रयुक्त न्यूनता शङ्काऽपहस्तितता भवति ॥

So says Vakyartha Chandrika.

5. Parimala states—

पूर्णागण्यगुणोदारमूर्तये पुण्यकीर्तये ।
नमः श्रीपतये भक्तदत्तस्वानन्दमूर्तये ॥ १ ॥

Great Sri Mantralaya Mahaprabhu follows the foot-steps of Sri Jayatirtha, in the Mangalacharana of his Parimala. He states and calls Narayana *as 'Sripathy'*.

6. Vishnu is called as श्रीपतिः because He always protects 'Sree' (Mahalakshmi). In the Sutra ओं अत एव प्राणः ओं 1-1-23 when Vishnu was equated to the PranaśSabda,

it was stated from the Taittireeya Upanishad as "ह्रीश्च ते लक्ष्मीश्च पत्न्यौ"। For Vishnu, there are two wives called as 'Sree' and 'Lakshmi' [Two Roopas]. Vishnu is the Pathi of Sree and so He is called as 'Sripathi'.

7. स्वयं श्रियापतित्वेन वृत्तत्वात् श्रीपतिः स्मृतः ॥

Vishnu by nature or swabhava is the Husband of Mahalakshmi.

॥ श्रीः ॥

६१७. श्रीमतां वरः—ओं श्रीमतां वराय नमः ओं॥

1. श्रियः सरस्वत्यादयः ॥

By Sri and others, it is meant Goddess Saraswathi and others. ताः येषां सन्ति इति श्रीमन्तः ब्रह्मादयः। They exist because of the anugraha of Chaturmukha Brahma and others and hence they are called श्रीमन्तः। तेषां वरः श्रियः। Even superior to Chaturmukha Brahma is Sri Mahalakshmi. मतं अवरं यस्य सः श्रीमतां वरः=that Sri is inferior to that person Who is called Vishnu Who is 'श्रीमतां वरः'।

2. श्रिया मतं अभिमतं अंबरं आकाशं आधारत्वेन यस्य इति=श्रीमतां वरः ॥

Vishnu is called 'श्रीमतां वरः' because the sky or space is controlled and dominated by 'Sri' who is the main presiding deity for that. That Sri is supported by Vishnu. Hence He is known as 'श्रीमतां वरः'।

The Sruti also states—"यो वेद निहितं गुहायां परमे व्योमन् इति" (Taittireeya Upanishad).

This point is emphasized in the Sutra ओं अक्षरं अंबरान्तधृतेः ओं 1-3-10. While doing samanya or equating the

sabda अक्षरः to Sri Hari, it was proved that Goddess Mahalakshmi is the support of all, but ultimately She is supported by Vishnu. He is alone having such capacity. This is beautifully explained in गीता in 7–5. Lord Krishna states—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।

प्रकृति is of two kinds

चेतन प्रकृतिः	जड प्रकृतिः
This is परा–superior— This is the presiding deity of जड प्रकृतिः । This is Mahakshmi, Who is always under the control of Krishna (मे) and who supports the entire world. यया इदं धार्यते जगत् ॥	This is अपरा inferior

3. Rig Veda, Yajur Veda and Sama Veda all the three are called as 'Sree'.

   ऋचः सामानि यजूंषि । सा हि श्रीः अमृता सताम् ॥ तै. ब्रा. ॥

   For those brahmins, as well as for Chaturmukha Brahma, these Vedas are the great wealth, which is indestructible. Vishnu is the One Who is worshipped by those great personalities who have taken the Vedas as their wealth. "श्री मतां वरः"—Vishnu is the most important person taken by those who have the Vedas as their wealth.

॥ श्रीः ॥

६१८. श्रीदः—ओं श्रीदाय नमः ओं ॥

1. श्रियं ददाति इति श्रीदः ॥

Vishnu is called 'श्रीदः' because He gives abundant wealth to His devotees.

2. श्रियै=रुक्मिण्यै, प्रद्युम्नं ददाति इति=श्रीदः ॥

Vishnu is called 'श्रीदः' because He blesses and gives the handsome Son 'Pradyumna' thro His wife Rukmini for Her happiness.

3. The signal case of having bestowed wealth, can be seen in the case of Kuchela. He gave plenty of wealth to that humble devotee. Hence Sri Krishna—Vishnu is called as 'श्रीदः'।

4. 'Sree' means the Vedas—Rik Veda, Yajur Veda, Sama Veda.

ऋचः सामानि यजूंषि। स हि श्रीः अमृता सताम् ॥

This Veda was given by Vishnu only. Tho' Vedas are apaurusheya, still they were not available. Vishnu took Avatar as Matsya and brought the Vedas to the world and gave them to Chaturmukha Brahma.

Srimad Acharya states in Dwadasha Stotra 6-1—

मत्स्यकरूप लयोदविहारिन् वेद विनेतृ चतुर्मुखवंद्य ॥

Vishnu who is sporting in the Pralaya waters, brought the Vedas and is worshipped by Chaturmukha Brahma. Since He gave Vedas to the world, He is called as 'श्रीदः'।

5. **श्रीयं ददाति इति श्रीदः**—The Most important wealth—**संपत्** is Moksha and Vishnu alone can bestow to others—satwic souls. **मोक्षप्रदो वासुदेवोऽखिलस्य** is the authority in Nirnaya.

6. The Sutra ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-६ ॥ establishes that आत्मनिष्ठस्य पुरुषस्य मोक्षोपदेशात् इति सूत्रार्थः ॥ Vishnu is the bestower of Moksha. He is called as 'श्रीदः'।

7. Mahalakshmi—'Sree' is the giver of all wealth to all. For that 'Sree', Vishnu is the bestower of all wealth. Acharya states in Dwadasha Stotra in 6–1 says—

विश्वस्थिति प्रळयसर्गमहाविभूति
वृत्तिप्रकाशनियमावृतिबन्धमोक्षाः ।
यस्या अपांगलव मात्रत ऊर्जिता सा
श्रीः यत्कटाक्ष बलवत्यजितं नमामि ॥

Sree gets all these powers and shakthi by the wrinkle of the eye-brows of Vishnu as Ajitha Namaka Paramatma. Hence Vishnu is called as श्रीदः since श्रियः सर्वे संपत् ददाति इति श्रीदः ।

॥ श्रीः ॥

६१९. श्रीशः—ओं श्रीशाय नमः ओं ॥

1. श्रियः शं=सुखं यस्मात् इति=श्रीशः ॥

Vishnu is called 'श्रीशः' because, Mahalakshmi gets joy or happiness from Him only.

2. Aditya Purana in 3–16 states—

श्रीवत्सवक्षसं श्रीशं श्रीलोलं श्रीकरग्रहम् ।
श्रीमन्तं श्रीनिधिं श्रीड्यं श्रीनिवासं भजेऽनिशम् ॥

Sri Venkatesha, Sri Vishnu is 'श्रीशः' because He gives shelter, refuge, abode to Mahalakshmi.

3. श्रीः ईशा यस्य—Due to the great devotion of Sree, Vishnu is bound by Her unique devotion and does act as per Her wish and so Vishnu is called as 'श्रीशः'।

4. Vishnu is the Master of all the Vedas and so all the Vedas speak only about Him.

अतः विष्णोः सर्वोत्तमत्वमेव महातात्पर्यं सर्वागमानाम् ।

The main purport of all Agamas, is only about the 'Sarvottamatva' of Vishnu. The Vedas Rig, Yajur and Sama Vedas are called as 'Sree'.

ऋचः सामानि यजूंषि । सा हि श्रीः अमृता सताम् ॥

is the Taittireeya Brahmana Text. Vishnu is the Master/Esa of all Vedas and so He is 'श्रीशः' ।

5. Vishnu is the Master of all wealth in all. The brightness, splendour etc., in the Sun, Moon, stars, lightning, Agni are all due to Him only. The wealth in the people belongs to Him only. Vishnu is श्रीशः and all others have wealth, only as per His command.

6. For example Vedas are infinite, अनन्ता वै वेदाः, so say the Vedas. Since it is apaurusheya, this cannot be rebutted. At the same time, Vedas are collections of padas which are in turn groups of letters and are in Sanskrit. The letters in Sanskrit are limited. How can Vedas formed by letters be infinite? How Vedas acquired this wealth of infinity? It is only due to the Achintya shakthi of Vishnu, that wealth is obtained to Vedas.

पंचाशतां वर्णानां क्रमाद्यैतैः परस्परम् ।
अनन्तानां च वेदानां स्थितिरित्यति कौतुकम् ।
ईश्वर अचिन्त्यशक्त्यैव घटना केवलं मतम् ॥ इति ॥

॥ श्रीः ॥

६२०. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं ॥

1. श्रियां निवसति अतर्न्यामितया इति=श्रीनिवासः ॥

Vishnu is called 'Srinivasa' because' He resides as the Antaryami in Mahalakshmi.

2. श्रियं नयति इति=श्रीनिः ।
वसति जनः अत्रैव इति=वासः ।
श्रीनिश्चासौ वासश्चेति=श्रीनिवासः ॥

Vishnu is called 'श्रीनिवासः' He controls or drives Mahalakshmi as well as the people reside in Him and under His control.

3. Aditya Purana gives in the Third Adhyaya the glories of Srinivasa and a few of them are submitted below—

यदपाङ्गलवेनैव ब्रह्माद्याः स्वपदं ययुः ।
मदाराजाधिराजानं श्रीनिवासं भजेऽनिशम् ॥ ८ ॥

Great chaturmukha Brahma and others get their covetable and marvellous positions just by the look of Srinivasa who is Maharaja and Raja of all and I always prostrate to that 'Srinivasa'.

भक्तानुग्राहकं विष्णुं सुशांतं गरुडध्वजम् ।
प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

Vishnu does anugraha to all His devotees. He is very sober, who rides on the Divine Bird Garuda. He is always smiling face and eyes. For such 'Srinivasa' I always do namaskarams.

स्मरणात् सर्वपापघ्नं स्तवनादिष्टवर्षिणम् ।
दर्शनान्मुक्तिदं चेशं श्रीनिवासं भजेऽनिशम् ॥ १० ॥

By mere remembrance all sins will be washed off. By doing praise or recitation about Him whatever we aspire will fall like celestial rainfall. By seeing Him and having darsan at Tirupathi Moksha will be obtained. He is the Master and Lord. For that Srinivasa, I always do namaskaram.

गोवर्धनोद्धरं बालं वासुदेवं यदूत्तमम् ।
देवकीतनयं कृष्णं श्रीनिवासं भजेऽनिशम् ॥ २५ ॥

Krishna was the Supreme in Yadukula. He lifted the Govardhana Mountain. He is the young boy. He is Vasudeva and son of Mother Devaki. For such Srinivasa I always do namaskarams.

भक्तभक्तिसुपाशेन बद्ध सत्पादपङ्कजम् ।
सनकादिध्यानगम्यं श्रीनिवासं भजेऽनिशम् ॥ १३ ॥

His lotus feet are tied up by the devotion of the devotees' affection. He is the meditation object of the great jnanins like Sanaka Rishi and others. For such Srinivasa I always prostate.

पारिजातहरं पापहरं गोपीमनोहरम् ।
गोपीवस्त्रहरं गोपं श्रीनिवासं भजेऽनिशम् ॥ २८ ॥

He snatched the Parijatha Tree from Indraloka. He destroys all the sins. He is the handsome covetable object of Gopis. He snatched the clothes of Gopis. For such Srinivasa, I always prostrate.

4. Brahmanda Purana, श्री वेङ्कटेशस्तोत्रं states in the Verse 7 as—

भूतावासो गिरावसः श्रीनिवासः श्रियः पतिः ।
अच्युतानंतगोविन्दो विष्णुः वेंकटनायकः ॥ ७ ॥

Sri Venkatesha is residing in all creatures, in the hills, and Sri Mahalakshmi is taking shelter in Him. He is the Husband of Sri Devi. He is called Achyuta, Anantha, Govinda and Vishnu.

॥ श्रीः ॥

६२१. श्रीनिधिः—ओं श्रीनिधये नमः ओं ॥

1. श्रियः कान्तयः निधीयन्ते इति श्रीनिधिः ॥

Wealth, splendour all will be like treasure-trove in Him. Hence He (Vishnu) is called 'श्रीनिधिः' ।

2. Aditya Purana 1-1 starts as—

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेंकटनिवासाय श्रीनिवासाय मङ्गलम् ॥ १ ॥

Sri Vishnu is the treasure for—

(i) Mahalakshmi
(ii) For all wealth
(iii) For all Kalyana-mangala acts.

He is residing in Venkata Hills and for such Srinivasa, let there be mangalam always. If prayer is submitted thus, then by His Grace, there would be mangala for us.

3. Brahmanda Purana, Venkatesha Stotra says in Verse 6 says—

श्रीनिधिः सर्वभूतानां भयकृत् भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धन मोचकः ॥

Sri Venkatesha is the treasure for wealth. He never expects anything from us. All are given by Him. For all He gives fear and clears off all fears. He destroys the prakruti connection and bestows Moksha to the satwic souls.

4. Devasharma, disciple of Sri Vayu Deva, states in Aditya Purana, in praise of Lord Venkatesha as in 3-16—

श्रीवत्सवक्षसं श्रीशं श्रीलोलं श्रीकरग्रहम् ।
श्रीमन्तं श्रीनिधिं श्रीड्यं श्रीनिवासं भजेऽनिशम् ॥ १६ ॥

5. श्रीः means, those who have wealth by the Grace of Puramatma. Vishnu is always with them, and He resides in them and so He is called as 'श्रीनिवासः'।

6. Wherever there is wealth of any kind which is auspicious as per Veda Sastras, there will be Vishnu available.

यतो लक्ष्मीस्ततो हरिः—Vishnu is always near to Sree and gives happiness to Her.

7. श्री अस्मिन् निहिता नित्यं श्रिनिधिः परिकीर्तितः ॥

Lakshmt (Sree) has been placed in Vishnu, like a gem-studded jewel in a casket. Hence He is 'श्रीनिधिः'।

8. For all the wealth, Sree is the Nidhi source. For such Sree, Vishnu is the Nidhi. Hence Vishnu is called as 'श्रीनिधिः'।

॥ श्रीः ॥

६२२. श्रीविभावनः—ओं श्रीविभावनाय नमः ओं ॥

1. श्रियः रमाया विशेषेण भावात् नयति इति=श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He resides with speciality with Goddess Lakshmi and leads Her.

2. श्रियो रमाया विभाभिरवति तृप्तो भवति इति=श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He is satsified with Mahalakshmi.

3. श्रियः विशिष्टा भा यस्याः सा श्रीविभा=सीता। तस्या वनं संभजनं यस्य असौ इति=श्रीविभावनः ॥

Sita Devi gets all the splendour because Sri Rama is always by Her side.

4. श्रियः विभूती=विविधं भावयति इति श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He created the desire for Her for creation, and blessed Her with various Tatvas for Her complation of knowledge. Hence it is explained in Skanda Purana.

व्यस्तसमस्त विश्वविभूतये विष्णवे लोककर्त्रे ॥ इति

5. Vishnu is called as 'श्रीविभावनः' because He spreads the fame and reputation of Her first and foremost Devotee 'Sree' Mahalakshmi.

In Gita Sri Krishna says to Arjuna in 7–5—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

Prakrithi is of two Kinds, as Jada and Chetana, of which Chetana is very important and that Chetana प्रकृति is Sri Mahalakshmi. यया इदं धार्यते जगत्—Sri Krishna tells that by Her only, the entire world (Jagat) is supported. Like this, Vishnu brings the mahimas of Sree and so He is called as श्रीविभावनः ॥

6. In the Sutra ओं अक्षरमंबरान्तधृतेः ओं ॥ 1–3–10 ॥ it is said that Vishnu is the support of Ambara-Sky and its presiding deity, Sree (who is the Abhimani for space). Then in the Sutra, there seems to be redundancy for the Sabda 'अन्त'।

अंबरधृतेः इत्येत्र पूर्तौ, अन्तेत्युक्तिः, पृथिव्यादिसर्वस्यापि '**प्रकृति-द्वारा**' ब्रह्मैत्र आश्रयः इति सूचयितुम् ॥

The Sabda 'अन्त' becomes a part of the Sutra, because, Sri Badarayana wants the devotees to understand that all these worlds are supported by Him ultimately, but in the middle, they have been done thro' Prakrithi. He supports Her and She in turn supports all. Like this, the mahimas of Sree have been brought out and so He is 'श्रीविभावनः'।

॥ श्रीः ॥

६२३. श्रीधरः—ओं श्रीधराय नमः ओं ॥

1. धरति इति धरः, श्रिय धरः श्रीधरः ॥

Vishnu is called 'श्रीधरः', because He supports Lakshmi in His chest, on the lap and on His left. **वक्षसा श्रियं धारयति इति ।**

2. In Aditya Purana 5-42, devotee Devasharma of Sri Vayu praises the Lord as—

अनन्तवेदैः ब्रह्माद्यैः अवेद्यः अप्राकृतः हरिः ।
श्रीधराभ्यां समाश्लिष्टो ब्रह्मरुद्रेन्द्रसेविनः ॥

Lord Srinivasa cannot be explained fully even by the infinite Vedas, even by great gods.

3. As stated already 'श्री' means the three Vedas—

ऋचः सामानि यजूंषि ।
सा हि श्रीः अमृता सताम् ॥
तान् धारयति इति श्रीधरः ॥

He supports the Vedas. For even to the Vedas, tho' they are apaurusheya, still their Nityatwa depends upon

Sri Vishnu. Tho' they are anadi, still by Him, the status-quo is maintained and retained.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

4. In the Sutra already cited **ओं अक्षरं अम्बरान्तधृतेः ओं** 1-3-10 it is established that Sri Vishnu actually supports Her as the Foundation. Hence He is 'Sridhara'.

5. Srimad Acharya in Dwadasha Stotra states in 5–6—

वामन वामन भामन वन्दे
सामन सीमन सामन सानो ।
श्रीधर श्रीधर शंधर वन्दे
भूधर वार्धर कन्दरधारिन् ॥ ६ ॥

श्रियं लक्ष्मीं वक्षसि धरतीति=श्रीधरः ।

With great devotion and affection. Srimad Acharya calls Vishnu twice as '**श्रीधर**'—**आदरात् द्विरुक्तिः** ॥

6. Aditya Purana states in 3–18 as—

वेदोद्धारं मत्स्यरूपं स्वच्छाकारं यदृच्छया ।
सत्यव्रतोद्धरं सत्यं श्रीनिवासं भजेऽनिशम् ॥ १८ ॥

Thro' Matsyavathara, Vishnu destroyed Hayagreeva-sura who carried the Vedas. Vishnu restored the same to Chaturmukha Brahma.

7. Just as the gem bears its lustre, the flowers bear their fragrance, the moon bears the moonlight and the nectar bears its sweetness; like that Sri Vishnu bears Mahalakshmi by His innate relationship. So He is 'Sridharah'.

रुच्यार्चिः कौमुदीगन्धान् निसर्गात् धरति श्रियम् ।
सुधारत्नन्दु पुष्पाणि यथाऽसौ श्रीधरः ततः ॥

|| श्रीः ||

६२४. श्रीकरः—ओं श्रीकराय नमः ओं ॥

1. श्री रमा करे यस्य असौ=श्रीकरः ॥

Vishnu is called श्रीकरः' because in His Hands, Mahalakshmi resides.

2. श्रियः संपदः करः श्रीकरः ॥

Vishnu is called 'श्रीकरः' because His hands are full of wealth and treasure.

3. श्रियं करोति इति श्रीकरः ॥

Vishnu is called 'श्रीकरः' because He makes and gives wealth to His devotees.

The best example is the case of Sudhama-Kuchela in the Bhagavatham.

4. Vishnu is called as 'श्रीकरः' because He makes 'Sree' as per His avatars.

Vishnu made Sree as Sita when He took avatar as Sri Ramachandra.

Vishnu made Sree as Rukmini when he took avatar as Sri Krishna.

Vishnu made Sree as Maya when He took avatar as Sri Vasudeva.

Vishnu made Sree as Krithi when He took avatar as Pradyumna.

Vishnu made Sree as Shanti when He took avatar as Aniruddha.

Vishnu made Sree as Jaya when He took avatar as Sankarshana.

5. 'श्रीकरः'—As stated already श्री means Rig Veda, Yajur Veda and Sama Veda. Vishnu did them, that means, He brought them to the light. How He brought to the world, has been explained in the Sutra Bhashya as under—

वेदं उत्सन्नं व्यञ्जयन् चतुर्धा व्यभजत् ।

Sri Vedavyasa—Vishnu divided the Vedas into four parts as Rig, Yajur, Sama and Atharvana Vedas.

चतुर्विंशतिधैकशतधा सहस्रधा द्वादशधा च, तदर्थनिर्णयाय ब्रह्म सूत्राणि चकार ॥

Then He divided Rig Veda into 24 parts, Yajurveda into 100 parts, Samavedas into 1000 parts and Atharveda into 12 parts.

Then in order to bring the correct purport of the Vedas, He did Brahma Sutras 564 in number. Hence Vishnu is 'श्रीकरः'।

6. In the Avatar roopas, Sri Vishnu makes Mahalakshmi to incarnate Herself in a suitable form.

अवतारेषु स्वानुरूपां करोति ताम् ।
श्रियं योऽसौ श्रीकरः स्यात् ॥

॥ श्रीः ॥

६२५. श्रेयः—ओं श्रेयसे नमः ओं ॥

1. श्रेयः अतिशयेन प्रशस्यं ॥

Vishnu is called श्रेयः because He is to be praised and meditated in an extra-ordinary manner.

2. Kataka Upanishad 1-2-25, in that the first Mantra states—

अन्यच्छ्रेयोऽन्योऽन्यदुतेव प्रेयः
ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थान् य उ प्रेयो वृणीते ॥ १ ॥

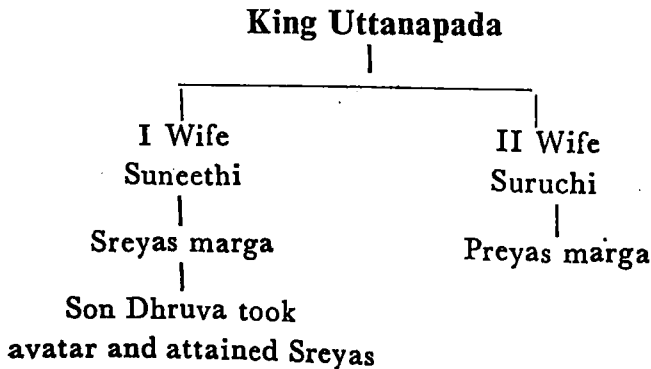
श्रेयस्=Brahma Vidya which is the sadhana for Moksha.

प्रेयस्=Worldly comforts and enjoyments.

In that श्रेयः अन्यत् इव एव=Sreyas is different only. प्रेयः उत च=Preyas is different.

Paramatma is the 'established sadhana' सिद्ध साधनं for Moksha like कुठारवत् as told in Nyaya Sudha. Hence Vishnu is called as 'श्रेयः' ॥

3. Vishnu is called as 'श्रेयः' because He is of the swaroopa of sarva purushartha. सर्वे पुरुषार्थ स्वरूपत्वात्=श्रेयः ॥ All the Purusharthas say—Dharma, Artha, Kāma and Moksha are attained only by His Grace.

4. The story of the King Uttanapada in Srimad Bhagavatham, is an example for this Sreyas and Preyas margas.

|| श्रीः ||

६२६. श्रीमत् [श्रीमान्]—ओं श्रीमतये नमः ओं ॥

1. श्रियं माति इति=श्रीमान् ॥

Vishnu is called 'श्रीमान्' because He protects Mahalakshmi.

2. श्रियः अत्र सन्ति इति श्रीमान् ॥

Vishnu is called as 'Srimān' because all the wealth are found in Him completely.

3. Bhagavad Gita states in 10–41 as—

यद्यत् विभूतिमत्सत्त्वं श्रीमत् ऊर्जितमेव वा ।
तत्तदेव अवगच्छ त्वं मम तेजो अंशसंभवम् ॥ ४१ ॥

Those articles which extra-ordinarily and in a signal way shine with all the wealth, or shows growth in that cadre, or has the wealth in an extra-ordinary way, which creates something different from the class, clan or group to which it belongs, then, there is special Vibhoothi of Vishnu is present there.

Such श्रीमत् to them, is due to Sri Vishnu who is so called as 'श्रीमान्'.

|| श्रीः ||

६२७. लोकत्रयाश्रयः—
ओं लोकत्रयाश्रयाय नमः ओं ॥

1. लोकं त्रायते इति लोकत्रः ॥

Because the world is protected, it is called लोकत्रः । ई लक्ष्मीः, तस्या त्रैङ् पालन इत्यतः आतोऽनुपसर्गे क इति, कः । आश्रया याश्रयः लोकत्रश्चासौ याश्रयश्चेति, लोकत्रयाश्रयः ॥

Bhu, Bhuvah, Swaha are the three worlds being protected by Him and hence He is called लोकत्रयाश्रयः ।

Further, the world and above there are 6 regions and below there are 7 regions worlds; in all these three are supported by Him. Hence Vishnu is लोकत्रयाश्रयः ।

2. त्रयाणां लोकानां आश्रयत्वात्—त्रिलोकाश्रयः/लोकत्रयाश्रयः ॥

Vishnu is the Support/Master and Protector of all the three worlds of wonder and delight. They are—

(i) Sweta Dweepa (ii) Ananthasana (iii) Vaikunta.

3. Vishnu is the support of seven lokas is found in some places and as protector of three lokas is found in some other places. Both of them are correct, when taken from different points of view. The Sutra ओं उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ओं 1–1–27. In Bhashya it is said at त्रिसप्तलोकापेक्षया उभयस्मिन् अपि अविरोधात् । In both the cases, looked from different viewpoints, there is no contradiction and so लोकत्राश्रयः is perfectly in order.

Tattvaprakasika states—

भू भुव स्वरिति लोकत्रयाभिप्रायेण लक्ष योजनोच्छ्रितान्तरिक्षो
1 2 3
परितन श्वेतद्वीप अनन्तासन वैकुण्ठानां द्युस्वात्तद् गतस्वरूपत्रयं विवी-
1 2 3
त्युच्यते ॥

Hence Vishnu is call ed as लोकश्रयाश्रयः ॥

4. Paramatma Sri Krishna says about this three lokas in Gita in 3–22—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ॥

In all the three worlds, there is nothing left to be done by Him or nothing to be achieved by Him. As a fact,

all the three worlds for everything take begging bowl before Him. Vishnu is त्रिलोकाश्रयः or लोकत्रयाश्रयः ॥

॥ श्रीः ॥

६२८. स्वक्षः—ओं स्वक्षाय नमः ओं ॥

1. शोभनानि अक्षाणीन् इन्द्रियाणि यस्य इति=स्वक्षः ॥

Handsome and most auspicious Indriyas are had by Vishnu. Hence He is called स्वक्षः ।

2. शोभने अक्षिणी अर्जुनस्य यस्मात् इति ॥

Vishnu is called 'स्वक्षः' since He bestowed and blessed with divine eyes to Arjuna for witnessing His Viswaroopa.

Gita states in 11–8—

न तु मां शक्यसे द्रष्टुं अनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

Krishna tells Arjuna, that it would be impossible to see Viswaroopa out of his eyes and that He would bless him with divine eyes and out of which he can witness the Vishwaroopa as per his status and capacity.

Hence Sri Krishna, Vishnu is स्वक्षः ।

3. स्वक्षः actually means having splendid attractive eyes. Aditya Purana states :

लक्ष्मीनाथं कमलनयनं हारकेयूरभूषं ।
अण्डव्याप्तं बहुगुणभरं दोषदूरं दयाब्धिम् ॥

Sri Venkatesha–Vishnu is having eyes like that of Lotus flowers, most attractive in the Jagat.

4. Dwadasha Stotra 12–1 says—

आनंद मुकुन्द अरविन्दनयन ॥

Oh ! Ananda, Mukunda, You have splendid eyes like the lotus flowers.

॥ श्रीः ॥

६२९. स्वङ्गः—ओं स्वङ्गाय नमः ओं ॥

1. शोभनानि अङ्गानि यस्य सः स्वङ्गः ॥

Vishnu is called 'स्वङ्गः' since He has finest limbs.

2. भक्तान् स्वं गमयति इति=स्वङ्गः ॥

For the devotees, He makes Himself available and so He is स्वङ्गः ।

3. अस्या अपि स्पृहणीय-दिव्यदेहः स्वङ्गः ॥

Vishnu has a celstial body which is fascinating even to Mahalakshmi who is the very iucarnation of beauty.

4. स्वक्षः श्रीस्पृहणीयाङ्गः स्वङ्गः इत्येष उच्यते ॥

Vishnu is called as 'स्वङ्गः' because He has beautiful eyes and all limbs.

5. Srimad Acharya describes about Vishnu, Sri Vedavyasa in Tatparya Nirnaya to show that Vishnu is स्वङ्गः having marvellous limbs 10–53 and 54—

शुभमरकतवर्णो रक्तपादाब्जनेत्रा-

धरनखरसनाग्रश्चक्रशंखगजरेखः ॥

रविकरवरगौरं चर्म चैणं वसान-

स्तटिदमलजटा संदीप्तचूडं दधानः ॥ ५३ ॥

Vishnu as Sri Vedavyasa is described here—

(1) He has the colour like Maragatha-Manikya with clean and pure quality.

(2) His Two feet are red,
His Two eyes are red,

His lips are red.

His nails, hands, tip of thc tongue are all red.

(3) Chakra, Conch, Padmarekha are there in His legs and hands.

(4) He has like Sun's rays white in colour deer-skin on His body covered.

(5) He has hair and jata thereon like lightning and are taking away the power of eyes.

विस्तीर्णवक्षाः कमलायताक्षो
बृहद्भुजः कंबुसमानकण्ठः ।
समस्तवेदान्मुखतः समुद्गिर-
न्ननन्त चन्द्राधिककान्ति सन्मुखः ॥ ५४ ॥

(1) Vishnu has broad chest.

(2) Has big and long broad shoulders.

(3) Has neck like a conch with three lines.

(4) Always reciting infinite Vedas from His mouth.

(5) Has eyes broad like lotus flowers.

(6) Has face glittering and more attractive than infinite Moons.

Vishnu is स्वङ्गः—शोभनानि सर्वाङ्गानि अस्य इति ॥

॥ श्रीः ॥

६३०. शतानन्दः—ओं शतानन्दाय नमः ओं ॥

1. शतं अनन्ता आनन्दा यस्य इति=शतानन्दः ॥

Vishnu is called 'शतानन्दः' because He has infinite happiness and joy.

2. शतं आनन्दाः चतुर्मुखस्य यस्मात् इति शतानन्दः ॥

Vishnu is called 'शतानन्दः' because His ananda is infinite times more than that of Chaturmukha Brahma.

3. शतशब्दः अनन्तवाची ॥

The sabda hundred denotes infinity. अपरिमित आनन्द-रूपत्वात् शतानन्दः। The ananda in Him is unlimited, immeasurable and is infinite and so He is called as शतानन्दः।

4. Vishnu is the Antaryami for Chaturmukha Brahma who is called as शतानन्दः and therefore Vishnu is called as शतानन्दः।

5. The first and foremost Sutra to start in Samanvaya-dhyaya begins with the Sutra 1–1–12, where the sabda 'आनन्दमयः' is taken and proved to denote Vishnu. ओं आनन्दमयः अभ्यासात् ओं and आनन्दमयः= शतानन्दः।

6. Dwadasha Stotra 11–9 states—

 आनन्दतीर्थमुनिना हरेः आनन्दरूपिणः ॥

 हरेः आनन्दरूपिणः=This means Sri Hari is the very swaroopa of ananda—that means has infinite ananda.

7. In Dwadasha Stotra in the Eleventh Adhyaya Srimad Acharya states, Eight times as—

 आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

 आनन्दस्य=विष्णोः इत्यर्थः ॥

 which means Vishnu is called as Ananda because He has infinite ananda in Him which is immeasurable.

8. Gautama's and Ahalya's son was 'Shathananda Rishi'. Out of great gratitude to Sri Rama Who is Lord Sri Vishnu, this sage Shathananda served Sri Rama during His marriage with Janaki. Paramatma is called as

'Shathanandah' because He brought full ananda to that sage by that name.

॥ श्रीः ॥

६३१. नन्दिः—ओं नन्दये नमः ओं ॥

1. नन्दः आनन्दः अस्य अस्ति इति=नन्दः ॥

Vishnu is called 'आनन्द स्वरूपी'। He is ananda swaroopa Himself. Hence He is called 'नन्दिः'।

2. नन्दयतीति=नन्दिः ॥

Vishnu is called नन्दिः because He makes the devotees always to be happy.

3. In the Sutra ओं आनन्दमयः अभ्यासात् ओं 1-1-12, Vishnu is called 'आनन्दमयः' because He is ananda swaroopa. His whole body is of ananda.

तेन आनन्दमय शब्देन उच्यते, किन्तु विष्णुरेव ॥

4. In Dwadasha Stotra in the 12th Adhyaya First Sloka runs as—

आनन्द मुकुन्द अरविन्दनयन ।
आनन्दतीर्थ परानन्दवरद ॥ १ ॥

Oh! Ananda, Oh! Mukunda, Oh! Kamalanayana! For me You are the Bestower of boons and Supreme Ananda, I am prostrating to you. [Says Srimad Acharya to Sri Vishnu.]

5. परमानन्द विग्रहः नन्दिः ॥

Vishnu is called as 'नन्दिः' because the Vigraha has body which is of the swaroopa of Supreme ananda.

6. The full figure of ananda is 'Vishnu' and Vishnu's full figure is ananda.

Brihadaranyaka states 'विज्ञानं आनन्दं ब्रह्म'—which means Brahma—Vishnu is Ananda.

7. सर्वत्र सर्वथा नन्दिः श्रिया वर्तते सर्वदा अनुग्रहं च करोति॥

Sri Vishnu always remains with Mahalakshmi and does to Her all anugraha and so He is called as 'Nandi'.

॥ श्रीः ॥

६३२. ज्योतिर्गणेश्वरः—

ओं ज्योतिर्गणेश्वराय नमः ओं ॥

1. ज्योतिर्गणस्य सूर्यादि समुदायस्य ईश्वरः ॥

Vishnu is the Head and Master of all shining objects and He is the Head of Surya and other illuminating objects.

तमेव भान्तं अनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥

Gita states 15-6—

न तत् भासयते सूर्यो न शशांको न पावकः ।
यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥ ६ ॥

After reaching that place, the devotee never returns back to the earth—samsara, and in that place is the Supreme Swaroopa of Vishnu i.e. Vaikunta. By that Swaroopa of Krishna, Surya shines, Moon shines and Fire gives light.

Similarly in 15–12 again—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

The world does not shine due to the light of SUN, similarly not due to the Moon, Fire; but only due to the light and splendour of Vishnu.

2. ज्योतिर्गणानां ईश्वरः=ज्योतिर्गणेश्वरः ॥

Paramatma is the Master of all groups of Jyothis—bright objects—like the SUN, Moon, Stars, Lightning, Fire etc.

Kataka Upanishad says—

भयात् अग्निः अस्य तपति, भयात् तपति सूर्यः ॥

Out of great fear and respect for Vishnu, the Fire burns and the SUN gives brightness, heat etc.

Atharvana Upanishad says 3–5—

तस्मात् अग्निः समिद्धो यश्च सूर्यः ॥

From that Vishnu, this Agni which burns with flames and also Surya, were born. अग्निः मूर्धा—For this Akshara Paramatma, His Head is Agni. (Since at Pralaya, He consumes all, He is called as Agni.)

3. This ज्योतिर्गणेश्वरः is Vishnu can be appreciated by Gita Bhashya under the Sloka 11–12—

दिवि सूर्यसहस्रस्य भवेत् युगपदुत्थिता ।

यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

When Sri Krishna showed Vishwaroopa to Arjuna, the brightness was equal to that of 1000 SUNs. Then Srimad Acharya states that thousand is used only in a representative capacity to denote 'infinite' 'अनन्त'. Even then the Surya gets its brightness only from Sri Vishnu as stated in the Sutras—

ओं अनुकृतेः तस्य च ओं ॥ 1–3–22 ॥

ओं स्मर्यते ओं ॥ 1–3–23 ॥

॥ श्रीः ॥

६३३. विजितात्मा—ओं विजितात्मने नमः ओं ॥

1. विजिता आत्मानः जीवाः तन्मनांसि येन इति विजितात्मा ॥

Vishnu has won the minds and Jeevas in a special way and so He is called 'विजितात्मा'।

2. विना गरुडेन जितः प्राप्तः आत्मा देहः यस्य सः विजितात्मा ॥

Vishnu is called 'विजितात्मा' because He has body which was attained by the Divine bird—Garuda, which means Lord Vishnu rides on Garuda as His chariot.

3. विजित आत्मा मनः येन असौ विजितात्मा ॥

Paramatma has His mind fully under His Control and so He is called as 'विजितात्मा' and further there is no iota of difference between Him and His mind.

4. For the control of mind, Paramatma need not take any strain or efforts and He is always with proper and balanced Mind. There will be agitation of mind only, when something has to be achieved in future and is not present now with that person. In the case of Sri Vishnu, He is 'आप्तकामः' and so there is no need for any agitation, or anxiety at all.

Māndukya Upanishad states in 1–15—

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा ॥ इति ॥ १५ ॥

Some say that Vishnu creates because for enjoyment of pleasures. Some others say that it is for re-creation. But all these are incorrect because Vishnu is 'विजितात्मा' or 'आप्तकामः' that is, He has fully obtained all His desires and He is a Perfect, Poorna Entity. For Him का स्पृहा!

Where is the desire or aspiration ? If so, there will be agitation or oscillation of mind. So Vishnu is called as 'विजितात्मा' and on this, the Sutra ओं न प्रयोजनवत्त्वात् ओं (2-1-33) is based.

Lord Sri Krishna says in Gita splendidly about this aspect in 3-22—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

Sri Krishna says in the whole of three worlds, there is nothing to be gained or achieved by Him and He is a *Res completa*. So where is the question of mind overtaking Him? Vishnu is cent per cent 'विजितात्मा'।

॥ श्रीः ॥

६३४. विधेयात्मा—ओं विधेयात्मने नमः ओं ॥

1. विधेयात्मा विधेये विधिविषये स्नानदानादौ आत्मा मनः यस्य असौ विधेयात्मा ॥

Vishnu is called 'विधेयात्मा' because He has mind in the rituals and mandates fixed regarding bath, charities as prescribed in Sastras.

2. Vishnu is called 'विधेयात्मा' as tho' bound and dependent to the devotees. This shows His great and large mercy to the devotees.

3. न केनापि विधेयः आत्मा अस्येति 'अविधेयात्मा' ॥

Vishnu is not under the command of anyone, as a fact, all are under His absolute command.

4. विधेयात्मा also means He who is of a submissive nature. Paramatma Vishnu is always at the disposal of His

true and bona fide devotees. He comes down to such an extent, to serve as a charioteer, to wash the horse etc., for His Devotees. What a merciful and sympathetic Vishnu we have! It is our greatest fortune in this human life to know about Him and to worship that विधेयात्मा। He obeys the orders of His Devotees like 'come hither, stand here, sit here, eat this' etc.

इह गच्छेह तिष्ठेदं भुंक्ष्वेति प्रणतः सदा।
योऽयं विधातुं यद्रूपं विधेयात्मा सः कीर्तितः ॥

॥ श्रीः ॥

६३५. सत्कीर्तिः—ओं सत्कीर्तये नमः ओं ॥

1. सती कीर्तिः यस्य असौ सत्कीर्तिः ॥

Vishnu is called 'सत्कीर्तिः' because He has reputation without any blemish or defect.

2. तन्नाम्नी भार्या यस्य वामनरूपे सः=सत्कीर्तिः ॥

Vishnu is called सत्कीर्तिः because when He took avatar as 'Vamana', His wife was 'कीर्तिः' and she was सति—पतिव्रता स्त्री।

Srimad Bhagawatham states in 6-18-8—

उरुक्रमस्य देवस्य मायावामन रूपिणः।
कीर्तौ पत्न्यां बृहत् श्लोकाः तस्यासन्सौभगादयः ॥ ८ ॥

3. Oh! Hrishikesha, the Lord of all indriyas, Sri Krishna! It is quite appropriate that the world is delighted by Your fame, and becomes drawn towards Thee.

ईदृक्सौशील्यसत्वाद्धि 'सत्कीर्तिः' इति कथ्यते ॥

Krishna is described by all great jnanins as the Supreme Lord of all Lords in the world. But what they have

said is only a small part of His Greatness. How can it be called as praise or hyperbole when one states what actually exists in Him ?

॥ श्रीः ॥

६३६. छिन्नसंशयः—ओं छिन्नसंशयाय नमः ओं ॥

1. छिन्नः संशयः येन असौ=छिन्नसंशयः ॥

By His darshan, He would clear off all the doubts.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ इति श्रुतेः ॥

By seeing the Lord (i.e., by the darshan of the Lord) all the knots of doubts will be cleared off. All the activities will come to an end.

2. In Gita 6–39, Lord Krishna cleared off the doubts of Arjuna—

एतन्मे संशयं कृष्ण छेत्तुमर्हसि अशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३५ ॥

कृष्ण, मे एतत् संशयं अशेषतः छेत्तुं अर्हसि ॥
अस्य संशयस्य छेत्ता, त्वदन्यः न उपपद्यते ॥

Lord Krishna, You are capable of clearing off all my sins. These doubts will be cleared. Other than You, none else is capable of doing the same.

3. Arjuna states to Sri Krishna in Bharatha as—

There is no one else who can clear this doubt from his mind (Arjuna's).

'त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते' इत्यादि ॥

4. Bhagawan Sri Vedavyasa Who is Sri Vishnu has cut off all the doubts by doing the glorious Para Vidya–Brahma Mimamsa Shastra consisting of 564 Sutras.

Srimad Acharya states in the Bhashya, in all the satvic souls, due to effect of time and due to the curse of Gautama Maharshi all knowledge dwindled down and doubts संशयाः started everywhere. Paramatma Sri Vishnu incarnated as Sri Vedavyasa and did Brahma Sutras in 564 number to settle all the doubts.

तदर्थनिर्णयाय ब्रह्मसूत्राणि चकार ॥

Hence Sri Vishnu is called as 'छिन्नसंशयः'।

॥ श्रीः ॥

६३७. उदीर्णः—ओं उदीर्णाय नमः ओं ॥

1. उः=रुद्रः प्रलयकाले दीर्णो येन असौ उदीर्णः ॥

Vishnu is called 'उदीर्णः' because at the time of pralaya, He kills Rudra. [Which means He makes him immobile]

2. उत्कृष्टत्वात् उदीर्णः ॥

Vishnu is called 'उदीर्णः' because He is Supreme.

3. 'Udeernah' means, He who is clearly manifest. Paramatma, when aparoksha jnanam takes place by His prasada becomes clearly manifest and so He is clearly 'Udeernah'. This becoming clearly manifest as per the satwic soul is concerned is in four stages :

उदीर्णः

1	2	3	4
Udeernah : when the devotee reads the sastras of Dwaita School and the sacred works of Sri Madhwa the Paramatma becomes clearly manifest to him as Paroksha Jnanam.	When Vishnu is pleased and extends His prasada and appears before the devotee as the Bimba Roopa– then He becomes clearly manifest to the devotee as per the yogyatha.	When the holy bath is taken in the 'Viraja River', the prakruti sambandha is lost. At that time Sri Vishnu becomes very clearly manifest to the devotee.	Finally Chaturmukha Brahma does Upadesha and shows Lord Sri Vasudeva to the satwic soul. Vishnu becomes clearly manifest and that stage is the final one for the devotee. As per his inherent yogyatha he sees Vishnu Who is उदीर्णः।

4. Tho' Sri Vishnu, by swabhava, is not visible, still He becomes clearly manifest by His Achintya Iswarya sakthi. This is settled by the Sutra ओं अतः अनन्तेन तथा लिङ्गं ओं 3-2-27.

॥ श्रीः ॥

६३८. सर्वतश्चक्षुः—ओं सर्वतश्चक्षुषे नमः ओं॥

1. सर्वं=पूर्णं चक्षुः यस्य असौ तथा=सर्वतश्चक्षुः ॥

Vishnu is called 'सर्वतश्चक्षुः' because His eyes are complete. There is no iota of defect at all in that.

2. सर्वत्र चक्षुः यस्य इति=सर्वतश्चक्षुः ॥

Vishnu is called 'सर्वतश्चक्षुः' because He has eyes in all His limbs and parts. Gita states in 13-14 as—

सर्वतः पाणिपादं तत्, सर्वतः अक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् सर्वतः पाणिपादं । सर्वतः अक्षिशिरोमुखम् । सर्वतः श्रुतिमत् । लोके सर्वं आवृतम् तिष्ठति ॥

That Brahma is having legs and hands and its powers in all limbs. In all limbs, He has eyes, mouths, head and their powers. In all limbs, it has the power of ears. It pervades in all articles in the world.

3. Vishnu is called as 'सर्वतश्चक्षुः', because He is visible even to the eyes of all. Sri Vishnu can be seen by eyes of even ordinary people like ourselves. We were able to see Lord Sri Rama and Sri Krishna, when Sri Vishnu took avatar as the Son of the King Dasharatha and of Sri Vasudeva and Devaki.

Tho' there is no iota of difference between Sri Rama (i) and Moola Roopa, Sri Vishnu at the Milky Ocean and (ii) our Bimba Roopa in the heart, He becomes visible at such stages to the satwic souls as per His Will and Discretion. We were able to see Rama, Sri Krishna not because of any merit in us and He, out of great karunya, became visible to all. Hence He is called as सर्वेतश्चक्षुः ।

॥ श्रीः ॥

६३९. अनीशः—ओं अनीशाय नमः ओं ॥

1. न विद्यते ईशो यस्य सः अनीशः । न तस्य ईशो कश्चन इति श्रुतिः ॥

Vishnu is called 'अनीशः' because there is none who is the Master or Lord for Him.

2. अनिनां प्राणिनां ईशः इति अनीशः ॥

Vishnu is called 'अनीशः' because He is the Lord or Master of all creatures.

3. अनीशः means He who is not having any master. There is none equal to Him or superior to Him at any place or at any time.

Kataka Upanishad states—

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वात् अपि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

अव्यक्तात्तु परः पुरषो व्यापकोऽलिङ्ग एव च ।
तं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं तु गच्छति ॥ ८ ॥

When compared to the Ten deities of Indriyas (that is abhimani devatas), the presiding deity of Manas is superior. Above that deity of mind, the presiding deity

for buddhi is superior. Compared to that deity, the presiding deity of Mahattattwa, Jeevottama, Chaturmukha Brahma is superior. Compared to him, the presiding deity for Jada Prakruti, namely Mahalakshmi is superior. Compared to that Great Mahalakshmi, that Purusha—Vishnu is far far superior. When the Jeeva understands like this, the correct and proper gradation of the devatas, he gets Moksha. Again he would not be subjected to samsāra. Vishnu is 'अनीशः' has to be understood in this manner. That is why when the sabda 'अव्यक्तात् पुरुषः परः' and when equating this अव्यक्त शब्द to Sri Vishnu, there is great strain and Sri Badarayana states the Sutras—

ओं आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्त
गृहीतेः दर्शयति च ओं 1–4–1 ॥

ओं सूक्ष्मं तु तदर्हत्वात् ओं 1-4–2 ॥

ओं तदधीनत्वात् अर्थवत् ओं 1–4–3 ॥

अव्यक्त sabda appearing here has been equated to Sri Vishnu, but at the same time, Sri Vishnu is the most Supreme अनीशः is also retained. This itself shows that Sri Badarayana—Sri Vishnu is Aneesha.

॥ श्रीः ॥

६४०. शाश्वतः—ओं शाश्वताय नमः ओं ॥

1. शश्वत् भवः=शाश्वतः ॥

Vishnu is called 'शाश्वतः' because He always remains the same.

2. Vishnu is called as 'शाश्वतः' because He is available at all times. That is why, in Gita, Sri Krishna says in 7–26 as—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

Sri Krishna states that He knows all the past, all the present and all the future because He is शाश्वतः, that is, He remains at all times. As a matter of fact, Kāla itself is under His absolute control. In fact, He remains when Kāla itself is absent, which means there will not be any devata present to say so and the presiding deities Kāla also, are yet to be born.

The Srutis declare as—

एको नारायण आसीत् न ब्रह्मा नेशानो नाग्नीषोमौ नेमे द्यावापृथिवी ॥

In Maha pralaya, Narayana alone was present. There was no Chaturmukha Brahma, Rudra or Agnishoma. There were no Dyuloka and Prithviloka.

एको नारायण आसीत् न ब्रह्मा न च शङ्करः ।

स मुनिर्भूत्वा समचिन्तयत् तत एते व्यजायन्त ।

विश्वो हिरण्यगर्भोऽग्निः यमो वरुणरुद्रेन्द्राः ॥

There was Narayana alone, No Chaturmukha Brahma or Shankara. Narayana remained silent. He thought, then Vishwa, that is, Sri Vayu, Hiranyagarbha, that is, Chaturmukha Brahma, Agni, Yama, Varuna, Rudra, Indra were born. **वासुदेवो वा इदमग्र आसीत्** shows that Sri Vishnu alone is शाश्वतः ॥

3. Gita says in 2–20 in the second half as—

अजो नित्यः शाश्वतः अयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

This applies to Jeeva as well as to Paramatma.

|| श्रीः ||

६४१. स्थिरः—ओं स्थिराय नमः ओं ॥

1. स्थिरः—Vishnu is called as 'Sthirah' because He is always steady and constant. For Sri Vishnu, there is no transformation or any kind of vikara at all.

In the Sutra ओं प्रकृतिः प्रतिज्ञादृष्टान्तानुपरोधात् ओं 1–4–24 Srimad Acharya states in Anuvyakhyana as—

अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।
सदैकरूपविज्ञानबल आनन्दरूपकः ॥ ३६ ॥

Agni in the next sloka, 364, Srimad Acharya states—

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिका जनाः ।
इति श्रुति पुराणोक्त्या न विकारी जनार्दनः ॥

and so He is 'स्थिरः' steady always.

2. Paramatma is steady like the strong Post and to this the Jeeva is tied up by a string.

Chandogya Upanishad states—

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा, अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place where it is tied, similarly, all these beings have God as their source Who is steady and fixed स्थिरः and find their abode in God, even after liberation.

3. Paramatma is स्थिरः because He would not leave the administration of Dharmas and Adharmas even by an iota of extent. Whether Vali, be Devendra, or whoever it may be, the moment, Sri Rama (Sri Vishnu) found that he had not respected Sri Hanuman (Sri Vayu), He finished him. He is always स्थिरः and there is no partiality or cruelty in Him.

ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ओं ॥ 2-1-35

॥ श्रीः ॥

६४२. भूशयः—ओं भूशयाय नमः ओं ॥

1. भूशयो भूः शये हस्ते यस्य सः ॥

Vishnu is called as 'Bhooshayah' because He took bed on the ground with Hand as the support.

2. भूरूपया रमया शेते इति=भूशयः ॥

Vishnu is called 'भूशयः' because He takes bed with Mahalakshmi.

3. भुवि शेते इति=भूशयः ॥ भूमौ शेते इति ॥

Vishnu in the avatar of Sri Rama took His bed on the ground along with Sita. Hence Vishnu is called 'भूशयः' ॥

4. Bhoo-shayah means He who lies on the ground. When His Devotees pray to Him and invoke His presence in the world, He comes to the Earth and continues to remain in places chosen by Him as per the prayers of the devotees. That is how swayam-vyaktha places are created.

स्वयंव्यक्तादिरूपेण को शेते 'भूशयः' ततः ॥

|| श्रीः ||

६४३. भूषणः—ओं भूषणाय नमः ओं ॥

1. सर्वलोकानां भूषणत्वात्=भूषणः ॥

Vishnu is called 'भूषणः' because He is the ornament in all the worlds.

2. भू=पूर्णौ षणौ चेष्टानन्दौ यस्य इति=भूषणः ॥

Vishnu is called 'भूषणः' because He is complete in all respects and having complete strength shakthi and happiness.

3. भूषणानि अस्य सन्ति इति=भूषणः ॥

Vishnu is called 'भूषणः' because He has all ornaments in Him.

|| श्रीः ||

६४४. भूतिः—ओं भूतये नमः ओं ॥

1. भूतिः=ऐश्वर्यरूपः ॥

Vishnu is called 'भूतिः' because He is an incarnation of wealth and all aishwaryas.

2. Vishnu is Bhoothi, really the all-round wealth for those who are devoid of all other means, external and internal. That is to say, He is their wealth in everyway—like loving sons, milk-yielding cows for them and like kind-hearted friends.

यः असौ समृद्धि ऐश्वर्यं भक्तानां 'भूतिः' ईरितः ॥

3. In Rik Bhashya, Srimad Acharya states that Paramatma is the greatest wealth 'Bhoothi' and from Him only all wealth vidya, reputation etc., proceed for the benefit of others.

तेनैव वित्तं विद्या धनं यशः पुत्रादीन् आप्नोति ॥
तेनैव रयिमाप्नोति वित्तं विद्या धनादिकम् ।

दिवसे दिवसे नित्यं पुष्टिमेव न हीनताम् ।
यशश्च पुत्र संयुक्तं वीर्यवत्तममेव वा ॥

॥ श्रीः ॥

६४५. विशोकः—ओं विशोकाय नमः ओं ॥

1. विगतः शोकः अस्य इति=विशोकः ॥

Vishnu is called 'विशोकः' because He has no grief at all. No sorrows at all.

2. विशेषेण शं=सुखं यस्मिन् तत् 'विशं' तदोको वैकुण्ठादिः यस्य तद्ब्रह्म तथा इति=विशोकः ॥

Vishnu is called 'विशोकः' because His happiness has no comparison or similarity at all. That will be for Him, and He is called Brahma.

3. शोकं नाशयति इति=विशोकः ॥

Vishnu is called 'विशोकः' because He destroys unhappiness.

4. Vishnu has no शोक at all because He is Anandamaya, From the Toe to the Head, He is Ananda-swaroopi and so there is no place for शोक to enter at all. Hence He is called as आनन्दमय Anandamaya—ओं आनन्दमयोऽभ्यासात् ओं ॥ (1–1–12)

Vishnu is Ananda-prachura. There is no place of iota of soka in Him, as stated in the Sutra—

ओं विकारशब्दान्नेति चेन्न प्राचुर्यात् ओं ॥ 1-1-13

5. Srimad Acharya in Bhagawatha Tatparya Nirnaya has given a wonderful guideline in respect of anxiety, misery, unhapiness that are exhibited by Sri Hari, during His Avatharas—

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव।
पुत्रेति तन्मयतया तरवोऽपि नेदु-
स्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

When Sri Vedavyasa showed anxiety, or unhappiness or soka at the separation of His son Sri Sukacharya, Srimad Acharya states—

कातर्यं दर्शयामास वियोगे लौकिकं हरिः ।
कुतः कातरता तस्य '**नित्यानन्दमहोदधे**' इति ॥

Paramatma only exhibited anxiety or unhappiness from worldly point of view; where is the question of unhappiness for Him Who is always Anandamaya ?

देवत्वे देवचेष्टा, मानुषत्वे च मानुषी ॥ इति श्री विष्णुधर्मे ॥

॥ श्रीः ॥

~~६६४~~ ६४६. शोकनाशनः—ओं शोकनाशनाय नमः ओं ॥

1. शोकस्य नाशः येषां ते शोकानाशाः=मुक्ताः ॥

For those, unhappiness is totally destroyed and they are called '**शोकानाशाः**' and they are 'released souls'— Mukthas **तान् नयति इति—शोकनाशनः** ॥ Vishnu leads such Mukthas and therefore He is called by that name '**शोकनाशनः**'।

2. Thro'out the sacred Ramayana, Mahabharatha and Srimad Bhagawatham, one can find that Sri Vishnu took avatar as Sri Ramachandra and as Sri Krishna

and destroyed the sorrow of His Devotees. If we read such sacred Puranas and Ithihasas, then our sorrow will also be destroyed. The greatest sorrow to us is not due to poverty, health or death. *But the sorrow is, as to how this Linga Deha became enveloped on us by two layers called as* (i) जीव आच्छादिका (ii) परम आच्छादिका। The first one prevents the Jeeva from knowing his/her true nature. The Second one hides Sri Vishnu from our vision. This is the greatest शोक to us and this soka, duhkha or misery is destroyed by Sri Vishnu, by His Prasada. The Sutra ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वा-त्वनुबन्धः ओं 3-3-54 shows that by Bhagavat Prasada, this soka is removed to the Jeeva. So Vishnu is the greatest Sokanasanah.

Sri Rama	Sri Krishna
destroyed the soka of—	destroyed the soka of—
King Dasharatha	Vasudeva
Kousalya	Devaki
Sumitra	Nandagopa
Kaikeyi	Yashoda
Bharatha	Balarama
Lakshmana	Gopalakas
Shatrughna	Gopikas
Shabari	Nagapathnis
Vishwamitra	Kunthi
Agastya	Mādri
Bharadwaja	Arjuna
Shathananda	Dharmaraja
Ahalya	Nakula
Janaka	Sahadeva
Vasista	Uddhava

Vibheeshana
Sharabhanga Rishi
etc., etc.

Akrura
Muchukunda
Ambareesha
Kuchela
etc., etc.

|| श्रीः ||

६४७. आर्चिष्मान्—ओं आर्चिष्मते नमः ओं ॥

1. अर्चिष्यस्य सन्ति इति 'अर्चिष्मान्' ॥

He is present in all bright articles.

2. Vishnu is called as 'अर्चिष्मान्' because His greatness is a secret to others. He has a celestial splendour that opens the eyes, both external and internal, of His Devotees.

बाह्याभ्यन्तर सद्भक्त चक्षुरुन्नयनक्षमम् ।
दिव्यं तेजः सदा यस्य सः 'अर्चिष्मान्' इति कथ्यते ॥

3. Vishnu has unlimited brightness and splendour and so He is called as अर्चिष्मान् । Gita states in 11-12—

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः ॥

Gita states in 15-12—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

4. In Kataka Upanishad 2-2-15—

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भांतं अनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

That Bhagawat Swaroopa is not brightened by Surya. These lightnings also do not bring light to Him. Then how can Agni who is lower in the Devatas group, bring brightness to Him ? It is not at all possible. Sri Vishnu is swayam-prakasha—that is bright by His nature without the aid of anyone else. Following that Sri Vishnu only, all the objects which bring brightness, are glittering. By His splendour and brightness only, all the articles in the jagat shine. Hence Sri Vishnu is called as 'अर्चिष्मान्'।

॥ श्रीः ॥

६४८. अर्चितः—ओं अर्चिताय नमः ओं ॥

1. अर्चितः=ब्रह्मादिभिः अर्चितत्वात् ॥

Vishnu is called 'अर्चितः' because He is adorned and worshipped by Chaturmukha Brahma and Superior Gods.

Aditya Purana 1–14 states—

नित्यं ब्रह्मा शिवः शेषगरुडेन्द्रादयोऽमराः ।
पूजयन्ति महाभक्त्या वेंकटेशं श्रिया सह ॥

that always Chaturmukha Brahma, Siva, Sesha, Garuda, Indra and other mukthas with great devotion, along with Mother Mahalakshmi, worship Sri Venkatesha — Sri Vishnu.

2. Srimad Acharya starts his splendid work by name 'Sri Krishnamrutha Mahārnava with the first sabda as अर्चितः only—

अर्चितः संस्मृतो ध्यातः कीर्तितः कथितः श्रुतः ।
यो ददात्यमृतत्वं हि सा मां रक्षतु केशवः ॥ १ ॥

Paramatma is called 'Architah' because He should be worshipped with pure mind, by sravana, manana, dhyana etc.

योऽन्तःकरणशुद्धिद्वारा श्रवणादि सिद्ध्यर्थं अर्चितः ततश्च रामकृष्णादि नामभिः स कीर्तितः ॥

3. In order to emphasise this name to Sri Vishnu, Srimad Acharya in Dwadasha Stotra in the 11th Adhyaya, stresses this *point eight times* as—

'ब्रह्मेन्द्राद्यभिवन्दितम्'

अर्चितः=He who is worshipped. Vishnu Paramatma alone has to be worshipped by all as 'Sarvottama' and all others as His subordinates. So the sabda 'अर्चितः' applies only to Him in the most appropriate manner. This is stated in the Sutra—

ओं अंगावबद्धास्तु न शाखासु हि प्रतिवेदम् ओं ॥ 3-3-57 ॥

॥ श्रीः ॥

६४९. कुम्भः—ओं कुम्भाय नमः ओं ॥

1. कुं=भूमिं भासयति इति कुम्भः ॥

Vishnu is called 'कुम्भः' because He makes the Earth to shine.

2. कुम्भवत् सर्वाश्रयत्वात् कुम्भः ॥

Vishnu is called 'कुम्भः' because He is like a pillar supporting all. Being the foundation and support of all like a pillar, Vishnu is known as 'कुम्भः'।

3. Vishnu is called as 'Kumbhah' because He is an object of desire.

तत्र तैः परिचित-सजातीय सौन्दर्यादिना काम्यते इति 'कुम्भः'।

4. कौ=भूमौ, उक्तक्षेत्रायतनादि-लक्षण्यां ध्यान-आराधनादीनां सीम्नि जन्ममरण मात्रेण वा स्वल्पसंबन्धवत्यां यमभटादि-भयापह महाप्रभावत्वेन भाति इति वा कुंभः ॥

Vishnu is called as 'Kumbha' because He shines (bha) in this world (Kum). By His immense power, He drives away all fear from the servants of Yama and the like.

5. In Chandogya Upanishad in the first illustration Paramatma is explained as कुंभः–Pillar. In the illustration that bird is tied up by a string which is tied up to a Pillar-कुंभः which is God. That bird goes on flying, flying for many births and ultimately takes its abode under the Pillar.

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा अन्यत्र आयतनं अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place, where it is tied, similarly, all these beings have God as their source, sustained by God and find their abode in God even after liberation and Vishnu is like a steady pillar.

॥ श्रीः ॥

६५०. विशुद्धात्मा—ओं विशुद्धात्मने नमः ओं ॥

1. विशुद्ध आत्मा यस्य सः विशुद्धात्मा ॥

Vishnu is called 'विशुद्धात्मा' because He is extraordinarily Pure Atman.

2. गुणत्रय अतीतया विशुद्ध आत्मा देहः अस्येति विशुद्धात्मा ॥

Vishnu is called 'विशुद्धात्मा' because He is far above and beyond the three attributes of सत्व, रजस् and तमोगुणाः which are the products of nexus with matter. He is a fine अप्राकृत मूर्तिः ॥

This is established in Anuvyakhyana by Srimad Acharya under the Sutra—

ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं ॥ १-४-२४ ॥

In the Slokas 363, 364 and 365, it is stated that Sri Vishnu has no vikara at all of any kind whatsoever and so He is 'Vishuddhatma'.

अविकारः सदा शुद्धः नित्य आत्मा सदा हरिः ।
सदैकरूपविज्ञानबल आनन्दरूपकः ॥ ३६३ ॥

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।
अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥ ३६४ ॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुर्वैदिका जनाः ॥ ३६५ ॥

इति श्रुतिपुराणोक्त्या न विकारी जनार्दनः ।
तस्मात् स हि विशुद्धात्मा ॥

Either in Moola Roopa or in the Avathara Roopa, He has no vikara at all even by an iota of extent and He is always pure to the core in all respects.

3. Sri Vishnu, for the sake of devotees, sacrifices all that He has on the devotees who have sincerely taken refuge in Him. He is called as 'Vishuddhatma'.

सर्वाश्रितेषु अशेषेण सर्वस्य त्यागतः सदा=विशुद्धात्मा ॥

|| श्रीः ||

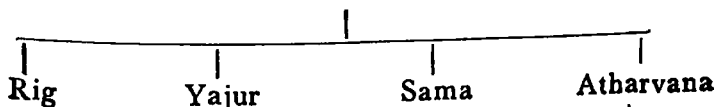
६५१. विशोधनः—ओं विशोधनाय नमः ओं ॥

1. विशोधनः=विशेषेण शोधयति वेदान् इति ॥

Specially examines the Vedas, hence Vishuu is called **'विशोधनः'**, which He has done in the avatar of Sri Veda-vyasa, the Great.

Srimad Acharya states in Bhashya under the first Sutra ओं अथातो ब्रह्मजिज्ञासा ओं 1-1-1 to start with as—

अवतीर्णो महायोगी सत्यवत्यां पराशरात् ।
उत्सन्नान्भगवान्वेदानुज्जहार हरिः स्वयम् ॥
चतुर्धा व्यभजत्तांश्च चतुर्विंशतिधा पुनः ।
शतधा चैकधा चैव तथैव च सहस्रधा ॥
कृष्णो द्वादशधा चैव पुनः तस्यार्थवित्तये ।
चकार ब्रह्मसूत्राणि येषां सूत्रत्वं अञ्जसा ॥

Sri Vedavyasa classified as under—

Then again in order to bring forth the correct purport, He did the Brahma Sutras.

तदर्थ निर्णयाय ब्रह्मसूत्राणि चकार ॥

Hence Sri Vishnu is called as **विशोधनः** ।

2. स्मृतिमात्रेण पापानां अपणाद्=विशोधनः ॥

By mere meditating on Him or remembering Him, all the sins are destroyed. Hence He is called **'विशोधनः'** ।

|| श्रीः ||

६५२. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं ॥

1. निरुद्धः न भवति इति अनिरुद्धः ॥

Vishnu is called 'अनिरुद्धः' because He never becomes the object of stoppage. Nobody can stop Him or prevent Him.

2. अनिरुद्धाः संसारमुक्ताः तान् दधाति धारयति पोषयति इति ॥

Vishnu is called 'अनिरुद्धः' because He protects or supports the released souls and nourishes them.

3. केनापि निरोद्धुं अशक्यः इति 'अनिरुद्धः' ॥

Vishnu is called 'अनिरुद्धः' because none can prevent or stop or be an hindrance in His activities.

4. अनिना=मुख्यप्राण प्रसादवता भक्तेन रुद्धः ॥

But Sri Vishnu can be halted to hear the case, by a devotee of Mukhya Prana, who has the grace of that Guru. If there is recommendation from Mukhya Prana, He stops and hears the case. Hence in such cases He becomes 'रुद्धः' due to the devotion of अनिनाकृत भक्त्या Mukhya Prana—the Ekantha Bhaktha of Vishnu. Hence Mantralaya Mahaswami states—

> स्वभक्तं मां उद्दिश्य भगवतः पुरः, "परमदयाळो, क्षमासमुद्र, भक्तवत्सळ, भक्तापराधसहिष्णो, दीनं-दूनं-अनाथं-शरणागतं एनं उद्धर" इति विज्ञापनकर्तृणाम् ॥

Having Great Sri Vayu, in the forefront, he submits to the Lord to consider the case of the devotee, tho' he may not be fully eligible for redemption, still, it is taken into account, due to the greatest quality of 'Mercifulness' of Sri Vishnu.

5. In Brahmanda Purana, the conversation between Chaturmukha Brahma and Narada, bringing the glory of Sri Venkatesha, is simply marvellous. The very sloka runs as—

वेंकटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।
संकर्षणः अनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १ ॥

6. Srimad Acharya states in His work—Tattwa Nirnaya, as—

'जीव' इति भगवतः अनिरुद्धस्य आख्येति श्रुतेः ॥

The Sruti lays down that the term Jeeva stands for Bhagawan 'Aniruddha'.

7. 'बृहदारण्यकोपनिषत्' भाष्य states under 7-14-15—

लोकस्थं अनिरुद्धं च प्रद्युम्नं वेदगं तथा ।
संकर्षणं वायुसंस्थं व्याप्त्या ब्रह्मा विमुक्तिगाः ॥

Each Roopa has its own Adhishtana or abode. Lokas or the worlds situated in various parts of this universe are the abode of Sri Aniruddha Murthy. The Vedas are the abode of Pradyumna. The abode of Sankarshana is in the heart of Sri Vayudeva.

8. अनिरुद्धस्य पौत्रस्य अन्तर्यामित्वात् अनिरुद्धः श्रीकृष्णः ॥

Pradyumna is the son of Lord Krishna. His son was 'अनिरुद्धः'. His mother 'Rukmavathi'. His wife was रोचना. He also married 'Usha' daughter of Banasura. Aniruddha's antaryami and controller is 'Aniruddha' Sri Vishnu.

9. Srimad Acharya in Tatparya Nirnaya 1-8 states—

स्थित्यै पुनः स भगवान् अनिरुद्धनामा
देवी च शान्तिरभवच्छरदां सहस्रम् ।

स्थित्वा स्वमूर्तिभिरमूभिरचिन्त्यशक्तिः
प्रद्युम्नरूपक इमान् चरमात्मनेऽदात् ॥ ८ ॥

The Supreme God assumed the form of Aniruddha to function as sustained Goddess Lakshmi assumed the form of Shakthi. The God remained in these forms for a thousand years. Then Pradyumna gave the souls destined to be created during that Kalpa to Aniruddha taking them out of the womb.

॥ श्रीः ॥

६५३. अप्रतिरथः—ओं अप्रतिरथाय नमः ओं॥

1. अप्रतिरथः=प्रतिपक्षरहितः ॥

Vishnu is called 'अप्रतिरथः' because He has no iota of opposition. प्रतिपक्षः अस्य न विद्यते इति ॥

2. स एव जनार्दनाख्यत्वात् अनिष्टजनार्दने अप्रतिपक्षत्वात् 'अप्रतिरथः' ॥

Vishnu is called as 'Aprathi-rathah—the matchless, because He is Janardhana which means the tormentor of the people. In accordance with that name, when He begins to torment those who are wicked by nature, no one can prevent Him.

प्रतिपक्षस्य राहित्यात् बहुनिष्टजनार्दनः । विख्यातो हि 'अप्रतिरथः' ॥

3. During Avatharas He allows Ravana, Duryodhana and others to oppose Him, so that they can fulfil the necessary requirments to reach eternal hell. None can oppose Him—has been splendidly brought out by Srimad Acharya in Tatparya Nirnaya, while clarifying the Vast Supremacy of Sri Hari vis-a-vis Hara.

ततो हि युद्धाय रमेशशङ्करौ
व्यवस्थितौ तौ धनुषी प्रगृह्य ।
यतोऽन्तरस्यैष नियामको हरि-
स्ततो हरो मेऽस्य शिलोपमोऽभूत् ॥ ४६ ॥

When the doubt arose with regard to the superiority of Sārnga bow of Lord Sri Vishnu, vis-a-vis the Pinaki bow of Lord Shiva, they two came face to face for a duel. At that time, to start with, Rudra was unable even to stand steadily on the Earth and became like a jada. Then where is the question of Hara, taking the bow to challenge Sri Hari? It is far far away.

'अप्रतिरथः'—Vishnu allows sometimes the asuras to stand before Him so that they can fight with Him as per worldly practice.

None can stand before Him is the basic truth.

॥ श्रीः ॥

६५४. प्रद्युम्नः—ओं प्रद्युम्नाय नमः ओं ॥

1. प्रद्युम्नः दिवि स्नायते इति द्युम्नं यशः प्रकृष्टं द्युम्नं यस्य असौ ॥

Vishnu is called 'Pradyumna' because He has special reputation/wealth in all respects.

2. Brahmanda Purana while dealing with Sri Venkatesha Mahima states—

वेंकटेशो वासुदेवो प्रद्युम्नोऽमितविक्रमः ॥

3. प्रद्युम्नस्य नियामकः अन्तर्यामी इति प्रद्युम्नः श्री विष्णुः ॥

Vishnu is called प्रद्युम्नः because He is the Controller and Antaryami for प्रद्युम्नः who was born to Lord Krishna thro' His wife Rukmini. He had the amsha of Sanat-

kumara. His wife was 'Rukmavathi', daughter of Rukmi. His son was 'Aniruddha'. He killed the demon 'Sambarasura' by His Grace.

4. Srimad Acharya in his **कृष्णामृतमहार्णवः** states—

ततोऽनिरुद्धं देवेशं प्रद्युम्नं च ततः परम् ।
ततः संकर्षणं देवं वासुदेवं परात्परम् ॥ ३१ ॥

The released souls enter, in order, the three forms of Lord Vishnu—namely Aniruddha, Pradyumna and Sankarshana. Then only finally they enter the form of Lord Vasudeva.

मोक्षप्रदो वासुदेवोऽखिलस्य ॥

5. Tatparya Nirnaya states in 1–7 as—

संकर्षणश्च स बभूव पुनः सुनित्यः
संहारकारणवपुः तदनुज्ञयैव ।
देवी जयेत्यनुबभूव स सृष्टिहेतोः
प्रद्युम्नतामुपगतः कृतितां च देवी ॥

The Supreme God assumed the form Sankarshana to function as destroyer. The form is eternal. All forms of the Supreme God are eternal. Following Him and under His command Goddess Mahalakshmi assumed the form of Jaya. The Supreme God assumed the form of *Pradyumna* to function as Creator. Goddess Lakshmi assumed the form of **कृतिः** ।

6. **आत्मप्रद्योतनत्वाच्च 'प्रद्युम्नः' इति कथ्यते ॥**

Vishnu is called as 'Pradyumna' since He makes the individual souls effulgent as per their swabhava.

॥ श्रीः ॥

६५५. अमितविक्रमः—

ओं अमितविक्रमाय नमः ओं ॥

1. अमितः=अपरिमितः विक्रमः यस्य सः अमितविक्रमः ॥

Vishnu is called 'अमितविक्रमः' because He has immeasurable and infinite power, strength and potency. अपरिच्छिन्न विक्रमः ॥

2. This can be split as 'मितविक्रमः' also. In such a case, मितविक्रमः इति च्छेदे, वेदादि प्रमाणप्रमितः 'विक्रमः' यस्य इति ॥ Vishnu is called 'मित विक्रमः' because His strength and power is established/based on Vedas and are totally authoritative.

3. त्रैलोक्येऽपि अपर्यवसित विक्रमत्वात् त्रिविक्रमः 'अमितविक्रमः' ॥

In all the three worlds, there is none equal to Him in power and strength. In Ramayana, the most important incident is the building on the bridge across the great Southern Sea.

In Mahabharatha, the Kurukshetra war, which lasted for 18 days, saw the end of many many asuras.

Both these happened only due to Sri Rama Who is अमितविक्रमः and Sri Krishna Who is अमितविक्रमः ॥ This is because, when the strong monkeys, Neela, Nala and others took big stones, rocks etc., to build the bridge, the floods were so terrible that they were totally washed away with the rocks etc. Then where is the question of building 'Sethu' bridge? Then Lord Sri Rama came there just raising His splendid eyebrows and looked at the sea. What a wonder! The whole sea became like a stale tank

without any waves etc. So the monkeys were able to do their jobs. भ्रूभंग संभ्रान्त पयोधिमध्ये ।

Sri Krishna saw both the armies even before the war was started and He drew the life of all who were to die in the battle at that time itself. Arjuna and others were only 'Nimitta' 'निमित्तमात्रं भव सव्यसाचिन्'—

Hence Sri Vishnu is 'अमितविक्रमः' ॥

॥ श्रीः ॥

६५६. कालनेमिनिहा—

ओं कालनेमिनिघ्ने नमः ओं ॥

1. कालनेमिं निहन्ति इति=कालनेमिनिहा ॥

Vishnu is called 'कालनेमिनिहा' because He destroyed the demon-daitya by name 'Kalanemi'. [Who later took birth as 'Kamsa' at the time of Krishna avatar.]

2. 'Kalanemi' had 1000 heads and 2000 hands and is the abhimani for 'Kama' (lust). That demon was killed by Paramatma Sri Vishnu in the avatar of Sri Krishna. कालनेमि असुरं निहतवान् इति 'कालनेमिनिहा' ।

3. Vishnu is called as 'Kāla-nemi-nihā', because He is the destroyer of the wheel of ignorance of time.

Paramatma lives in these places and removes the blemishes of Kaliyuga.

कालचक्रस्य या नेमिः अविद्याख्या च दुर्धरा ।
तां नाशयति यश्चासौ 'कालनेमिनिहा' स्मृतः ॥

4. Sri Vishnu lives in these places and removes the blemishes of Kaliyuga. So,

एतेषु क्षेत्रेषु स्थित्वा 'कलिकल्मषापहः' 'कालनेमिनिहा' इति ॥

5. A devotee should meditate on Sri Vishnu as the Lord of the destroyer of the spread of ignorance.

ध्यायेत् तत्प्रसरघ्नं च देवम् इति हि कालनेमिघ्न-ध्यानम् ॥

॥ श्रीः ॥

६५७. वीरः—ओं वीराय नमः ओं ॥

1. विशेषेण ईरयति विशिष्टान् इति=वीरः ॥

Vishnu is called 'वीरः' because He commands with speciality all and special uttamas also.

2. वि=विशेषेण ईरयति=प्रेरयति सर्वान् ईति वीरः ॥

Vishnu is called वीरः since He commands in a very special way and in a extra-ordinary manner.

Under the Sutra ओं पयोऽम्बुवच्चेत्तत्रापि ओं 2–2–3 it is established that the running nature of water as well as milk converting to curd, are also of His command and order only.

In the case of such non-sentient (Jada) beings also, the phenomenon takes place, by His command only.

तत्रापि ईश्वर निमित्तवृत्तिश्रुतेः ॥

There also the dynamism or conversion is only due to Sri Vishnu's Mandate is heard and it is found in Srutis.

Hence Vishnu is 'वीरः' ॥

3. विगतः ईरः यस्य सः=वीरः ॥

Vishnu is called 'वीरः' because there is none to command Him or guide Him.

4. विक्रमशालित्वात् वीरः ॥

Vishnu is called 'वीरः' because He is with full and extra-ordinary power and strength.

5. शत्रून् विजित्य राजते इति वीरः ॥

Vishnu is called 'वीरः' because He defeated all the enemies and shines with splendour.

6. Tatparya Nirnaya 1-101 states the Sruti Vākya as—

श्रृण्वे वीर उग्रमुग्रं दमाय-
न्नन्यमन्यमति नेनीयमानः ।
एधमान द्विळुभयस्य राजा
चोष्कूयते विश इन्द्रो मनुष्यान् ॥ १०१ ॥

It is described in Sruti, that Lord Narayana Who achieves whatever He undertakes, puts down those who are cruel and evil, that is, Tamasa Jeevas and He raises up those who are not so, that is, satvic souls.

वीरः=अध्वसितान्तगामी श्री विष्णुः ॥

A 'Veera' is the person who properly completes the works undertaken and so Paramatma Sri Vishnu is 'Veera' because He is swatantra.

॥ श्रीः ॥

६५८. शूरः—ओं शूराय नमः ओं ॥

1. शूरयति जनान् इति शूरः ॥

Vishnu is called 'शूरः' because He makes all as Suras —as brave persons.

2. शूरस्य अन्तर्यामित्वात् शूरः ॥

Vishnu is called 'शूरः' because He resides as 'Antaryami' in the SUN, as Surya Narayana and blesses Surya with splendour, lustre and light.

3. शौरिः=शूरकुलोद्भवः ॥

Vishnu is called 'Sowri' because He took avatar in the clan of Soora.

4. Sri Ramachandra is called as 'Soora'—

धराधरे चित्रकूटे रक्षः क्षयकरो महान् ।
संस्थितश्च परो रामः पत्रपत्रायतेक्षणः ॥ इति

The great Rama Who has broad lotus-like eyes and Who brought about the destruction of the rakshasas lives on Chitrakoota Mountain is Soora.

॥ श्रीः ॥

६५९. शूरजनेश्वरः—ओं शूरजनेश्वराय नमः ओं ॥

1. शूरवंश जातत्वात् शूरजः ॥

न विद्यते ईश्वरः यस्य सः नेश्वरः ।
शूरश्चासौ नेश्वरश्च सः=शूरजनेश्वरः

Vishnu is called 'शूरजनेश्वरः' because He took birth in the Kula of Sooras and He had none over Him to command or control. He is the Master. Hence, He is called so.

2. पराक्रमिजनेशत्वात् स्मृतः शूरजनेश्वरः ॥

Vishnu is the Ruler of valiant persons and so He is called as 'Soora-Janeswarah'. The most valiant Jeeva is Sri Vayu who took avatar as Bheemasena. Sri Krishna is the Isa for him.

॥ श्रीः ॥

६६०. त्रिलोकात्मा—ओं त्रिलोकात्मने नमः ओं॥

1. लोकानां आत्मा लोकात्मा । त्रयाणां लोकात्मा त्रिलोकात्मा ॥

Vishnu is called 'त्रिलोकात्मा' because He is the Master of the three worlds.

In **Vaikuntha**—Lord Vishnu as 'Vaikuntha' by name itself.

In **Sweta Dweepa**—Lord Vishnu as 'Narayana' resides.

In **Ananthasana**—Lord Vishnu as Vasudava.

Purushasuktha states—

त्रिपादस्य अमृतं दिवि ॥

2. Lord Vishnu is called 'त्रिलोकात्मा' because He is the Master of the seven worlds—regions above and the Earth in the middle and six other worlds below this Earth. All these are controlled by Him.

॥ श्रीः ॥

६६१. त्रिलोकेशः—ओं त्रिलोकेशाय नमः ओं ॥

1. त्रयाणां लोकानां अधिपतिः=त्रिलोकेशः ॥

Vishnu is called त्रिलोकेशः because He is the Master and Head of all the three worlds.

2. Vishnu came from His own abode to a holy place in the City of Praag Jyotisha and remained there with the name of Visveswara and so He is Trilokesa.

शुभमासाद्य भूभागं प्राग्ज्योतिषपुरे तथा ।
देवं विश्वेश्वराख्यं तु स्थितमेत्य खगोचरात् ॥

इति त्रिलोकेशः ॥

|| श्रीः ||

६६२. केशवः—ओं केशवाय नमः ओं ॥

1. केशौ शुक्लकृष्णकेशौ वर्तयति भूमौ इति=केशवः ॥

Vishnu is called 'केशवः' because with white and black hair, He nourished the world. Hence He is called 'Kesava'. The black hair represents 'Krishna', the white hair belonging to Sri Balarama who had the avesa of Paramatma.

2. केशेन कृष्णकेशेन वाति गन्धयति दैत्यान् इति केशवः ॥

Vishnu is called केशवः because with black hair He destroyed and disturbed the daityas.

3. Srimad Acharya quotes in his Gita Tatparya Nirnaya under 9–24 to 28, a fine authority giving the glories of Kesava—

सर्वदेववरत्वेन यो न जानाति केशवम् ॥
तस्य पुण्यानि मोघानि याति च अन्धतमो ध्रुवम् ॥

If anyone who fails to understand that '*Kesava*' is far superior to all devatas, then all his virtues are wasted only. Not only that; he reaches certainly the eternal hell.

Srimad Acharya cannot put in a better way, to bring out the stories of Kesava to lift the down-trodden. Srimad Acharya is so merciful that the satwic souls should come up and work out for salvation.

4. In the work 'Krishnamrutha Maharnava' Srimad Acharya writes—(Verse 10)

स्वर्चिते सर्वलोकेशे सुरासुरनमस्कृते ।
केशवे कंस केशिघ्ने न याति नरकं नरः ॥ १० ॥

That person who worships Lord Sri Kesava, saluted by all gods, the Lord of all the worlds and the destroyer of Kamsa and others, taking the title '*Protector of devotees*' will not go to hell.

5. In the same glorious work again, in the 17th Verse, Srimad Acharya states—

नरके पच्यमानस्तु यमेन परिभाषितः ।
किं त्वया नार्चितो देवः **केशवः** क्लेशनाशनः ॥ १७ ॥

The Lord of death, Yama, asks one of the suffering souls in hell, as follows—Why did you not worship *Lord Kesava*, the remover of all sorrows when you were given a chance on the Earth ?

When one reads, writes or recites or remembers the names found in 'Vishnu Sahasranama' these glorious and soul-stirring advices of Srimad Acharya, certainly, he would be redeemed.

6. In **महाभारततात्पर्यनिर्णयः** 2–71, Srimad Acharya quotes from Bharatha, the following sloka, bringing the glory of 'Kesava'—

सत्यं सत्यं पुनस्सत्यं उद्धृत्य भजमुच्यते ।
वेदशास्त्रात् परं नास्ति न दैवं **केशवात्परम्** ॥ ७१ ॥

It is proclaimed as truth, without any hesitation by lifting both hands above the head, that there is no devata above Kesava and there is no sastra above 'Brahma Sutras'. [Here '**वेदशास्त्र**' does not mean **वेदाः** but it is the case of **मध्यम पद लोपी समासः** which means one word in the middle is to be supplied. So **वेदशास्त्र**=**वेद निर्णायक शास्त्र** is the proper understanding.]

7. In **कृष्णामृतमहार्णवः**, Srimad Acharya states in the Verse 221—

जीवितं विष्णुभक्तस्य वरं पंचदिनान्यपि ।

न तु कल्पसहस्रैस्तु भक्तिहीनस्य केशवे ॥ २२१ ॥

It would be worthwhile if a person lives for five days with devotion to Lord Vishnu. The life lead for centuries without devotion to Lord **केशवः** is of no use.

Pandit Narayana Pandithacharya in his work **श्रीमध्वामृतमहार्णवः** has composed an identical verse dedicated to Srimad Acharya as under—

जीवितं मध्वभक्तस्य वरं पंचदिनान्यपि ।

न तु कल्पसहस्रैस्तु भक्तिहीनस्य मारुतौ ॥

8. In the very first sloka in **कृष्णामृतमहार्णवः**, Srimad Acharya states as—

अर्चितः संस्मृतो ध्यातः कीर्तितः कथितः श्रुतः ।

यो ददाति अमृतत्वं हि स मां रक्षतु **केशवः** ॥ १ ॥

May Lord Kesava, Who confers bliss on those devotees who worship Him, remember Him, concentrate on Him, sing His greatness, narrate His stories and listen to His exploits, ever protect me.

9. **कं ब्रह्माणं ईशं रुद्रं च वर्तयति इति केशवः ।**
तथा हि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम् ॥

Vishnu is called **केशवः** because He rotates Chaturmukha Brahma, Rudra and others by creation etc. Like this, this name was attributed to Sri Vishnu in Harivamsa, told by Rudra in Kailasa Yatra.

10. In Harivamsa, it is told—

हृषीकाणींद्रियाख्याहुः तेषामीशो यतो भवान् ।

हृषीकेशः ततो विष्णो ख्यातो देवेषु केशव ॥

Vishnu is called हृषीकेशः because He is the Master of all Indriyas. Kesava among the devatas is called so.

11. *Brahma Purana* states—

यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्दन।
अतः केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥

Janardhana is called केशवः because He is the Destroyer of the demon by name 'Kesi'. Hence He is called केशवः in the world and is popular in future with that name.

12. In Harivamsa, it is said—

क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम्।

Chaturmukha Brahma is called 'क' and Vishnu is called ईशः and He is the Master of him. Hence Vishnu is called केशवः ॥

13. यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्दन।
अतः केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥

Lord Krishna destroyed the demon who was sent by Kamsa in the form of an horse by name केशि। Hence He was called केशवः and with that name, Vishnu is popular in the world. केशीवधात् केशवः इति ॥

14. Another authority states—

हिरण्यगर्भः कः प्रोक्तः ईशः शंकर एव च।
तेषां जन्मादिना वर्तयति इति केशवो भवान् ॥ इति

Chaturmukha Brahma is called कः। Lord Rudra is called ईशः। All including these two are put in the world and undergo birth, death etc., by Paramatma and so He is called केशवः।

15. In Gita Tatparya, Srimad Acharya under the Verse 9–24, states an authority as—

सर्वदेववरत्वेन यो न जानाति केशवम् ।
तस्य पुण्यानि मोघानि याति चान्धंतमो ध्रुवम् ॥

If one fails to understand that केशवः is most Supreme among all devatas, then all his virtues are of waste and he would reach eternal hell also.

16. भगवान् केशवः सर्वस्मात् अधिकः इति ज्ञानादेव तस्य प्रसाद-लभ्यः ॥

Paramatma Kesava is supreme compared to all, by this jnanam only, His prasada is reached.

Kataka Upanishad Bhashya :

अधिकस्सतोऽयं भगवान् सर्वस्मादपि केशवः ।
अस्तीति नामकस्तस्माज्ज्ञातव्यस्स तथैव च ॥

॥ श्रीः ॥

६६३. केशिहा—ओं केशिने नमः ओं ॥

1. केशि नामान दैत्यं हन्ति इति 'केशिहा' ॥

Vishnu is called 'केशिहा' because He killed the demon by name 'Kesi'.

2. द्रौपद्याः केशाः कबरीभाराः कर्षकतया अस्य सन्ति इति केशी दुःशासनः । तं हन्ति इति केशिहा ॥

Vishnu is called केशिहा because He killed the demon Dhussasana thro' Sri Bheemasena, who took a pledge in the sabha when the devil caught hold of the hairs of the queen Draupadi and thereby committed the most heinous crime to go directly to the eternal hell. [In Draupadi at that time Sachi or others were there.]

|| श्रीः ||

६६४. हरिः—ओं हरये नमः ओं ॥

1. पापं हरति इति=हरिः ॥

Vishnu is called 'HARI' because He tears off all sins.

2. सर्वयज्ञादि भागहारित्वात् हरिः ॥

Vishnu is called 'HARI' because He is the partaker or receiver of all havis in all yajnas and yagas. It is stated in the authority Mokshadharma as—

इडोपहूतं यज्ञेषु हरेर्भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठः तस्मात् 'हरिः' इति स्मृतः ॥

Here the reasons as to why Sri Vishnu is called 'HARI' are given—

(a) Because He is the receiver of His portion in all Yagas.

(b) Because He is of the Supreme and covetable colour—green.

He is called 'हरिः'. This is quoted by Srimad Acharya in Gita Bhashya under 11–9—

इडोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठः तस्मात् हरिः इति स्मृतः ॥

3. From Krishnamrutha Maharnava, a few slokas are cited below bringing the glory of Sri Hari's name.

गां च त्यक्त्वा स मूढात्मा गर्दभीं वन्दते यथा ।
तथा हरिं परित्यज्य योऽन्यं दैवमुपासते ॥ ११७ ॥

The person who resorts to the worship of other Gods, leaving Lord Sri Hari, is comparable to the one who rejects the cow and worships she-ass.

स्वमातरं परित्यज्य श्वपाकीं वन्दते यथा ।
तथा हरिं परित्यज्य योऽन्यं दैवमुपासते ॥ ११८ ॥

The person who rejects the worship of Lord Sri Hari, and worships other Gods is like the one who rejects his own mother and worships a lowly woman who eats the dog's meat.

हरिर्याति हरिर्याति दस्युव्याजेन यो वदेत् ।
सोऽपि सद्गतिमाप्नोति गतिं सुकृतिनो यथा ॥ ११२ ॥

Even if a person cries out—

"Hariryāthi—the thief is running away!" Such a person reaches the abode of the meritorious, for having chanted the Lord's name.

हृदि रूपं, मुखे नाम, नैवेद्यमुदरे हरेः ।
पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ॥ ४४ ॥

He (the devotee) is verily liberated who has —

(i) the Lord's form firm in his mind.
(ii) keeps chanting the name of the Lord always.
(iii) eats only food offered to Sri Hari.
(iv) wears on his head the water and tulasi consecrated by the Lord Sri Achyuta's lotus feet.

This beauty will be endless, but this humble author concludes with one citation from Skanda Purana quoted by Srimad Acharya in his Bhashya on the Sutra ओं जन्माद्यस्य यतः ओं 1-1-2. The glorious citation is—

उत्पत्तिः स्थिति संहारः नियतिः ज्ञानं आवृतिः ।
बन्धमोक्षौ च पुरुषात् यस्मात् सः हरिः एकराट् ॥

Creation, protection, destruction. control, knowledge, ignorance, control of bondage and release all emanate only from Him—*Sri HARI who is Supreme Master*.

4. Under भागवततात्पर्य 1-1-1, Srimad Acharya states—

तत्प्रसादमृते तस्य नान्यो वेत्ताऽस्ति कश्चन ।
तेजोरूपवद्रूपं बहुधा कुरुते हरिः ॥

Without the anugraha-prasada of Sri Hari, nobody can know Him even partially. He does the mukthas with Tejas and blesses them with actual vision, as per their status.

5. Again in **भागवततात्पर्य** 1–1–1 Srimad Acharya states—

अनन्ताचिन्त्य विभवः कथं तामीहते हरिः ।
निर्दुःख पूर्णानन्दत्वाद्यमाहुः सत्यं अच्युतम् ॥

Sri Hari is having infinite and extra-ordinary powers. He has no iota of sorrow or grief in Him. He is happiness complete. He is Satya. He is Achyutha.

6. Again in **भागवततात्पर्य** under 1–3–28, Srimad Acharya quotes from Brahma Vaivarta—

जीवाः तत्प्रतिबिंबांशा वराहाद्याः स्वयं हरिः ।
दृश्यते बहुधा विष्णुः ऐश्वर्यादिक एव तु ॥ इति ब्रह्मवैवर्ते ॥

Jeevas are the prototypes-pratibimba of Him. Varaha and other roopas are actually Hari as it is. Vishnu is seen in many forms, but not different from one another due to His great extra-ordinary power. **प्रतिबिंबत्वं नाम तदधीनत्वेति किंचित् सादृश्यं इति ।** By reflection it is meant "Being dependent on Him and having negligible similarity". Hence Jeeva is totally dependent upon Hari.

7. Under Bhagawatham 1–5–5 **श्री व्यास उवाच**—

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽत्मभवात्मभूतम् ॥ ५ ॥

Here Sri Vedavyasa says that all that is told by sage Narada is true, namely that He has no satisfaction. He

asks the cause to the sage, which is unknown to Him. He says that the knowledge of Narada is unfathomable. Narada was self-born as the son of Chaturmukha Brahma.

Here Srimad Acharya opens the eyes of the truth-seekers by quoting from Padma Purana, that Sri Veda-vyasa is Lord Hari Himself and has no ignorance or doubts at all. This is exhibited only to mislead the wicked demons who have hatred towards Paramatma by their nature.

ज्ञानशक्तिस्वरूपोऽपि हि अज्ञं अशक्तं वदेत् हरिः ॥

Tho' Sri Hari is the very swaroopa of knowledge and power, still He acts as ignorant and weak, because,

अज्ञानां मोहनाय ईशः तेन मुह्यन्ति मोहिताः ॥ इति पाद्मे ॥

it is to delude the wicked by nature and He misleads the same.

Hence Sri Vedavyasa is HARI and is VISHNU Himself.

8. Srimad Acharya in कृष्णामृतमहार्णवः states in the Verse 6

यज्ञानां तपस्यं चैव शुभानां चैव कर्मणाम् ।
तद्विशिष्ट फलं नृणां सदैवाराधनं हरेः ॥ ६ ॥

The worship of Lord Sri Hari will always bring in greater merit than sacrifice, penance or any other meritorious act.

कलौ कलिमलध्वंसि सर्वपापहरं हरिम् ।
येऽर्चयन्ति सदा नित्यं तेऽपि वन्द्या यथा हरिः ॥ ७ ॥

In the Kali age whosoever worships Lord Sri Hari, Who removes the evil influence of Kali including all other sins, they too are deserving of veneration, just as Lord

Sri Harl. [Which means such person is highly appreciable.]

9. Under Aitareya Bhashya, Srimad Acharya states, that Bruhati Sahasra is very dear to Sri Hari.

महाव्रतनियुक्तं यदृक् सहस्रं हरेः प्रियम् ।
तदुक्थमिति संप्रोक्तं तेनयो विष्णुरेव हि ॥

10. For Sri Vishnu, five, ten, thousand and infinite Roopas are there, is explained in Aitareya Bhashya—

अनन्तरूपो हि हरिः शब्देष्येष ह्यनन्तधा ।
विष्णोः सहस्रनाम्नस्तु यत्तद्रूप सहस्रकम् ॥

11. Srimad Bhagawatham states in Second Adhyaya of Second Skanda as—

विष्णुरेव सर्वपदार्थत्वेन स्मरणीयः न अन्ये ।

Vishnu alone should be remembered as present in all articles; but not others.

सर्वनामा हरिः विष्णुस्तदन्यार्थान्नतु स्मरेत् ।
स्मरंस्तु यावदर्थः स्यादन्यथा स्वात्महा स्मृतः ॥

॥ इति ब्रह्माण्डे ॥

Under **षट्प्रश्नोपनिषत्** in the Mantra 5–2 Srimad Acharya states in Bhashya:

प्रणवेन हरिं ध्यायन् ब्रह्मलोकं समेत्य च ।
ज्ञानं चतुर्मुखात् प्राप्य मुच्यते नात्र संशयः ॥

Hari should be meditated upon with Omkara and the devotee reaches Brahmaloka and then He gets knowledge from Chaturmukha Brahma and ultimately he gets release from Samsara. There is no doubt in this.

|| श्रीः ||

६६५. कामदेवः—ओं कामदेवाय नमः ओं ॥

1. कामवत् द्योतते इति=कामदेवः ॥

Vishnu is called कामदेवः because He shines like Manmatha.

2. कामस्य देवः पिता इति कामदेवः । कामानां देवः ॥

Vishnu is called कामदेवः because He is thc father of Manmatha.

3. Among the four Purusharthas—धर्म, अर्थ, काम, मोक्ष, Vishnu is the Master of Kama—desire. Hence He is called कामदेवः । Gita states in 7-11—

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Krishna says—He is धर्म अविरुद्धः कामः अस्मि which means without any contradiction to the dharmas, He is residing in Desire.

|| श्रीः ||

६६६. कामपालः—ओं कामपालाय नमः ओं ॥

1. कामान् पालयति इति कामपालः ॥

Vishnu is called 'कामपालः' because He fulfils and protects the desires of His devotees.

2. केन=चतुर्मुखेन=वायुना गम्यते इति कामः पालयति जनान् इति पालः ॥ कामश्चासौ पालश्च कामपालः ॥

Vishnu is called 'कामपालः' because He goes with Chaturmukha Brahma or Sri Vayu; and He protects the people and so He is called 'कामपालः'।

॥ श्रीः ॥

६६७. कामी—ओं कामिने नमः ओं ॥

1. कामयते जगद्रक्षणादिकं इति=कामी ॥

Vishnu is called 'कामी' because He has the desire to protect or guard the world.

2. Vishnu is called as Kāmee, because He has all desirable things—

प्रदेयातिशयात् 'कामी'

3. There is nothing which is not earlier owned or had by Sri Vishnu. In Gita 3-22, Lord Sri Krishna states—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

that there is nothing need be done by Him because there is nothing to be achieved or got by Him and He has everything. Hence Sri Krishna declares that He is Kāmee.

4. Under the Sutra ओं लोकवत्तु लीला कैवल्यम् ओं 2-1-34, in the Bhashya, Srimad Acharya quotes the Upanithad as under—

देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा ॥ इति

Hence He has all the desirable things with Him, He is Kāmee. But yet He creates, not for any gains, but it is His Nature (to help others).

॥ श्रीः ॥

६६८. कान्तः—ओं कान्ताय नमः ओं ॥

1. कान्तो मनोहरः ॥

Vishnu is called कान्तः because He is most handsome.

2. कं=सुखं अन्तः=संहारकः=दैत्यानां ॥

Vishnu is called कान्तः because He destroys the happiness of daityas.

3. कः=चतुर्मुखब्रह्म अन्तः नाशयति इति कान्तः ॥

At the time of Mahapralaya, He destroys Chaturmukha Brahma and so He is called कान्तः। [At the time of pralaya, He makes the Chaturmukha Brahma to reach the Mukthasthana and brings another Ruju Yogi to occupy the place.]

॥ श्रीः ॥

६६९. कृतागमः—ओं कृतागमाय नमः ओं ॥

1. कृतागमः कृत आगमः पुराणादिः येन इति ॥

Vishnu is called 'कृतागमः' because He composed the various 18 Puranas and another 18 Upa-puranas also, apart from various other works.

In Gita 14-18 it says—

उर्ध्वं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुण वृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

इति गीतोक्त मार्गेण त्रयाणां अधिकारिणां ।
गतित्रयं दातुमेव चक्रे व्यासात्मको हरिः ॥

In order to bestow their legitimate and proper destiny, to the three types of adhikaris, namely Satvikas, Rajasas and Thamasas, Sri Vedavyasa composed these 18 Puranas which are catalogued as Satvika, Rajasa and Tamasa:

I. *Satvika Puranas are*—

1. Vishnu Purana
2. Naradeeya Purana
3. Bhagavatham
4. Garuda Purana
5. Padma Purana
6. Varaha Purana

II. *Rajasa Puranas are*—

1. Brahmanda Purana
2. Brahma Vaivartha Purana
3. Markandeya Purana
4. Bhavishyottara Purana
5. Vamana Purana
6. Brahma Purana

III. *Tamasa Puranas are*—

1. Matsya Purana
2. Koorma Purana
3. Linga Purana
4. Saiva Purana
5. Skanda Purana
6. Agni Purana

Likewise 18 Upa-Puranas were also composed by Sri Vedavyasa the Great.

2. कृतः=छिन्नः । अगमः=विषवृक्षः येन इति=कृतागमः ॥

Vishnu is called 'कृतागमः' because He destroyed and split the poisonous tree.

3. कृतः=छिन्नः । अगमः=अर्जुन वृक्षः येन इति कृतागमः ॥

Vishnu is called 'कृतागमः' because He destroyed and split the Arjuna tree and saved the satwic souls.

॥ श्रीः ॥

६७०. अनिर्देश्यवपुः—

ओं अनिर्देश्यवपुषे नमः ओं ॥

1. इदन्तया, इत्थेतया, इयत्तया वा निर्देष्टुं अशक्यत्वात् अयं वपुः अस्येति अनिर्देश्यवपुः ॥

Vishnu is called अनिर्देश्यवपुः because He cannot be limited or put within the boundaries, like this and is beyond all comparison. So He is called by that name.

2. अनिर्देश्य वपुः यस्य सः अनिर्देश्यवपुः ॥

Vishnu is called अनिर्देश्यवपुः because no one can actually determine Him fully well.

3. In the Sutra ओं अनुकृतेः तस्य च ओं 1–3–12, Srimad Acharya, from Kataka Upanishad 2-2-12-14—

"तेषां सुखं शाश्वतं न इतरेषाम्।
तदेतदिति मन्यन्ते अनिर्देश्यं परमं सुखं ॥"

इत्यादिना ज्ञानिसुखस्यापि अनिर्देश्यत्वं अज्ञेयत्वं च उच्यते ॥

It appears that the happiness or joy of the jnanins are limitless and are infinite. So naturally they will be अनिर्देश्यवपुः consequently.

To settle with that, the Sutra finalises as अनुकृतेः तस्य च ओं ॥

तमेव भान्तं अनुभाति सर्वम्, इति अनुकृतेः
तस्य भासा सर्वं इदं विभाति इति
वचनात् च, परमात्मा एव अनिर्देश्य सुखरूपः ।
न हि ज्ञानिसुखं अनुभाति सर्वम् ॥

The SUN does not light Him.
The Moon does not light Him.
Stars do not light Him.
The Lightnings do not light Him.
How can the Fire light Him?

All these shine, deriving light from HIM, the shining one. All this is illuminated by His shining.

Hence Vishnu is अनिर्देश्यवपुः सुखरूपी।

|| श्रीः ||

६७१. विष्णुः—ओं विष्णवे नमः ओं ॥

1. भक्तानां विशिष्ट आनन्दप्रस्रवणात् विष्णुः ॥

Vishnu is called as 'Vishnu' because for the devotees He bestows full happiness and joy as per their status.

2. विशिष्टत्वात् विष्णुनामा विशिष्ट प्राणसौख्यतः इति विष्णुः ॥

Because He has all auspicious qualities in full limitless and infinite and because He is alone responsible for the welfare of all including Mukhya Prana, He is called Vishnu.

3. In ऐतरेयभाष्य Srimad Acharya has explained this विष्णु sabda in many ways : (2-5-9)

णकारो बलं षकारः प्राण आत्मेति विष्णुः ।
शब्दार्थः एकदेशवाचित्वात् आत्मशब्दस्य ॥

By 'ण' it means 'strength'; by 'ष' it means Master or Prana; Vishnu is called विष्णुः because His strength cannot be measured and He is the Master of all.

**4. आततत्वं सर्वगुणैः देशतः कालतः तथा ।
आत्मशब्दोदितः तच्च ष शब्देन अभिधीयते ॥**

Vishnu is all-pervasive. Vishnu is in all places and at all times. Always He is the Master of all.

5. In शान्तिपर्वे—Mahabharatha 350th Adhyaya Verses 42 and 43 state—

गतिश्च सर्वभूतानां प्रजनश्चापि भारत ।
व्याप्ते मे रोदसी पार्थ कान्तिश्चाभ्यधिका मम ॥ ४२ ॥
अधिभूतनिविष्टश्च तद्विश्वं चास्मि भारत ।
करुणाश्चाप्यहं पार्थ विष्णुः इति अभिसंज्ञितः ॥ ४३ ॥

(1) He is the Person to be reached by all;

(2) He is the Creator of all;

(3) He is all-pervasive in the Sky and Earth;

(4) He is with very great light and splendour;

(5) He has entered all the five Bhoothas—
Earth, Water, Air, Fire and Sky;

(6) He has surpassed all these universes.

Hence He is called विष्णुः ॥

6. Srimad Acharya states in ऐतरेयभाष्य 2-2-1—

तस्मात् रमा ततो विष्णुः अनन्तगुणतोऽधिकः ।
नित्ययुक्तः स्वतन्त्रश्च न चान्यस्तादृशः क्वचित् ।
कुत पूर्वाधिकोऽन्यः स्याद्यन्मुक्ता अपि तद्वशाः ।
रमाऽपि तद्वशा नित्यं सः नान्यस्य वशे प्रभुः ॥

What a fine assimilation by our great Srimad Acharya! The glories of Vishnu are condensed in the form of a neat and lovely capsule to be remembered by the devotees always.

(1) Goddess Mahalakshmi is superior to all devatas and Vishnu is very much superior to Her and has infinite qualities more in infinite terms.

(2) Vishnu is always in Mukthi; no connection with Prakriti at all.

(3) He is independent, nobody else has independence.

(4) How could it be possible for others to be above Him? All are under His control.

(5) Goddess Mahalakshmi is also under His control always.

(6) He is not under anybody's control at all.

7. Under the same ऐतरेयभाष्य, Srimad Acharya states in 2–3–7 as—

रमया रमणं तस्मात् रमाया रतिपात्रता ।
नैवास्या रतिदातृत्वं विष्णोः न हि अन्यतो रतिः ॥

Goddess Mahalakshmi gets happiness from Him only; But He is not dependent on Her for happiness ; Goddess Mahalakshmi is only the receiver but not the giver.

8. Bhagavatha Tatparya Nirnaya states under 2-9-34 as—

मुख्यतो विष्णुशक्तिर्हि मायाशब्देन भण्यते ।
उपचारतस्तु प्रकृतिः जीवश्चैव हि भण्यते ॥ इति

The sakthi of Vishnu is called by the sabda 'Maya'. For Prakriti, Jeeva, it is only by secondary sense.

9. Srimad Acharya in Bhagavatha Tatparya states under 2–2–13 from Skanda Purana as—

आनन्दरूपं दृष्ट्वाऽपि लोको भौतिकमेव तु ।
मन्यते विष्णुरूपं च अहो भ्रान्तिः बहुस्थिता ॥ इति स्कान्दे

Only asuras will think that Vishnu is having material connection, even after seeing the ananda swarupa of Him. This is due to their illusory type of knowledge.

10. Srimad Acharya quotes the authority of Brahmanda Purana under Isavasya Upanishad to start with. By meditating like this, one is sure to have the darsan of Bimba Roopa and so this is repeated here for the benefit of readers—

स्वायंभुवः स्वदौहित्रं विष्णुं यज्ञाभिधं मनुः ।
ईशावास्यादिभिः मन्त्रैः तुष्टावावहितात्मना ॥

This Swayambhuva Manu praised yajna-विष्णुः by

the mantras of Isavasya etc., in order to obtain liberation for himself and others who recite the same.

11. In अथर्वणोपनिषत्—9th Mantra under which Bhashya states—

देवेभ्यः उत्तमं विष्णुं राजवद्यस्तु मन्यते ।
याजी स मानुषं याति साम्यहीनत्वविद् तमः ॥

Srimad Acharya gives glorious guidelines for us to work out for our emancipation.

(i) Those who understand Lord Vishnu to be slightly superior to other deities, will return to the human world ;

(ii) but those who consider him as only equal or even inferior, will suffer deep darkness.

12. विशिष्ट चेष्टाबलशीलत्वात् विष्णुः इति अभिधा हरेः ।
प्राणं बलं षकारं च णकारं चाह हि श्रुतिः ॥

Hari is called Vishnu because He has complete and extra-ordinary activities and strength in Him which none can visualise at all. The letters 'ष' and 'ण' are indicative of them.

13. In कृष्णामृतमहार्णवः, Srimad Acharya says in the 8th Verse—

नास्ति श्रेयस्तमं नृणां विष्णोराराधनात् मुने ।
युगेऽस्मिस्तामसे लोके सततं पूज्यते नृभिः ॥ ८ ॥

In this age of Kali, when tamasic nature is predominant, the discerning always worship only *VISHNU*, for there is no other way to mitigate the evil influence except thro' *singing the glories of Lord Vishnu*.

[As a matter of fact these humble books are published only with this noble intention to mitigate the tamasic nature of this Kali Yuga to the satwic souls.]

14. The chanting or utterance of the names of Paramatma should be done with devotion, but not in any other way. Naradeeya Purana concludes in a spectacular manner with the imbedded idea, which should be remembered when we come across the verses convey to this and they should be understood in view of the guidelines given here—

सर्वथा अघहरं विष्णोर्नाम तद्भक्तिपूर्वकम् ।
अभक्त्योदाहृतं नैव फलदातृ भविष्यति ॥

Uttering the name of Vishnu always with devotion will clear off all the sins. *Without devotion mere uttering the names is of no use.*

15. Brahma Vaivarta states—

बुद्धिर्निर्णीततत्वानां एका विष्णुपरायणा ।
बहुशाखाः हि अनन्ताश्च बुद्धयोऽव्ययसायिनाम् ॥

The belief of those whose conviction is settled is one-pointed, namely sheltering *in Vishnu.* The beliefs of unbelievers are many—branches and endless.

16. Under the aphorism **ओं तत्तु समन्वयात् ओं** 1-1-4 in Anuvyakhyana we find the Verse as—

ते एव अन्वयनामानः ते सम्यक् प्रविचारिते ।
मुख्यार्थो भगवान् विष्णुः सर्वशास्त्रस्य नापरः ॥

ते एव=उपक्रमादयः एव, अन्वयनामानः=शक्तितात्पर्य गोचरेण संबध्यन्ते, तथा, ते=उपक्रमादिभिः सम्यक् **प्रविचारिते, सर्वशास्त्रस्य मुख्यार्थः भगवान् श्री विष्णुः न अपरः ॥**

By examining thro' the upakrama and other reasons, if the investigation is done of the Sastras, then it can be found, that in all Sastras, Bhagavan *Sri Vishnu* is the main theme and object.

17. Under Gita 7–3; Srimad Acharya has cited from **सत्तत्व** as under (Gita Tatparya Nirnaya)—

सर्वे मुक्ताः हरौ भक्ताः तेषु ब्रह्मैव मुख्यतः ।

विष्णोः परमभक्तः तु तस्मात् जीवघनो मतः ॥ इति सत्तत्वे ॥

All the released souls are devoted to Hari. In them, Chaturmukha Brahma is the most important soul. He is the Supreme and important devotee of Vishnu. Therefore He is the Jeevottama.

18. Under Gita 7–4, Srimad Acharya in his Tatparya Nirnaya states—

पिता **विष्णुः** स जगतः माता श्रीः या त्वचेतना ।

उपादानं तु जगतः सैव विष्णुबलेरिता ॥ इति ॥

19. Under the famous Verse 7–7, Srimad Acharya quotes a fairly lengthy authority in his Tatparya to bring home the vast glory of Sri Vishnu which in extract is given below—

अनन्याधीनरूपत्वात् असमाधिकसौख्यतः ।

तत्तन्त्रत्वाच्च सर्वस्य विष्णुः परतमो मतः ॥

Vishnu is not under the dependency of anyone;

Vishnu has no equal to Him;

Vishnu has admitted no one superior to Him;

Vishnu is having all under His control and He is dependent only on Him. Hence He is called **'परतमः'** इति ।

20. अतः विष्णुं परतमं यो वेत्ति सः विमुच्यते ।

Hence whoever understands Vishnu as '**परतमः**' will be got rid of this Samsara.

विष्णोः आधिक्य संवित्तिः सर्वस्मात् ज्ञानं उच्यते ।

The sabda '**ज्ञानं**' means to know that Vishnu dominates and is supreme in all places.

एतच्च तारतम्येन वर्तते केशवादिषु ।
मुख्यविज्ञान्यतो विष्णुः किंचित् विज्ञानिनः अपरे ॥

21. Under Gita 7–13, in his Bhashya, Srimad Acharya quotes from Vyasayoga authority as—

गौणान् ब्रह्मादिदेहादीन् दृष्ट्वा विष्णोः अपि ईदृशः ।
देहादिरिति मन्वानो मोहितोऽज्ञो जनो भृशम् ॥ इति ॥

Only ignorant persons seeing the bodies and senses of Chaturmukha Brahma and others constituted by the three gunas, look upon the body of the Lord also to be similar. They are under delusion only. The body of Sri Vishnu is unique, distinct, extra-ordinary, marvellous, spectacular, incomparable and has no connection at all with prakriti at any point of time. He is always **अप्राकृत यौवन सौन्दर्य मूर्तिः** ॥

22. Under 7–14 again in Gita Bhashya, Srimad Acharya quotes from **व्यासयोग** as—

अनन्त ब्रह्मरुद्रादेः नास्याः शक्तिः कलाऽपि हि ।
तेषां दुरत्ययाऽप्येषा विना विष्णुप्रसादतः ॥ इति व्यासयोगे ॥

The power of Goddess Mahalakshmi is so vast that even infinite Chaturmukha Brahmas, Rudras and Indras are not equal to a shade of Hers. Even for them, she is insurmountable without His—Vishnu's Grace.

23. In Bhagavatham 1-11-19 ब्राह्मणा ऊचुः Brahmins told King Yudhisthira as under on the birth of King Parikshit—

प्रार्थ प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।
ब्रह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥ १९ ॥

He was told to be like King Ikshwaku in the Manu Dynasty and he would be devoted to the world and the Brahmins like Sri Ramachandra.

Srimad Acharya states in Tatparya as—

रामो दाशरथिः यथा अधिकदृष्टान्तः ॥

The example of Sri Ramachandra given here is an excess example.

Then Srimad Acharya quotes from Brahma Purana authority—

ऊर्णनाभ्यादिको विष्णोः विष्णुः विष्णोः तथैव च ।
विष्णुः जीवस्य दृष्टान्ता ऊनसाम्याधिकाः क्रमात् ॥ इति

Like this, the example given to Visbnu in the case of comparing with spider is a lower example only just to understand the position as per level.

24. In Bhagavatha Tatparya 2-2-25, Srimad Acharya quotes from Bhagavatha Tantra as—

अण्डकोशो विराट् प्रोक्तो विशेषेण प्रकाशनात् ।
वैराजः तद्गतो विष्णुः अथवा सर्वतो वरः ॥ इति भागवततन्त्रे ॥

Vishnu created this Brahmanda in golden form and then Chaturmukha Brahma. That Vishnu is Supreme among all. He then stayed there to protect the universe.

25. सर्वशास्त्राणां विष्णुरेव मुख्य विषयः ॥

Vishnu alone is the important vishaya in all Sastras. Chandogya Upanishad Bhashya states—

विष्णुः उक्तः सर्वैर्वेदैः मन्त्रेषु तु विशेषतः ।

॥ श्रीः ॥

६७२. वीरः—ओं वीराय नमः ओं ॥

1. विशिष्टेण इच्छानुरूपं सुखं यस्य सः वीरः ॥

Vishnu is called 'वीरः' because He has happiness as per His desire, which nobody else has.

2. The authority for this is found in Aitareya Bhashya—

इच्छानुरूपं तु सुखं ईरेत्यनेन प्रकीर्तितम् इति ॥

3 वीरः=समर्थः ॥

Vishnu is called 'वीरः' because He is most capable.

4. गत्यादिमत्वात् वीरः ॥

Vishnu is called 'वीरः' because He is the final goal and destiny.

5. In Aditya Purana, the devoted Deva Sharma of Sri Vayu Bhagavan states in 4–24 as—

नमो भवाय भावाय धीराय परमेष्ठिने ।
वीराय वीरवपुषे ऋषये परमात्मने ॥ २४ ॥

॥ श्रीः ॥

६७३. अनन्तः—ओं अनन्ताय नमः ओं ॥

1. अनन्तः=न विद्यते अन्तः नाशः यस्य सः ॥

Vishnu is called 'Anantha' because He has no destruction at all of any type.

2. Under the Sutra ओं अभिध्योपदेशाच्च ओं 1-4-25,

Srimad Acharya states in his Bhashya—

महामायेत्यविद्येति नियतिर्मोहिनीति च ।

प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्त कथ्यते ॥

So the Desire of **अनन्तः** is called **'महामाया', अविद्या, नियति, मोहिनी, प्रकृति, वासना** । The Desire of Vishnu is identical with Vishnu. It is called as **'अविद्या'** ।

3. Dwadasha Stotra 1–12—

सन्ततं चिन्तयेऽनन्तं अन्तकाले विशेषतः ।

नैवोदापुर्गृणन्तोंतं यद्गुणानामजादयः ॥ १२ ॥

Chaturmukha Brahma and other great Gods have not come to an end by enjoying the glorious attributes of Lord Anantha. I am meditatihg on such great Anantha always ; that too during the end of life in a special way.

नास्ति अन्तः गुणानां यस्य इति अनन्तः ॥

Vishnu is called **'अनन्तः'** because there is no end for His auspicious and virtuous qualities at all. It is ever without an end.

4. Under 'Bhavishyat Purana' it is stated—

गन्धर्वाप्सरसः सिद्धाः किन्नरोरगचारणाः ।

नान्तं गुणानां जानन्ति तेन अनन्तोयमुच्यते ॥

All Gandharvas, Apsaras, Siddhas, Kinnaras, Uragas, Charanas are all not able to locate the end of His qualities. Hence Vishnu is called 'Anantha'.

5. **"अनन्तसंसार महासमुद्रे मग्नं सम्यक् उद्धर वासुदेव"— भविष्यत्पुराणे ॥**

Bhavishyat Purana states Oh! Anantha, we are immersed in the great ocean of samsara; kindly restore us and save us; You are the person responsible for Creation, Protection etc., of all.

6. Srimad Acharya in his Sutra Bhashya quotes an authority under ओं नानुमानमतच्छब्दात् ओं 1-3-3, which runs thus—

 सोऽन्तकः स रुद्रः सः प्राणभृत् सः प्राणनायकः स ईशो यो हरिः यः अनन्तः यः विष्णुः यः परः परोवरीयान् इत्यादिना प्राणग्रन्थि-रुद्रत्वादेः विष्णोरेव उक्तत्वात् ॥

 In that, 'अनन्तः' is Vishnu is established—

 त्रिविध परिच्छेदशून्यत्वात् विष्णुरेव, न तु शेषः इति ॥

 which means देशतः, कालतः, गुणतः three classifications or boundaries cannot be made to Him. Hence He is अनन्तः; but He is not Sesha referred to here. Therefore Vishnu is called 'अनन्तः'।

7. When we hear the sabda अनन्तः, immediately we should remember the Sutra—ओं अतोऽनन्तेन तथा हि लिङ्गम् ओं 3–2–27 in the glorious Bhakthipada. The point which came under issue was that there are numerous Srutis to say that Vishnu is never visible; but at the same time equally there are Srutis to support that Sri Vishnu is visible also. Then the question would be to reconcile them, since both are equal authorities. Sri Badarayana, the great infinite God, then brings this marvellous Sutra as—ओं अतोऽनन्तेन तथा हि लिङ्गम् ओं॥ which means that revelation is possible through the Grace of the Lord of *boundless powers* for Scripture also conveys an indication to that effect.

अत:=अव्यक्तत्वे (not visible) प्रत्यक्षत्वे च (being visible) प्रमाण सद्भावेन, तदन्यथाऽनुपपत्त्या।

अनन्तेन — अपरिच्छिन्नेन ब्रह्मणा — विष्णुना तत्प्रसादेन अव्यक्तस्य आपरोक्ष्यं भवति इति ज्ञायते ॥

Due to the infinite, incomprehensible, unimaginable, limitless, beyond boundaries, powers of विष्णु who is called 'अनन्तः' this phenomenon of seeing Him by the devotee is possible. We should remember that विष्णु is अनन्त and do meditation on this aspect, by remembering this spectacular Sutra, to attain release from this worthless samsara, for ever.

8. In Bhagavatham, we find in 1–18–19 as—

कुतः पुनः गृणतो नाम तस्य महत्तमैकान्तपरायणस्य।

योऽनन्तशक्तिः भगवान् अनन्तो महद्गुणत्वाद्यमनन्तमाहुः ॥ १९ ॥

Here the attributes, power, strength of Paramatma are described. Everything is infinite in Him. Srimad Acharya in Tatparya states—

अनन्तः देशतः कालतश्च ॥

Vishnu is infinite in point of space and time, from the point of attributes as already mentioned in Bhagavatham itself.

Hence Vishnu is अनन्त which means He is infinite vis-a-vis (i) attributes (ii) space and (iii) time.

9. In Aditya Purana, devotee Deva Sharma praises Lord Srinivasa as under in 3–56—

अनन्तशक्तीशमनन्तविक्रमं

अनन्तदेहे च शयानमीश्वरम्।

अनन्तसौभाग्यमनन्तनेत्रकं

अनन्तपादादिमनन्तसौख्यदम् ॥ ३६ ॥

Vishnu is called अनन्त since everything is infinite in Him.

(i) Infinite power in Him.

(ii) Infinite strength and valour in Him.

(iii) Infinite bodies He sleeps or He sleeps and makes His bed God Anantha—Sri Sesha.

(iv) He is the bestower of infinite fortunes.

(v) He has infinite eyes.

(vi) He has infinite feet.

(vii) He brings infinite safety and protection to all.

Hence He is called 'Infinite'—अनन्तः ॥

10. Srimad Acharya, under Gita Bhashya, Verse 10-40—

नान्तः अस्ति मम दिव्यानां विभूतीनां

states from Moksha Dharma as—

"विश्वरूप अनन्तगते अनन्तभाग अनन्तगते अनन्तः" इत्यादि हि मोक्षधर्मे ॥

O Lord! the world is Thy likeness (Pratima). You are the goal of countless selves. Countless are Your parts (avatars). You are present in countless things and beings and are unlimited by time and space.

Hence Vishnu is called अनन्तः ।

11. Srimad Acharya states in his गीता भाष्यम् under 11–12 as from Rig Veda—

" अनन्तशक्तिः परमः अनन्तवीर्यः सः

अनन्त तेजाश्च ततः ततोऽपि ॥ " इति

"The powers, valour and effulgence of the Supreme Being are all of them unlimited. Its radiance is far beyond that of any boundary.

Hence Vishnu is called '**अनन्तः**'।

12. Gita in 11th **अध्यायः** Verse 37 states—

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

Lord Krishna! You are superior to Chaturmukha Brahma and others. How is it possible that you will be left off from being prostrated?

You are having no limit/boundary at all.

You are infinite—'**अनन्तः**'।

Hence Vishnu is called **अनन्तः**।

॥ श्रीः ॥

६७४. धनंजयः—ओं धनंजयाय नमः ओं ॥

1. धनं जयति इति धनंजयः ॥

Vishnu is called **धनंजयः** because He won all the wealth.

Gita states in 10-37—

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

For that Rajasuya Yaga, lot of wealth was won or acquired by Arjuna. This was possible by him, due to the vibhuthi of Lord Krishna in Arjuna.

2. In the Avatar of Krishna, Lord Vishnu as Sri Krishna, fought with the demon Jarasandha, about 18 times and won, each time. He won and amassed lot of wealth.

3. In Mahabharatha, under विराटपर्वे, Sri Krishna Himself explains the reason for His name 'धनंजयः' as under—

सर्वान् जनपदान् जित्वा वित्तं आदाय केवलम् ।
मध्ये धनस्य तिष्ठामि तेनाहुः मां धनंजयम् ॥ इति

"Winning all the Kings and bringing wealth from them and standing in the middle of such acquisition, hence I am known as Dhananjaya".

Hence Vishnu is called धनंजयः ।

॥ श्रीः ॥

६७५. ब्रह्मण्यः—ओं ब्रह्मण्याय नमः ओं ॥

1. ब्राह्मणप्रियत्वाद् ब्रह्मण्यः ॥

Vishnu is called 'ब्रह्मण्यः' because He is dear to Brahmins who do adhyayana of the Vedas.

2. वेदप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called 'ब्रह्मण्यः' because He is dear to the Vedas who speak only of Him.

3. चतुर्मुखब्रह्मप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called ब्रह्मण्यः because He is dear to Chaturmukha Brahma, His son.

4. श्रीप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called ब्रह्मण्यः because He is very dear to Mahalakshmi, who is also denoted by the sabda 'ब्रह्म' ।

5. Aditya Purana 2–77 states—

सर्वशक्तोऽज्ञेयचर्यो व्यक्तोऽव्यक्तः सनातनः ।
शेषोऽशेषश्च निर्लिप्तो **ब्रह्मण्यः** शाश्वतः शुभः ॥ ७७ ॥

Lord Venkatesha, Sri Vishnu is praised, extolled by the great devotee of Sri Vayudeva, by Devasharma like this as above.

6. Srimad Bhagavatham 1–13–34 states—

भगवानपि गोविन्दो **ब्रह्मण्यो** भक्तवत्सलः ।
कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ॥ ३४ ॥

These are the words of Yudhishtira towards his younger brother Arjuna—

"Lord Krishna-Govinda Who is a friend of Brahmins and full of affection for His devotees, is happy in His famous council-chamber Sudharma, as His own capital, in the middle of His kith and kin.

Srimad Acharya in his Tatparya, states—

अत्युत्तमानां कुशलप्रश्नो लोकसुखेच्छया ।
नित्यदाऽऽप्तसुखत्वात्तु न तेषां युज्यते क्वचित् ॥ इति नारदीये ॥

Enquiry about great Supreme personalities, is only for the happiness of the world. By such enquiries, the questioner will be happy.

Hence **ब्रह्मण्यः** is Lord Krishna, Who is Vishnu Himself.

॥ श्रीः ॥

६७६. ब्रह्मकृत्ब्रह्मा—

ओं ब्रह्मकृद्ब्रह्मणे नमः ओं ॥

1. **ब्रह्म वेदाः तपस्तत्त्वमित्युक्तेः ब्रह्म आलोचनात्मकं तपः करोतीति ब्रह्मकृत् ॥**

Brahma does the tapas by way of thinking;
ब्रह्म - ब्रह्मयति=He makes the bhakthas big.

2. Brahma-krit-Brahma. He who controls Brahma the Creator of big things.

महदादितमः कार्यं ब्रह्मेति ह्यभिधीयते ।
तस्य कर्ता स्वयं ब्रह्मा नियाम्यो यस्य सर्वदा ॥
सतु स्यात् ब्रह्मकृद्ब्रह्मा ॥

Mahat, Ahankara and other things are the effects of prakrithi are also big. This is because they expand themselves as big things in the world.

॥ श्रीः ॥

६७७. ब्रह्म—ओं ब्रह्मणे नमः ओं ॥

1. बृहन्तो हि अस्मिन् गुणाः ॥

Full of all auspicious qualities in Him and so Vishnu is called 'Brahma'.

2. ब्रह्मा बृह्मयति=वर्धयति भक्तान् इति ॥

Vishnu is called 'ब्रह्म' because He blesses the devotees to grow in all respects.

The Sruti says—

बृहि वृद्धौ ब्रह्म पूर्णं पूरकं च ।
अथ कस्मात् उच्यते परं ब्रह्म बृंहयति च ॥ इति श्रुतेः ।

3. Under the first Sutra ओं अथातो ब्रह्मजिज्ञासा ओं, Srimad Acharya states in Bhashya—

'ब्रह्म' शब्दश्च विष्णावेव ॥

which means that the sabda 'Brahma' denotes Vishnu only. Sri Jayatirtha in his Tattvaprakashika further clarifies as "ब्रह्म शब्दश्च विष्णावेव मुख्यः"—which means in the important sense, the sabda Brahma denotes

Vishnu only, in a lesser sense it denotes Mahalakshmi, Chaturmukha Brahma, Vedas and Jeeva also.

Hence Vishnu is called 'ब्रह्म'।

4. Srimad Acharya states in the second Sutra gloriously as 'ब्रह्मणः लक्षणं आह'—that is, the definition of Brahma is given under the Sutra ओं जन्माद्यस्य यतः ओं। There it is proved that Sri Hari is having the eight qualities of Creation, Protection etc. So Sri Hari (Vishnu) is Brahma.

5. Under the Daivi Mimamsa Sastra, the last Sutras composed by Sri Vedavyasa are—

"स विष्णुः आह हि, तं ब्रह्मेति आचक्षते"।

which means He is called or spoken as 'Vishnu' Who is called as 'Brahma'.

So Vishnu is 'Brahma' in the highest sense.

6. Srimad Acharya spectacularly asks in the Bhashya, under the Sutra ओं सर्वत्र प्रसिद्धोपदेशात् ओं as [1-2-1]—

"वासुदेवात् परः कोनु ब्रह्मशब्दोदितो भवेत्।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः॥"

इति तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात्॥

Who else other than Sri Vasudeva is fit or eligible to be called 'Brahma'? He is alone complete by all auspicious attributes both in quality and quantity. If Brahma is applied to others, it is only in a secondary sense and in a lesser important manner.

7. Under the Sutra ओं ब्रह्मदृष्टिः उत्कर्षात् ओं 4-1-5 it is splendidly stated that Sri Vishnu is denoted by Brahmasabda.

Srimad Acharya has cited a lovely and marvellous authority Brahma Tarka, to bring home that Vishnu is 'Brahma'.

"ब्रह्मदृष्ट्या सदोपास्यो विष्णुः सर्वैरपि ध्रुवम् ।
महत्ववाची शब्दोऽयं महत्व ज्ञानमेव हि ॥
सर्वतः प्रीतिजनकमतस्तत्सर्वथा भवेत् ।
आत्मेत्येव यदोपासा तदा ब्रह्मत्वसंयुता ।
कार्यैव सर्वथा विष्णोः ब्रह्मत्वं न परित्यजेत् ॥" इति ।

By all, certainly, Vishnu is to be contemplated as Brahman. [With the idea that He is perfect.] His knowledge and meditation consists in knowing and thinking Him to be great and of all things, only such knowledge and meditation would highly please the Lord. Hence that should by all means be secured.

Whenever 'Atman' is contemplated as the 'Lord' the attribute Brahman, (the perfect) should be added to Atman and on no account the attribute of perfectness should be omitted in the contemplation of *Vishnu.*

Hence Vishnu is Brahma.

8. Under the Sutra **ओं आदित्यादिमतयश्चांग उपपत्तेः ओं** 4-1-6 Srimad Acharya gives a glorious authority which when meditated upon, will take the devotee directly to the path and entrance of Moksha. That glorious citation is—

आधिव्याधि निमित्तेन विक्षिप्तमनसोऽपि तु ।
गुणानां स्मरणाशक्तौ विष्णोः ब्रह्मत्वमेव तु ॥

"Even in the case of a person whose mind is distracted owing to any grief or ill health and who is consequently unable to contemplate the qualities of Brahman,

the contemplation of Vishnu as Brahman (the Perfect) should at least be always remembered (practised).

स्मर्तव्यं सततं तत्तु न कदाचित् परित्यजेत् ।
अत्र सर्वगुणानां च यतः अन्तर्भावः इष्यते ॥

Never it is to be given up for in the attribute of perfectness all other qualities are admitted to be comprehended.

9. Under Bhagavatha Tatparya, Srimad Acharya states while explaining the sabda **वास्तवं** as **नित्यनिरस्तदोष-पूर्णगुणं इति।** Then an authority called **नित्यसंहिता** is quoted.

निरस्ताखिलदोषं यदानन्दादि महागुणम् ।
सर्वदा परमं ब्रह्म तस्मात् वास्तवमीयते ॥ इति ॥

Brahma as defined here while explaining the sabda **वास्तवं** is to be meditated upon always. This covers the I and II Adhyayas of Brahmasutras

10. It is said in **सत्तत्वरत्नमाला**—a glorious work as—

अनन्तवेदानां परममुख्यविषयः ब्रह्माख्य विष्णुरेव ।
ब्रह्मशब्दः विष्णावेव मुख्य इति हि सूत्रम् ॥

In the infinite Vedas, the most important subject matter is Vishnu only Who is known by the sabda 'Brahma'. This Brahma sabda is only to Vishnu in the most sense is established by the Sutra **ओं अथातो ब्रह्मजिज्ञासा ओं** 1-1-1.

11. Under the Sutra **ओं असम्भवस्तु सतोऽनुपपत्तेः ओं** 2-3-9, it is stated in the Bhashya—

"तद्वा एतत् ब्रह्माहुः बृहति बृंहयति च इति।"

which means Vishnu is called Brahma because He takes infinite avatars and has infinite roopas. He also

makes the Jeevas great, which means bestows Moksha to satwic souls.

Hence Vishnu is called Brahma.

12. Under Taittireeya Upanishad 14th Mantra, Srimad Acharya states in his Bhashya—

बृहत्त्वात् ब्रह्म वेदानां समुदायेऽखिले स्थितः ।
तत्संबन्धात् वेदराशिः ब्रह्मशब्देन कीर्तितः ॥

Vishnu is full with auspicious qualities. In all Vedas' groups, He only stands in the front as the First and Fit person. Because of His association, Vedas are called by the sabda 'ब्रह्म' ।

13. One importanı Verse in Chandrika under Anandamayadhikaranam will do to establish that Brahma is Vishnu.

प्रवृत्तिहेतु पौष्कल्यात् भाष्यकृद्भिः उदाहृतैः :
श्रुतिस्मृति शतैश्चापि ब्रह्मशब्दो हि विष्णुगः ॥

14. Sri Vadirajaswami concludes in भेदसौरभम् Verse 260, that Brahma is Vishnu only and He has infinite auspicious qualities. Each attribute is only governing Him in the prime, main and important meaning and nothing connected to Him is secondary. His attributes are real and hundred percent truth. A glorious Verse runs thus—

अतः अनन्तगुणं ब्रह्मेत्येव सूत्रकृतो मतम् ।
मुक्त्यर्थं कथिता धर्मा मिथ्येत्यपि न शोभते ॥ २६० ॥

15. In Gita Tatparya, Srimad Acharya states under 84, from the authority of Tattwa Viveka, that Brahma is Vishnu—

प्राणिनां देहगो विष्णुः अधियज्ञ इतीरितः ।
स एव व्याप्तरूपेण 'ब्रह्म' इति परिकीर्त्यते ॥

Vishnu residing in the bodies of Jeevas is called 'अधियज्ञः'। The same Vishnu is called 'Brahma' Who is pervading in all space.

॥ श्रीः ॥

६७८. ब्रह्मविवर्धनः—ओं ब्रह्मविवर्धनाय नमः ओं ॥

1. ब्रह्म=वेद=तं वर्धयति व्यासरूपेण इति ब्रह्मविवर्धनः ॥

Vishnu is called 'ब्रह्मविवर्धनः' because in the avatar of Sri Vedavyasa, He made Vedas to grow by classification and arrangement of them. He also composed the greatest 'पर विद्या'—Brahmasutras which saved/protected/retained/established the authority of the Vedas.

2. स्वस्वरूपं वेत्तीति=ब्रह्म विवर्धनः ॥ तदात्मानमेवावेदिति श्रुतेः ॥

Vishnu is called ब्रह्मविवर्धनः because He knows His swaroopa fully, but none else.

॥ श्रीः ॥

६७९. ब्रह्मविद्—ओं ब्रह्मविदे नमः ओं ॥

1. ब्रह्मविद् वेदज्ञः ॥

Vishnu is called ब्रह्मविद् because He knows all Vedas and all the meanings of the Vedas.

Gita states in 15–15—

वेदान्तकृत् ब्रह्मविदेव चाहम् ।

Vishnu is the All-knower of all meanings of all the infinite Vedas.

2. रमां विन्दते इति=ब्रह्मविद् ॥

Vishnu is called 'ब्रह्मविद्' because He keeps Goddess Mahalakshmi happy. That रमा is referred and denoted as 'ब्रह्म'। In Gita—

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
इत्यत्र रमायां ब्रह्मशब्द प्रयोगात् ॥

3. Srimad Bhagavatham states in 2-2-28—

तद्विश्वनाभिं त्वभिपद्य विष्णोः
अणीयसा विरजेनात्मनैकम् ।
नमस्कृतं ब्रह्मविदां उपैति
कल्पायुषो यद्विबुधा रमन्ते ॥ २८ ॥

Under this Verse Srimad Acharya, the great, quotes from Brahmanda Purana as—

अशेषजगदाधारः शिंशुमारो हरिः परः ।
सर्वे ब्रह्मविदो नत्वा तं यान्ति परमं पदम् ॥ इति ब्रह्माण्डे ।

All worlds supporting, Shimshumara, Sri Hari, is being prostrated and all reach supreme position. He is called ब्रह्मविद् because He knows all the Vedas, because He knows Goddess Mahalakshmi well, because He knows Chaturmukha Brahmas and all Jeevas fully well. Since Brahma sabda denotes—

(1) Jeeva (2) Chaturmukha Brahma
(3) Lakshmi (4) Vedas

'बृहजाति जीव कमलासन शब्दराशिषु' इति ।

this Brahma sabda denotes 'Vishnu' primarily has to be denoted

॥ श्रीः ॥

६८०. ब्राह्मणः—ओं ब्राह्मणाय नमः ओं ॥

1. ब्राह्मणाः प्रियाः अस्य इति ब्राह्मणः ॥

Vishnu is called 'Brahmana' because He is very dear and close to Brahmins.

2. वेदैः ब्रह्मणा अन्यत्वात् ब्राह्मणः ॥

Vishnu is called 'Brahmana' because He is knowable by Vedas only.

Then it should be as 'ब्रह्ममाणः' but it has come as ब्राह्मणः because in the case of being known by Vedas, Paramatma is of very great importance than Jeeva. This is indicated by this ब्राह्मण शब्दः ॥

3. The बृहदारण्यकोपनिषत् states in the मन्त्रः 6–4–32 as under—

तदेत्तदृचाभ्युक्तं एषः नित्यः महिमा ब्राह्मणस्य न वर्धते ॥ कर्मणा नो कनीयान्, तस्यैव स्यात् ॥

The glory of the Supreme God Brahman is eternal. It does not increase by the good deeds nor decreases by the bad deeds.

In that the Bhashya of Srimad Acharya and Khandartha of Mantralaya Mahaprabhu state:

ब्रह्मणा वेदेन आप्यते गम्यते इति ब्राह्मणः विष्णुः ॥

By the Vedas, He is reached and so He is called 'Brahmana' Who is Vishnu.

4. The Sutra ओं पत्यादि शब्देभ्यः ओं 1–3–43 this 14th Adhikarana is called ब्राह्मणाधिकरणम् ॥ In this adhikarana, the question arose regarding ब्राह्मण शब्दः only. It was contended that ब्राह्मण शब्दः cannot indicate Him —Vishnu because—

(i) it denotes Chaturmukha Brahma only.

(ii) since in many places in that बृहदारण्यकोपनिषत् we find महान्—that is the presiding deity of Mahat Tattwa.

(iii) the sabda अजः-आत् जायते—born out of Vishnu.

Even though the sabdas महान्, अजः may denote Vishnu, still He cannot be taken here because the word ब्राह्मणः here cannot denote Him, since He has supassed and superceded all the four varnas.

Sri Badarayana states here that the sabda 'ब्राह्मण' denotes Vishnu only since ओं पत्यादि शब्देभ्यः ओं which means the sabdas पति आदि sabdas are there, namely ईशान and other sabdas are there. He is the master and leader of all amukthas and mukthas. This may not fully fit in for Chaturmukha Brahma. Further here the sabda 'ब्राह्मण' does not refer to the first varna at all. ब्रह्मणा वेदेन अण्यते= known in an important way. Hence that sabda ब्राह्मण denotes विष्णुः only.

सर्वस्य अधिपतिः सर्वस्य ईशानः स वा एषः नेती नेती इत्यादि शब्देभ्यः नित्यमहिमा विष्णुरेव ॥

says Bhashya of Srimad Acharya.

Hence Vishnu is called 'ब्राह्मणः' ।

5. Srimad Acharya in Gita Bhashya under the Sloka 2-46—

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु देवेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

ब्रह्म अणतीति ब्राह्मणः अपरोक्षज्ञानी ॥

is the derivation given—It does not come here to eliminate क्षत्रियाः—प्रमेयदीपिका states—

ब्राह्मणस्य इति न क्षत्रियादि व्यावृत्तिः शङ्क्येति भावेन आह ॥

Hence ब्राह्मणः does not denote वर्णः here also. Srimad Acharya is too great in all respects in giving a fair, reasonable, noble, authentic, interpretation.

|| श्रीः ||

६८१. ब्रह्मी—ओं ब्रह्मिणे नमः ओं ॥

1. ब्रह्माणि=जीवाः अस्य सन्तीति ब्रह्मी ॥

Vishnu is called as 'Brahmee' because all the Jeevas are under His control and command.

2. मानमेयस्वरूपत्वात् स्वयं ब्रह्मीति शब्द्यते ॥

All these things in the form of Prameya and Pramana known as Brahma, are His possessions.

Brahmana is the Veda—the means of knowledge. Prameya is the object of knowledge.

सर्वमेतत् प्रमाण प्रमेय रूपं ब्रह्म स्वम् इति ब्रह्मी ॥

|| श्रीः ||

६८२. ब्रह्मज्ञः—ओं ब्रह्मज्ञाय नमः ओं ॥

1. ब्रह्म परिपूर्णं स्वात्मानमपरं वा लक्ष्म्यादिकं साकल्येन जानाति इति ब्रह्मज्ञः ॥

Vishnu is called 'ब्रह्मज्ञः' because He knows Him completely and also Lakshmi and others fully.

2. ब्रह्मज्ञो ब्रह्मा चतुर्मुखो ज्ञो ज्ञाता यस्य असौ ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows Chaturmukha Brahma fully well.

3. ब्रह्म=तपस्, तत् जानाति इति ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows all Tapas completely.

4. ब्रह्म=वेदः तत् जानाति इति ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows all Vedas completely.

वेदान् अर्थपर्यन्तं साक्षात् करोति इति ब्रह्मज्ञः ॥

Sri Vishnu cognises directly all the Vedas and their meanings as well and so He is called as 'Brahma-jnah'.

यो वेदान् अर्थतो वेत्ति सोऽयं ब्रह्मज्ञः ईरितः ॥

5. सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृत् वेदविदेव चाहम् ॥ १५ ॥

च अहं सर्वस्य हृदि संनिविष्टः ।

Sri Krishna, I am in the hearts of all.

मत्तः संस्मृतिः ज्ञानं अपोहनं च भवति ।

For ME only, remembrance, illusion, all take place.

अहं एव सर्वैः वेदैः च वेद्यः ।

I am only the eligible person to be known by all Vedas in the most predominant sense.

वेदान्तकृत्=I only in the Roopa of Sri Vedavyasa did Brahmasutras which determine the meanings of Vedas.

वेदवित् च अहं एव=I have only under the proper and correct meanings of all Vedas and so Sri Vishnu is Brahma-jnah.

॥ श्रीः ॥

६८३. ब्राह्मणप्रियः—ओं ब्राह्मणप्रियाय नमः ओं ॥

1. ब्राह्मणप्रियो ब्रह्माणतीति ब्राह्मणो ज्ञानी स एव प्रियो यस्य सः ब्राह्मणप्रियः ॥

Vishnu is called ब्राह्मणप्रियः because He is very dear and near to knowledge lot-ज्ञानिगळु ।

2. गीता states clearly in 7-17—

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थं अहं स च मम प्रियः ॥ १७ ॥

Krishna states that He is very dear and near to jnani. It is reciprocal. ज्ञानी is very dear to the Lord and the Lord is near and dear to the ज्ञानि ।

3. In बृहदारण्यकोपनिषत् भाष्य, it is said—

प्रथमे ब्राह्मणो मुक्तो द्वितीयो योग्य उच्यते ॥ इति ॥

ब्राह्मणा=मुक्ताः तेषां प्रियत्वात् ब्राह्मणप्रियः ॥ ५-५-१ ॥

Vishnu is called ब्राह्मणप्रियः since He is very much liked by Mukthas who have reached His lotus feet.

3. Vishnu is dear to Brahmins. Lord Krishna states in Srimad Bhagavatham 10-64-42—

यथाहं प्रणमे विप्राननुकालं समाहितः ।

तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥ ४२ ॥

Krishna says to His children that they will be perished if they do not worship Brahmins just as He does every day at the proper time.

4. Gita states in 9-33—

किं पुनः ब्राह्मणाः पुण्याः भक्ताः राजर्षयस्तथा ॥

Tho' by nature persons are belonging to woman-class and Sudras, by virtues being done, they are born as Brahmins and likewise as Kshatriyas and Rishis. They become devoted to Sri Vishnu and attain uttama destiny—Moksha.

5. In Gita 2-46, Sri Krishna states—

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

Here Brahmana means Aparoksha Jnani.

ब्रह्म अणतीति ब्राह्मणः अपरोक्षज्ञानी । स हि ब्रह्म गच्छति ॥

So Brahmana priya means that Sri Vishnu is very dear to aparoksha jnani.

6. The best example demonstrated by Sri Vishnu is the story connected to the poor brahmin Kuchela and Sri Vishnu was very dear to him and bestowed all wealth and finally Moksha also.

॥ श्रीः ॥

६८४. महाक्रमः—ओं महाक्रमाय नमः ओं ॥

1. **महाक्रमः—अग्निमीळे इत्यादि वेदक्रमो यदीयबुद्धौ स महाक्रमः ॥**

Vishnu is called महाक्रमः because He keeps in His mind the order of the Vedas regarding its letters, words and sentences in tact even in pralaya.

Srimad Acharya states in his work Vishnutattva-vinirnaya as—

वेदाक्ते नित्यविन्नत्वात श्रुतयश्चाखिलैः श्रुतेः ।
आम्नायो अनन्यथापाठादीशबुद्धि स्थिताः सदा ॥ इति

They are called as 'Vedas' because they are eternal;
They are called as 'Srutis' because they are heard;
They are called as 'Āmnaya' because they are not subject to any change at all. They are always in the mind of Eswara.

2. तैत्तिरीय उपनिषत् 1-1 states—शन्नो विष्णुरुरुक्रमः ॥ which means Vishnu had excellent strength and capacity. Vishnu, while measuring the universe in the avatar of Vamana, had glorious foot-steps.

महान्तः पादविक्षेपाः अस्येति महाक्रमः ॥

3. Mahā-kramah means He who provides steps for the elevation of others. Gita states in 7-19 as—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ॥

Gita states in 8-8 as—

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥

Oh! Dhananjaya, by constant practice and meditation strive to attain ME.

That is why 4-1-1 Sutra states—ओं आवृत्तिः असकृत् उपदेशात् ओं ॥ By such steps, Sri Vishnu provides for elevation of satvic souls and so He is called as 'Mahā-kramah'.

॥ श्रीः ॥

६८५. महाकर्मा—ओं महाकर्मणे नमः ओं ॥

1. महत् जगत् उत्पादनादि कर्म यस्य सः महाकर्मा।

Vishnu is called **महाकर्मा** because He alone does creation, protection, destruction release etc., all the eight great activities. These are very great activities and such acts are done by Him.

This is explained in the Sutra **ओं जन्माद्यस्य यतः ओं** 1-1-2.

Srimad Acharya quotes from Skanda—

उत्पत्ति स्थिति संहारा नियतिर्ज्ञानमावृतिः ।
1 2 3 4 5 6
बन्ध मोक्षौ च पुरुषाद्यस्मात् सः हरिः एकराट् ॥
7 8
इति स्कान्दे ॥

2. न विद्यते क्लिष्टं कर्म यस्य सः अकर्मा।
महांश्चसौ अकर्म चेति महाकर्मा ॥

Vishnu is not performing any act which is bad.

Vishnu is great Mahan also.

Hence He is called महाकर्मा।

3. Vishnu is called as 'Mahā-Karmā' because He is of great actions which cannot be imagined by others, They are extremely surprising and great are His acts. He made a small insect as the King, in the same roopa.

Srimad Acharya states in Tatparya Nirnaya 10–63—

ये ये च सन्तस्तमसानुविष्टा-
स्तांतान् सुवाक्यैस्तमसो विमुञ्चन्।
चचार लोकान् स पथि प्रयान्तं
कीटं व्यपश्यत्तमुवाच कृष्णः ॥ ६३ ॥

On the way, at that time, Sri Vedavyasa, Sri Vishnu saw a small insect (ant or worm) on a wooden plank and spoke with it thus : Oh ! Keeta ! You will be leaving this body at an early date and will become a King.

But the Keeta wanted to become King in that very same body. Then Sri Vishnu did him as the King *in that body itself.*

अत्यक्तदेहं नृपतिं चकार ॥

अत्यन्त हीनान् जन्तूंश्च योग्यान् स्वानुभवस्य हि। करोति महदाश्चर्यं कर्म तत यस्य सर्वदा। महाकर्मा स विज्ञेयः ॥

॥ श्रीः ॥

६८६. महातेजा—ओं महातेजसे नमः ओं ॥

1. महातेजा महत्सूर्यादितेजोनियामकं तेजो यस्य सः तथा ॥

Vishnu is called महातेजा because He is the prompter

or giver of Tejas to the great SUN and other illuminating objects. SUN's light or shining is dependent upon Him.

2. महत् तेजः शौर्यादिकं यस्येति महातेजाः ॥

Vishnu is called महातेजाः because He has strength and capacity to defeat great warriors and very strong persons.

3. Gita 15–12 states—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

The capacity in the Sun to shine,
the capacity in the Moon to shine,
the capacity in the Fire to glitter
and the light that brightens all the world, all come from ME, says Lord Krishna to Arjuna.

Hence Vishnu is called महातेजा as stated above.

4. The Padma Purana states—

तापिनी पाचिनी चैव सोषिणी च प्रकाशिनी ।

नैव राजन् रवेः शक्तिः शक्तिः सा नारायणस्य ॥

The power of the SUN, to give heat, to dry up things, to cook all do not belong to the Sun. But is only due to the power of Narayana residing in the Sun. Hence Vishnu is called महातेजा ।

5. The sabda denoting 'Mahātejas' by 'Jyothi' denotes Sri Vishnu only. The Sutra ओं ज्योतिश्चरणाभिधानात् ओं 1-1-24 explains this point.

Even the pitch darkness in Andhanthamas will be made very bright by His great Tejas; but by His achintya iswarya sakthi, He remains there but also maintains the character of that tamas.

अनाद्यविद्याख्यतमो हारि तेजो महत् यतः ।
महातेजा ह्यतः ख्यातः तेजोदो वसुवर्णकः ॥

॥ श्रीः ॥

६८७. महोरगः—ओं महोरगाय नमः ओं ॥

1. उरसा गच्छति इति उरगः । महानुरगः शेषः दासत्वेन यस्य इति महोरगः ॥

Snake is called उरगः because it travels by body. Big and great snake is called Sesha. Sri Vishnu is called महोरगः because that Sesha is His servant.

2. महानुरगः कालियः । दासत्वेन यस्येति महोरगः ॥

Kaliya is also a snake with 101 hoods and Sri Krishna brought him under absolute control and saved Gokula, cows and gopalakas.

Hence Vishnu is called महोरगः ।

3. महान् उरगः शेषः यस्य शयनत्वेन सः महोरगः ॥

The great serpent Sesha is His bed and hence Vishnu is called महोरगः ।

4. Vishnu is called as 'Mahoragah' because He is great and enters into the heart.

महोरगः इति ख्यातः चित्तद्वारा प्रवेशनात् ॥

Paramatma entering into the heart has been explained in the following Sutras :

॥ ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ 1-2-11 ॥

॥ ओं विशेषणाच्च ओं ॥ 1-2-12 ॥

That Vishnu is inside the heart and does all the work and makes the Jeeva to be dynamic.

॥ ओं अन्तर उपपत्तेः ओं । 1-2-13 ॥

॥ ओं स्थानादि व्यपदेशाच्च ओं ॥ 1-2-14 ॥

॥ ओं सुखविशिष्टाभिधानादेव च ओं ॥ 1-2-15 ॥

॥ ओं श्रुतोपनिषत्कगत्याभिधानाच्च ओं ॥ 1-2-16 ॥

॥ ओं अनवस्थितेरसंभवाच्च नेतरः ओं ॥ 1-2-17 ॥

That Vishnu is responsible for the verv existence of the soul and so He remains in the heart of the soul.

॥ ओं अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ओं ॥ 1-2-18 ॥

॥ ओं न च स्मार्तमतद्धर्माभिधानात् ओं ॥ 1-2-19 ॥

॥ ओं शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ओं ॥ 1-2-20 ॥

॥ श्रीः ॥

६८८. महाक्रतुः—ओं महाक्रतवे नमः ओं ॥

1. स क्रतुः ज्ञानरूपत्वात् इत्युक्तेः क्रतुः ज्ञानरूपः महांश्चासौ क्रतुश्चेति महाक्रतुः ॥

Vishnu is called महाक्रतुः because He is great and jnana swaroopi also.

Under ईशावास्योपनिषत् 19th Mantra states :

ओं क्रतो स्मर कृतं स्मर। ओं क्रतो स्मर कृतं स्मर।

which means—Om ! (one who possesses an infinite number of qualities) Krato ! (one who is jnana swaroopa) bless me ; take into account my deeds and bless me.

Srimad Acharya states in that Bhashya :

भक्तानां स्मरणं विष्णोः नित्यज्ञप्तिस्वरूपतः ।

अनुग्रहोन्मुखत्वं तु नैवान्यत्कचिदिष्यते ॥ इति ब्रह्मतर्के ॥

सः क्रतुः ज्ञानरूपत्वात्—ब्रह्माण्डपुराणं ।

Vishnu is called क्रतुः because He is jnana-swaroopi.

2. Srimad Acharya states in बृहदारण्यकोपनिषत् भाष्य as [in 8-1.6]—

क्रतुश्च ज्ञानस्वरूपत्वात् स एव हि जनार्दनः ।
सोऽग्निरंगप्रणेतृत्वात् विश्वज्ञानविदां वर ॥ इति च ॥

Janardhana—Vishnu is called 'क्रतुः' because He is Mahan also. Therefore महाक्रतुः ।

3. Lord Krishna says in Gita 9–16 as under—

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

Lord Vishnu is क्रतुः because—

(1) He is the motivator of all yagnyas.
(2) He is the Master of all.
(3) He is the enjoyer of all havis offered there.

The (i) Homa articles (ii) all other things required for the Homa (iii) Agni (iv) Master of the Homa (v) the action of Homa are all dependent upon Vishnu. So He is called as क्रतुः, हविः and so on.

त्वदधीनं यतस्सर्वं अतस्सर्वो मतो भवान् ।
वदन्ति मुनयस्सर्वे न तु सर्वं स्वरूपतः ॥

Since all are under His control, He is spoken of by such words. But their swaroopas are totally different from Him.

॥ श्रीः ॥

६८९. महायज्वा—ओं महायज्वने नमः ओं ॥

1. महान्तो ब्रह्मादयो यज्वानो यस्मै सः महायज्वा ॥

Vishnu is called 'महायज्वा' because having Vishnu as the main object great mahans like Chaturmukha Brahma and others perform yagas.

2. Sri Vishnu is called as 'Maha-yajvaa' because He is with worshippers of a superior nature. He has worshippers who are far superior to those who are worshipping others.

Amongst the hosts of worshippers in this jagat, those who are exclusively devoted to Him are the best. They never worship other gods (as Sarvottama).

सर्वेषां किल धर्माणां उत्तमो वैष्णवो विधिः ।
रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत् ॥

3. The Sutra ओं हेयत्वावचनाच्च ओं 1-1-8 clearly states—
" तमेवैकं जानथान्या वाचो मुञ्चथ " चेतिह ॥

In Anuvyakhyana, Srimad Acharya clarifies as—
परिवारतया ग्राह्या अपि न प्रधानतः ।

These devatas are to be considered as sevakas/servants of Sri Vishnu but not as predominant entity.

4. Vishnu is called as Mahayajvaa since His Devotees are great and because of this, He says in Gita 7-19—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

Gita even calls him as 'Mahātma'—that is the devotee who understands Sri Vishnu-Sri Vasudeva as full and complete in all respects.

॥ श्रीः ॥

६९०. महायज्ञः—ओं महायज्ञाय नमः ओं ॥

1. महान्तो यज्ञाः यत्पूजात्वेन विधीयन्ते सः महायज्ञः ॥

Vishnu is called **महायज्ञः** because great and mammoth yagyas and yajnas are done as a worship to Him.

2. महान्तो यज्ञा अश्वमेधाद्यो यद्विषय इति महायज्ञः ॥

Great sacrifices like Ashwamedha etc., are performed and He is the subject matter and so Vishnu is called **महायज्ञः ।**

3. In Mahabharatha, Shanthi Parva, Uparichara states—

"An exclusive and single-minded devotee submits that his soul, kingdom, wealth, wife and vehicles were all for Bhagavan Sri Vishnu.

आत्मा राज्यं धनं चैव कलत्रं वाहनानि च ।

एतत् भगवते सर्वम् इति तत्प्रेक्षितं सदा ॥ इति ।

Hence when all are submitted to Him, He is called as 'Mahayajnah'.

4. In Anuvyakhyana, under the 46th Verse, Srimad Acharya states :

प्राणः बुद्धिर्मनः स्वात्मदेहापत्यधनादयः ।

यत्संपर्कात्प्रिया आसंस्ततः कोऽन्वपरः प्रियः ॥ ४६ ॥

Sri Vayu in the body, Buddhi, Mind and other Indriyas, Jeeva, Body, Child, Money etc., all these exist by the anugraha of Sri Vishnu.

By the neglect of Sri Vishnu, they do not all exist.

By such vakyas, it is seen, that when all are offered to that great 'Mahayajnah' then only they became useful to us and bring the desired phalas.

॥ श्रीः ॥

६९१. महाहविः—ओं महाहविषे नमः ओं ॥

1. महाहेषु उत्सवादिषु वि=गरुडः वाहनत्वेन यस्य सः= महाहविः ॥

Vishnu is called 'महाहविः' because in all great festivals, He has Divine Bird Garuda as His chariot.

2. आहूयते इति हविः । महांश्चासौ हविश्चेति महाहविः ॥

Vishnu is called 'महाहविः' because He is being called as the Prime Devata in all great yajnas and yagas and sacrifices.

3. 'हविस्' is the material for doing Homa and is used in that. Since all these हविस् ultimately reach only Vishnu, He is the recipient of all great havis. Hence He is called 'महाहविः' । गीता declares in 9–24, very clearly this issue of महाहविः, inasmuch as all the Havis ultimately reach only Him. He is the Master and the Great Person for all havis in all yagyas.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥ २४ ॥

Krishna is the Master and enjoyer of all Havis in the yagas. He is 'महाहविः' ।

4. महा=महान् पुरुषः हूयते इति हविः being called and so He is 'हविः' ।

Vishnu is called महाहविः because He is very great and being called in yagyas with all respect.

Gita 9–27 states—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

whatever is done, whatever is eaten, whatever is performed in homas and given and whatever be meditated upon, Oh! Arjuna, please do all as submission to Lord Krishna.

So Vishnu is called 'महाहविः' because He is so great and all are submitted and applied to Him only.

॥ श्रीः ॥

६९२. स्तव्यः—ओं स्तव्याय नमः ओं ॥

1. स्तोतुं योग्यः=स्तव्यः ॥

Vishnu is called 'स्तव्यः' because He is the fittest and most eligible person to be praised by all.

2. In Vishnu Tattva Nirnaya, while concluding that great work, Srimad Acharya cites Paramasruti which shows that Vishnu is the fittest and most deserving God to be praised by all who desire liberation and to get rid of samsara.

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः ।
निर्दुःखानन्द भुङ् नित्यं तत्समीपे स मोदते ॥
मुक्तानां चाश्रयो विष्णुरधिकोऽधिपतिस्तथा ।
तद्वशाः एव ते सर्वे सर्वदैव स ईश्वरः ॥ इति परमश्रुतिः ॥

By obtaining the knowledge that Sri Vishnu is possessing infinite auspicious attributes, the devotee will get rid of transmigration and obtains the bliss unmixed with sorrow and remains near God.

Vishnu is the abode for the liberated and is far superior to them and Vishnu is their Lord. The liberated are under His absolute control and He is their ruler.

3. Vishnu is called as 'स्तव्यः' and Brahaspatyasmriti states—

आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
एवं चेत् विश्वकर्तारं को न मुच्येत बन्धनात् ॥

A person praises a rich man with great fervour on account of a desire for money. Who will not be released from bondage if he praises the Creator of the Universe in that way?

4. Vishnu is the fittest person for stotra is summarised by one great sentence by Srimad Acharya as—

"स्वतन्त्रो भगवान् विष्णुः"

Lord Vishnu **alone** is Independent.

॥ श्रीः ॥

६९३. स्तवप्रियः—ओं स्तवप्रियाय नमः ओं ॥

1. स्तवप्रियः=स्तुतिप्रियः ॥

Vishnu is called 'स्तवप्रियः' because He takes praise or devotional singing by the devotees towards Him.

2. Vishnu likes praise of Him—why? This is for the simple and only reason for the satwic souls to evolve. So Vishnu likes such praise because He wants the satwic souls to reach Moksha.

प्रीतिश्च गुणोत्कर्षज्ञानादेव विशेषतः दृष्टा, न अभेदज्ञानात् ।

It is observed that the love of God is especially obtained by knowing the excellences of His qualities but never by thinking as identical with Him.

Sauparna Sruti beautifully states—

न तादृशी प्रीतिरीड्यस्य विष्णोः
गुणोत्कर्षज्ञातरि यादृशी स्यात् ।

तत्प्रीणनात् मोक्षं आप्नोति सर्वः
ततो वेदाः तत्पराः सर्व एव ॥ इति सौपर्ण श्रुतिः ॥

Lord Vishnu will not have that much affection for anyone which He will have for one who knows the excellence of His Mahimas.

One will obtain liberation by the love of God. Therefore only, all the Vedas chiefly convey Sri Vishnu.

3. Lord Sri Krishna also preached the same to the world thro' His devotee Arjuna—Gita 15-19—

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥

इति गुणोत्कर्षज्ञानादेव परमा प्रीतिः भगवता स्वयमेव अभिहिता ॥

Oh ! Arjuna, he who knows ME as the Supreme Person without any distortion, knows ME well and he worships ME with complete devotion.

In this way, Lord Sri Krishna Himself has declared that He will be very much pleased with those who know the excellences of His qualities.

॥ श्रीः ॥

६९४. स्तोत्रं—ओं स्तोत्राय नमः ओं ॥

1. स्तूयते इति स्तोत्रम् ॥

Vishnu is called 'स्तोत्रं'. He is the fittest entity to be devoted, praised or to be adhered to.

2. Vishnu is called स्तोत्रं because, He is only praised in all places and at all times, by all.

सर्वत्र विष्णुरेव गीयते ॥

वेदे रामायणे चैव पुराणे भारते यथा ।

आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

In Vedas, in Ramayana and in all Puranas and in Mahabharatha, it is only Sri Vishnu Who is extolled at the beginning, in the middle and at the end.

3. Chaturmukha Brahma extols Him in a supreme manner which is quoted by Srimad Acharya in his Bhashya while concluding जिज्ञासाधिकरणम् as under–

शैवे च स्कान्दे—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।

तथैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः इति ॥

This is the climax. When Achutha—Sri Vishnu turns away from Chaturmukha Brahma and other great gods, their position would be reduced to that of a worst sinner.

In respect of others, there is no need at all to state.

Hence it is our duty to always extol almost the mahimas of Sri Vishnu by reading Sarvamoola granthas of Srimad Acharya, which are basic and authentic.

4. In Rik Bhashya, Srimad Acharya states that Vishnu is only eligible to be praised by all devatas—

भगवान् देवादिभिः सर्वैः ईड्यः तस्मात् स एव स्तोत्रशब्दवाच्यः प्राधान्येन ।

स पूर्वैं नूतनैरेष्यैर्विज्ञानादृषिनामकैः ।

ईड्यो देवादिभिस्सर्वैस्स च देवानिहानयेत् ॥

॥ श्रीः ॥

६९५. स्तुतिस्स्तोता—ओं स्तुतिस्तोत्रे नमः ओं ॥

1. जनकर्तृक स्तुति नियामकत्वात् स्तुतिः। न ऋते त्वत्क्रियते इत्युक्तेः स्तुतिकर्तृत्वात् स्तोता ॥

Vishnu is called 'स्तुतिः' because He is the promoter and power behind the praise made by the devotees. He is called स्तोता because there is no one else other than He to be praised. In short, nothing moves without Him and His Grace or order.

तेन विना न तृणमपि चलति ॥

Hence He is called 'स्तुतिस्तोता'।

2. Vishnu is extolled by all for His exploits which are wonderful and beneficial and are always extolled by all the chief gods in the Heavens and the Kings of all the Kings on the Earth.

अशेषदेवेश नरेश्वरेश्वरैः सदा स्तुतं यच्चरितं महाद्भुतम् ॥ इति

At first Chaturmukha Brahma who is the Creator of the Jagat as per His Anugraha, praised Him. Then Devendra of great jnanam extolled Him and then the four directions. There the sabda 'four directions' indicates that He is the object of praise by all beings like the human beings do.

धाता पुरस्तात् यमुदाजहार शक्रः प्रविद्वान् प्रदिशश्चतस्रः ॥ इति ॥

॥ श्रीः ॥

६९६. रणप्रियः—ओं रणप्रियाय नमः ओं ॥

1. रणो युद्धं प्रियो यस्य सः। प्रियो रणोऽस्येति रणप्रियः ॥

To destroy the wicked Devils by nature, He is very much interested in the Dharmic War. Hence Vishnu is called 'रणप्रियः'।

2. रणो वेदात्मकः शब्दः प्रियो यस्य इति=रणप्रियः ॥

Vishnu is called 'रणप्रियः' because He is very dear to the sabdas of the Vedas. They are also in turn most dear to Him and they speak duly of His glories.

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
तदन्ये च तात्पर्यं स्यात् अवान्तरं ॥ इति महावराहे

cited by Srimad Acharya in His excellent work by name "Sri Vishnu Tattwa Nirnaya". Vishnu is called as 'Ranapriyah' because He is very dear to Vedic sabdas. Why it is so, has to be analysed. This is because, these Vedas are apaurusheya and are not attributable to human agency and so they only can establish dharma and adharmas. Satwic souls can understand about God and other entities which cannot be seen by the five Jnana-Indriyas.

Veda is most pure and has no blemish at all in it. Vishnu likes Vedas because they pave the way to understand Him, know about Him. Since Sri Vishnu is very dear to satwic souls and Vedas are very dear to the satwic souls in helping them, Vishnu is dear to the Vedas.

3. The sabda 'Ranapriyah' means the lover of fight against the wicked asuras, raakshasas, demons, devils.

Sri Rama killed Ravana in the fight and being happy fulfilled the desires of the powerful Sugreeva and Angada.

सुहृत् प्रियं युद्धकर्म यस्यस्ति स 'रणप्रियः' ॥

|| श्रीः ||

६९७. पूर्णः—ओं पूर्णाय नमः ओं ॥

1. पूर्णो गुणैः पूर्णः । सर्वगुणसंपन्नः पूर्णः ॥

Vishnu is called 'पूर्णः' because He is full and complete with all auspicious qualities. He is the '*RES Completa*' of the Roman Law.

2. Vishnu is called as 'पूर्णः' because—

(i) His Avatars which have come from the Moolaroopa are all full and complete.

(ii) When the Avatars come out of the Moolaroopa, the same is not diminished ; still the Moolaroopa is full and complete.

(iii) When the Avatararoopa merges with the Moolaroopa, the Moolaroopa does not enjoy any addition. It is always full and complete.

(vi) All the limbs, indriyas are all full and complete. Each one is totally capable of doing all the work. They are by nature full and complete.

All these are beautifully brought out under बृहदारण्यकोपनिषत्— सप्तमोऽध्यायः, प्रथमं ब्राह्मणम् ७-१-१—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ॥

Srimad Acharya states—

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ॥
पूर्णरूपस्य पूर्णं यदवतारगं रूपं तदात्मन्यादाय पूर्णमेव अवतिष्ठते ॥

All the avatars of Maha Vishnu are full.

Hence Vishnu is called पूर्णः ॥

3. गीता ७–१९—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः **सर्वमिति** स महात्मा सुदुर्लभः ॥ १९ ॥

Srimad Acharya states : **वासुदेवः पूर्णमिति इत्यर्थः । [सर्वं पूर्णमिहोच्यते]**

Hence Vishnu is called '**पूर्णः**' ।

4. In बृहदारण्यकोपनिषत्, **सप्तमोऽध्यायः प्रथमं ब्राह्मणम्** it is stated by Srimad Acharya—

मूलरूपं सर्वगुणपूर्णत्वात् 'ओं' इति उच्यते ॥

Vishnu is called 'Om' because He is full with all attributes.

5. Under आथर्वणोपनिषत् **मन्त्रः ५**, Srimad Acharya states in his Bhashya—

वासुदेवः पुमान्नामा पूर्णत्वात् स स्वयोषिति ।

रमायां गर्भमदधात् प्रजाः तस्मात् प्रजज्ञिरे ॥

Vasudeva is called '**पुमान्**' because He is **पूर्णः** Complete Entity. He makes Goddess Mahalakshmi pregnant and begets children thro' Her.

Hence Vishnu is called **पूर्णः** ।

6. In Gita Bhashya Srimad Acharya under the Sloka 2–72 states—

देहोऽयं मे सदानन्दो नायं प्रकृति निर्मितः ।

परिपूर्णश्च सर्वत्र तेन नारायणोस्म्यहम् ॥ **इत्यादि ब्रह्मवैवर्ते ॥**

7. Again Srimad Acharya states from Garuda Purana authority as—

परिपूर्णानि रूपाणि समान्यखिलरूपतः ।

तथाऽप्यपेक्ष्य मन्दानां दृष्टि त्वामृषयोऽपि हि ॥ इति गारुडे ॥

This authority states that all the Roopas of Sri Vishnu are full and complete.

8. Naradeeya Vākya states—

कृष्णरामादि रूपाणि **परिपूर्णानि** सर्वदा ।
न चाणुमात्रं भिन्नानि तथाप्यस्मान् विमोहसि ॥

इत्यादेश्च नारदीये ॥

Krishna, Rama and other Roopas are full and complete always. There is no difference between them even by an iota of measure. Only the ignorant is deluded in this aspect. So says Naradeeya Purana.

9. Under Gita Tatparya, Srimad Acharya gives an authority under the Slokas 5-18 to 20.

विषमेष्वपि जीवेषु विष्णुः **पूर्णः** सदैव हि ॥

Vishnu is Poorna, tho' He may reside in a small insect or a big elephant.

10. Under Vishnu Tatva Nirnaya, Srimad Acharya states—

नित्य**पूर्णो**ऽखिल गुणो निर्दोषः सर्वदैव यः ।
यः स्वतन्त्रः परो विष्णुः जन्म मृत्यादि वर्जितः ॥

11. Again, Srimad Acharya quotes Parama Sruti to show that Sri Vishnu is Poorna.

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः ।
निर्दुःखानन्द भुङ्नित्यं तत्समीपे स मोदते ॥

12. Under Nyaya Vivarana Srimad Acharya says splendidly under 2nd Adhyaya, First Pada, in the 11th Adhikaranam as—

पूर्णः न अस्वतन्त्रः । अस्वतन्त्रः न पूर्णः ।

Poorna, is not dependent. Dependent is not Poorna.

अपूर्णोऽयं जीवसङ्घोऽस्वतन्त्रः
पूर्णो हरिर्यः स्वतन्त्रः सदैव ।
न हि स्वतन्त्रोऽपूर्णतां कामयीत,
पूर्णो यदि स्यात् अस्वतन्त्रः कुतः सः ॥ इति ॥

13. In Mandukya Upanishad Bhashya, Srimad Acharya quotes from Hari Vamsa as—

हरिरेवैको पूर्णः, स एव कालातीतः ।

Hari only is Poorna and He has surpassed Time.

पूर्णस्तु हरिरेवैको नान्यत्पूर्णं कदाचन ।
विना च प्रकृतिं नान्यत्कालतीतं परात्मनः ॥

14. In Brihadāranyaka Upanishad it is said that Bhagawan Sri Vishnu is 'Sarva', 'Poorna' 'Para' and 'Purushothama'.

सर्वः पूर्ण समुद्दिष्टस्तथा ज्ञेयो जनार्दनः ।
रागसन्देह पापानि तथा जानंस्तरिष्यति ॥

15. In Gita Tatparya under 9–11, Srimad Acharya quotes from Bhavishyat Parva.

ब्रह्मरुद्ररमादीनां साम्यदृष्टिरनन्यता ।
प्रादुर्भाव गतस्यापि दोषदृष्टिरपूर्णता ॥
ज्ञेय केवल चिद्देहो निर्दोषः पूर्णसद्गुणः ॥ इति ॥

16. विश्वोनाम पूर्वगुणत्वात् ॥

Gita 11–47—Srimad Acharya quotes from Padma Purana.

विश्वनामा स भगवान् यतः **पूर्णगुणः** प्रभुः ॥ इति पाद्मे ॥

|| श्रीः ||

६९८. पूरयिता—ओं पूरयिते नमः ओं ॥

1. पूरयिता तत्तद्योग्यता अनुसारेण ॥

Vishnu is called 'पूरयिता' because He fills up the devotees as per their status and capacity with all their desires.

2. पूरयिता, सर्वेषां च सम्पद्भिः ॥

Vishnu is called 'पूरयिता' because He fills up with wealth of all bhakthas.

3. Vishnu is called as Poorayitaa, because He is the Fulfiller of the desires of His devoted satwic souls.

   सदा पूरयितुं शीलं यस्य स्तोतृमनोरथम् स स्यात् पूरयिता ॥

   Vishnu fulfills the desires of those devotees who always worships and extols Him as per Sastras. So He is Poorayitaa.

4. The best example of Paramatma fulfilling His Devotee with wealth can be seen in the case of devotee Kuchela in Srimad Bhagavatham.

|| श्रीः ||

६९९. पुण्यः—ओं पुण्याय नमः ओं ॥

1. पुनाति इति पुण्यः ॥

Vishnu is called 'पुण्यः' because He is the best washer-man of our sins.

2. स्मर्तृपुरुष पापक्षयहेतुत्वात् पुण्यः ॥

Vishnu is called 'पुण्यः' because He is the reason for destroying and cleaning all the sins of those, who devotedly think of Him.

3. Vishnu is called as 'Punyah'—the Purifier because, He purifies the worst sinners and thus makes them fit for extolling Him. He is Punyah. (Sri Vishnu will do so provided they are devotees by swabhava and do so by temporary influence of Kali.)

पुण्यः सोऽपि पातकिपावनः ॥

4. Bhagavad Gita in 7–9 states—

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

पृथिव्यां च पुण्यः गन्धः च=In the Earth, Vishnu states that He is good smell.

पृथिव्यां यः पुण्यो गन्धः शुभगन्धः तस्य भूम्यनागंतुक धर्मत्वे स्वभावत्वे पृथिवी धर्मेषु सारत्वे गन्धत्वे हरिः कारणं गन्धभोक्ता च इति गन्धः अहमस्मि इति उच्यते ॥ पुण्यगन्धस्यैव भगवतः भोगः, न तु अन्यः ।

So Vishnu is called as Punya because He is present also in that Subha–Punya gandha.

॥श्रीः॥

७००. पुण्यकीर्तिः—ओं पुण्यकीर्तये नमः ओं ॥

1. पुण्यकरा कीर्तिः यस्य सः पुण्यकीर्तिः ॥

Vishnu is called '**पुण्यकीर्तिः**' because He has the reputation to clear off the sins and bring virtues.

2. पुण्या कीर्तिः यस्य सः पुण्यकीर्तिः ॥

Vishnu is called '**पुण्यकीर्तिः**' because His reputation is virtuous.

3. Vishnu Purana states—

नामसंकीर्तनं पुंसां विलायनमनुत्तमम् ।
मैत्रेय अशेषपापानां धातूनामिव पावकः ॥

Maitreya, just as the fire purifies the metals, the unequalled recitation of the names of Bhagawan which have unsurpassed greatness, destroys all the sins of man. Hence Vishnu is called as 'Punyakeerthihi'.

4. Vishnu Purana states that those who were even without being aware of it, pronounces the name of Bhagawan, are freed from all sins, in the same way, as a deer is freed from the attacks of the beasts of prey which beasts become frightened on hearing a lion's roar (and run away leaving the deer). Vishnu is called as Punyakeerthihi because uttering of His name brings so much benefits.

॥ श्रीः ॥

७०१. अनामयः—ओं अनामयाय नमः ओं ॥

1. **अनामयः=रोगशून्यः ॥**

Vishnu is called 'अनामयः' because there is no disease in Him at all connected to body or mind or whatsoever.

2. **अनेन=मुख्यप्राणेन अम=गत्यामिति धातोः अमं=प्राप्यं यापयति इति=अनामयः ॥**

Vishnu is called 'अनामयः' because He takes into account or redeems anyone from Samsara only with Mukhya Prana. He does not consider any case which His Ekantha Baktha-Sri Mukhya Prana has not accepted.

That is why, in Prāthahsankalpa Gadya, it is said—
स्वभक्तं मां उद्दिश्य, भगवतः पुरः परमदयाळो क्षमासमुद्र, भक्तवत्सल,

भक्तापराध सहिष्णो, दीनं, दूनं अनन्तं शरणागतं एनं उद्धर इति विज्ञापनकर्तृणाम् ॥

On the appeal of Sri Vayu only Paramatma, Sri Vishnu looks into the matter. Hence He is called **अनामयः** ।

Sri Narayana Pandithacharya in Madhwamrutha Maharnava, splendidly states in Slokas 106 and 107 as—

यन्नरं मध्वराजस्तु न गृह्णाति हरिप्रियः ।
तं वरं नृहरिः साक्षात् न च गृह्णाति वालिवत् ॥

दुष्टकं च नरं मध्वः स्वीकारोति यदा गुरुः ।
सुग्रीवमिव तं श्रीशः स्वीकरोति न संशयः ॥

The examples of the cases of Vāli and Sugreeva in Ramayana will prove the meaning of **अनामयः** very well to Sri Vishnu referred to by that sabda.

॥ श्रीकृष्णार्पणमस्तु ॥

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22–8–2003

Respected Sir,

I am in receipt of your kind letter dt. 19–7–03 alongwith the book 'LIFE AND WORKS OF SRI VIJAYINDRA MAHAPRABHU' and thank you for the same. I am also in receipt of the following books :

1. Brahmasutra Bhashya—Yukti Pada
2. Brahmasutra Bhashya—Vairagya Pada
3. Brahmasutra Bhashya—Upasana Pada
4. Works of Vishnu Tirtha Mahan
5. Mahabharatha Tatparya Vinirnaya–Charter 4-7
6. Mahabharatha Tatparya Vinirnaya–Chapter 8-9
7. Vishnu Sahasranama Bhashya–Part V
8. Vishnu Sahasranama Bhashya–Part VI
9. Mahimas of Mahalakshmi

Reading your writings with such an easy language is life time pleasure. It is a treasure for our people to preserve for the future generation as well.

I was moved by the observation of our Hon. Secretary of SMSO Sabha in his Publishers Note that your goodself never ASPIRED for anything even in mind of worldly gain at all and that your humble self wished devoted readers amass virtues and should obtain the grace of SRI HARI VAYUGALU.

The various debates our holy saint Sri Sri Vijayindra Tirtharu had with Pandits of other schools of thought are superb and we should feel proud of Srigalu. Anantha koti pranamagalu.

I pray to SRI HARI VAYU GURUGALU for your long life.

With high regards,

Your sincerely,
R. Vijayendran

Tāmraparṇī Subbāchār Rāghavendran

Popularly known as

T.S.R.

The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gītā, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyas. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.)

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimar Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **"Paravidyā Pravīṇa"** on him & blessed for continued service to Vedāntic Philosophy.

Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 139

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Śrī Madhva Siddhānta Onnāhinī Sabhā

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and happiness for this 139th publication – "Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha" Part – VIII & "Harikathāmṛtasāra — Nāmasmaraṇa Sandhi".

Our Joint Secretary Śrī T. S. Rāghavendran M.A., B.L., Advocate has written this book by taking each name of Śrī Viṣṇu in detail and has explained the reasons in brief for the applicability of such names to Him. When Śrī Vishṇu Sahasranāma is recited by understanding such meanings, the puṇya gained will be great and vast. As a matter of fact, this is the main intention of the author in writing 8 volumes thus far. With two more parts, the famous, Grantha comes to a conclusion by the Grace of Śrī Hri-Vāyugaḷu.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards Śrī Hari-Vāyugalu will increase to a very large extent and this is the only and proper way to attain Moksha. Śrī T. S. Rāghavendran has given very elaborate notes and explanation so that the devotees reading this book will have the benefit of full and complete meanings and authorities with which the great author has written this book.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be

able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 85 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

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(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
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I am personally very grateful for the noble donor and also in the capacity of Secreatary of SMSO Sabhā, I thank them all and pray before Lord Śrī Veṅkaṭeśwara for their welfare always.

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May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
20.1.2004, Tuesday
Subhānu Saṁvatsara
Pushya Kṛṣṇa Chaturdaśī
Holy Arādhanā day of
Śrī Śrī 1008 Śrī
Vidyādhīśa Tīrtha Mahān
Ekachakranagar.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

श्रीमत्सुधाब्धुतांभोधिविक्रीडनविचक्षणान् ।
वाक्यार्थचन्द्रिकाकारान् विद्याधीशगुरून् भजे ॥

Introduction in brief by the AUTHOR

By the Extraordinary Grace of Śrī Hari Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 85 books before the truth-seekers of the world as listed in the Publisher's note.

The present 86th book relates to Śrī Vishṇu Sahasranāma Bhāshya Saṅgrahārtha Part VIII dealing with the names of Śrī Vishṇu from 702 to 801. When the name of Lord Śrī Vishṇu is uttered without knowing the meaning, it would bring lot of virtues. When the meaning is known, it would bring still very large and vast puṇya to the devotee. That too, when it is connected to the holy works of Śrīmad Āchārya and then recited, **the phala is nothing short of achieving Moksha**. With this main intention only, all these books are written by this humble author.

Finally, this humble work is submitted at the Lotus pādas of Mahān Śrī Vishṇu Tīrtha, founder of Śrī Sode Muṭṭ and younger brother of Śrī Madhvāchārya in Pūrvāśrama and a very great Tapasvi.

Śrī Śrī 1008 Śrī Vishṇu Tīrtha Mahān

Śrī Śrī Swāmīji was the founder pontiff of Śrī Sode Muṭṭ, Udupi. He was the younger brother of Śrī Madhvāchārya. Śrī Swāmiji was a very pious, noble and great Tapasvi. In Sampradāya Paddhati, Śrī Śrī Hṛshīkeśa Tīrtha states in the 16th śloka as :

श्री विष्णुतीर्थस्य च सूकरात्मकम् ॥

For Śrī Vishṇu Tīrtha, Śrī Madhvāchārya presented Bhū-Varāha Vigraha for daily worship.

Śrī Nārāyaṇa Paṇḍitāchārya in his Madhva Vijaya in the 15th Sarga from 96 to 119 ślokas, has described in brief about this great Pontiff. Reading these verses with the meanings will bestow tons of puṇya to the devotees. With this humble view in mind, this humble author has given these 24 ślokas.

विशुद्धद्विकुलं श्रोतं शुचिं कृतपितृक्रियम् ।
विरक्तं विषयान् भुक्त्वा व्यधान्मध्वोऽनुजं यतिम् ॥ ९६ ॥

Śrī Madhva consoled Śrī Jayasimha Rāja and left to his birth place Pājaka Kshetra. There Śrī Vishṇu Tīrthāchārya, (his own younger brother) he saw that ceremonies were duly performed and 'Sanyāsa Āśrama' was bestowed upon him. That Great Śrī Vishṇu Tīrtha

(i) was adhering to Sadāchāras.

(ii) was pure both in mind and body.

(iii) was bringing all virtues to the caln of his father as well as his mother.

(iv) was preaching daily pāṭha and pravachana.

(v) was pure by body, mind and deeds.

(vi) was performing ceremonies to ancestors correctly.

(vii) was contended with worldly matters and had genuine vairāgya.

रहस्यतिरहस्यं तद्ब्रह्म ब्रह्मसमो ददौ ।
अमुष्मै पञ्चतपसो न विदुर्यत् तपस्विनः ॥ ९७ ॥

Śrīmad Āchārya is to become Chaturmukha Brahma in the next Kalpa. A devotee who sits in Pañchāgni Vidyā strictly also,

will not be able to fully understand clearly the scope of 'Praṇava Mantra'. Śrī Madhva taught to Śrī Vishṇu Tīrtha in a separate secret place such deep and secret meanings of 'Omkāra'.

प्रेमामृतप्रसन्नास्य स्मिताङ्गापाङ्गपूर्वकम् ।
श्रीविष्णुतीर्थनामास्मै प्रीतितीर्थः प्रदत्तवान् ।। ९८ ।।

Śrī Madhva who was with all love and affection, was happy with the 'Prīti' as nectar. By seeing the holy saint who was with smiling face as the ornament and had merciful looks in his eyes, named that new saint as 'Vishṇu Tīrtha'.

श्रवणेनानुवादेन मननेनावृथाकरोत् ।
कालं वेदान्तशास्त्रस्य वेदान्तगुरुसोदरः ।। ९९ ।।

Jagat Guru Śrī Madhva was teaching him Vedānta Śāstras to his younger brother Śrī Vishṇu Tīrtha. That pious Vishṇu Tīrtha by hearing those Vedānta prameyas, by discussing about them and by again thinking deeply also in his mind constantly, did not waste even a second of his life. The time was used by that Mahān Śrī Vishṇu Tīrtha for attaining liberation.

स दान्ति भक्तिमाधुर्यपरिचर्यादिमेदुरैः ।
महाविटपिनं चक्रे गुरोः स्वस्थं कृपांकुरम् ।। १०० ।।

Śrīmad Āchārya placed the seeds of Kṛpā in Śrī Vishṇu Tīrtha. For this seed Śrī Vishṇu Tīrtha supplied manure by way of:

(i) control of indriyas.

(ii) Bhakti towards Guru and Paramātmā.

(iii) being sweet at the heart as well as in the speech.

(iv) submitting sevā to Guru and to Śrī Hari.

By this, Śrī Vishṇu Tīrtha saw that the seed was grown daily into a big tree. (That means he saw that the Kṛpā of Śrīmad Āchārya grew every day at him in a progressive way).

अनन्तमतिकारुण्यकल्पद्रुमवतो जनैः ।
अवर्ण्यो महिमा तस्य लौल्यात् संवर्ण्यते मनाक् ॥ १०१ ॥

Śrī Vishṇu Tīrtha had the divine Kalpavṛksha representing the Kāruṇya of Śrīmad Āchārya. So the mahimās of such great Śrī Vishṇu Tīrtha cannot be fully described by anyone. But yet out of enthusiasm, in brief, the same is narrated here.

चतुरोऽसौ प्रवचने मनुसंसिद्धिमात्मनः ।
संख्या मा पूरणीमागान्मध्वदासमिति व्यधात् ॥ १०२ ॥

Śrī Vishṇu Tīrtha was very proficient in expounding the śāstras of Śrī Madhva. Due to the vast learning, he had kept his mind in equilibrium. He was a great bonafide sevaka – dāsa of Śrīmad Āchārya. He was satisfied that he was grouped among one of the śishyas of great order. He was not worried to be called as first, or second śishya, and so on.

दिशं प्रयान्तं शशिनश्चरन्तं भुव्यशोधयत् ।
तीर्थकं विष्णुतीर्थं च विष्णुतीर्थश्च तीर्थकम् ॥ १०३ ॥

When Śrīmad Āchārya was staying in Pājaka Kshetra, Śrī Vishṇu Tīrtha proceeded toward North belonging to Chandra. There he took bath in various sacred, ancient Puṇya Tīrthas. That Śrī Vishṇu Tīrthar made pure of those Puṇya Tīrthas by his taking bath in them.

अकामानामनेकेषां सिद्धिभूमिं तपस्विनाम् ।
तिरोहितात्मा प्रापासौ हरिश्चन्द्रमहीधरम् ॥ १०४ ॥

Śrī Vishṇu Tīrtha reached the mountain area called Hariśchandra. There many Tapasvis were staying forsaking all desires of the worldly pleasures. That place was very pure which could bestow Siddhi to the Tapasvis. Śrī Vishṇu Tīrtha concealed his real Swarūpa and stayed in that sacred place.

द्वन्द्वदुःखानले वीरो मात्सर्येण विमत्सरः ।
तत्याज मत्वा तस्यासावशनादीन्धनायितम् ॥ १०५ ॥

Śrī Vishṇu Tīrtha is great in fulfilling what he desired. Śrī Vishṇu Tīrtha had no prejudice at all. He felt that food is responsible for the cold and heat in the body and got aversion to them and started upavāsa - fasting there.

भक्तैरनुगिरं नीतं प्रार्थितो यतिशेखरः ।
पञ्चगव्यं पपौ किञ्चित् पञ्चमे पञ्चमे दिने ॥ १०६ ॥

Śrī Vishṇu Tīrtha was a supreme Tapasvi. His śishyas brought sacred Pañchagavya once in five days near to his place. This, that Mahān took a little quantity.

स त्यजन् साहसी तच्च तपस्तेपेऽतितापसम् ।
बिल्बपर्णैः क्षितौ पन्नैस्तृप्तिमान् सलिलैरपि ॥ १०७ ॥

That strong minded Mahān, Śrī Vishṇu Tīrtha left that Pañchagavya, being taken once in five days also. Then he was taking a little of the leaves that had fallen on the Earth. (Bilva patras) After few days, that was also left off, and he survived with taking little water. He was satisfied with such intake and adopted severe Tapas.

यथेष्टमध्यास्त शिलां यमी सुनियमी सताम् ।
नाध्यासते यामेकाहं दैवभग्नास्तपस्विनः ॥ १०८ ॥

The stones were so cold there, that one who has no Īśwara Kṛpā, cannot sit on it even for a short while. But Mahān Śrī Vishṇu Tīrtha who had controlled the indriyas and also performing the auspicious vratas stipulated for the yatis, by the anugraha of Paramātmā sat on it and did tapas as per his desire of mind.

पवनांशानुजो जित्वा पवनं रेचकादिभिः ।
विषयेभ्यो हृषीकाश्वान् मनोयन्त्रा समाहरत् ॥ १०९ ॥

Śrī Vishṇu Tīrtha who was the younger brother of Pavamāna - Śrī Vāyu - Śrī Madhvāchārya, by Rechaka, Pūraka and Kumbhaka processes of Prāṇāyāma controlled the air in his body. Then he drove the horses representing the indriyas towards Paramātmā only and no diversion at all elsewhere. He controlled by the mind who was the charioteer.

स्मरन् मुरारेराकारं दध्यावध्यात्मकोविदः ।
समाधिमाधिशमनं योगलभ्यं स लब्धवान् ॥ ११० ॥

Śrī Vishṇu Tīrtha was a great Paṇḍit in Vedānta Śāstras and in meditation of Śrī Hari. He was meditating on the Swarūpa of Bhagawān Śrī Kṛṣṇa. Then by the practice of Yoga, he reached the final stage of dhyāna, namely 'Nididhyāsana Samādhi'. There the indriyas, mind, body will not respond to any outside objects, sounds etc.

मौकुन्दे सुन्दरे रूपे स्वानन्दादिगुणार्णवे ।
स्वाश्चर्यरत्ने मग्नात्मा नान्यत् किञ्चिद्विवेद सः ॥ १११ ॥

Śrī Vishṇu Tīrtha Mahān was totally absorbed in the dhyāna of Bhagawān Mukunda, the bestower of Moksha. He had no distraction at all of any kind. That Mukunda was like an ocean in the auspicious attributes of Jñānam, ānanda etc. as His swarūpa. Mukunda was a delight of the delightful entities. He is the bestower

of Moksha. He has the most handsome rūpa. All these were meditated upon by that great Śrī Vishṇu Tīrtha.

कामत्रासविहीनस्य तस्य सुज्ञानचक्षुषः ।
विना कैवल्यसामाज्यं नार्घो योगमणेरभूत् ॥ ११२ ॥

Desire of fruits is faulty. A Ratna which has no defects and has no value (its value cannot be fixed) for this, even a country can be given. It would not be an even match.

Like that, there is no comparison at all for the state of a Asamprajña Samādhi of Mahān Śrī Vishṇu Tīrtha, now seen. That will lead only to Moksha, and any other result will be less only.

मध्वानुजे मध्वनाथो यं प्रसादं व्यधात् तदा ।
स चिन्ताविषयत्वाद्वा गोप्यत्वाद्वा न वर्ण्यते ॥ ११३ ॥

Śrī Hari who is the Master - Prabhu for Śrī Madhvāchārya, what type of Prasāda, He bestowed, on the younger brother of Śrī Madhvāchārya, is not able to be gauged by my mind and imagination. So in that secret prameya hidden, I am not explaining here -- so says the author Śrī Nārāyaṇa Paṇḍitāchārya.

अहो महाबोधसेवामहिमाऽस्मिन् युगे यतः ।
धन्योऽसौ सिद्धिमापेमां सोऽमरैरित्यलालयत् ॥ ११४ ॥

Śrī Vishṇu Tīrtha was a very great virtuous soul. For what reason in this Kaliyuga, he attained such noble Siddhi, is a matter of delight. This none can explain fully. The devatās in the heavens extolled the greatness of Śrīmad Āchārya. Śrī Vishṇu Tīrtha was born as :

(i) the younger brother of Śrī Madhva.

(ii) had Āśrama by his hands.

(iii) had śāstras teaching from him.

(iv) Did sevā to Śrī Madhva and attained Siddhi. What to describe, how to describe, was bewieldering says so, Paṇḍitāchārya.

तीव्रव्रतोऽतीन्द्रियविद्विद्याब्धिः तर्कपण्डितः ।
अनिरुद्धपदाधारः प्रेष्ठः शिष्यस्तमाययौ ॥ ११५ ॥

Śrī Aniruddha Tīrtha was a supreme disciple of Śrī Vishṇu Tīrtha. That Śishya was very proficient in adhering to the various vratas and had controlled all the indriyas. He had knowledge like the ocean and was a great Nyāya Vidwān also. That great Śrī Aniruddha Tīrtha came near to the mountain Hariśchandra, where Mahān Śrī Vishṇu Tīrtha was doing tapas.

तेन संप्रार्थितं प्राप्तं रूप्यपीठमिमं पुनः ।
कृत्स्नज्ञं कृपया स्वेषु सम्प्राप्तं मेनिरे प्रजाः ॥ ११६ ॥

At the prayers of Śrī Aniruddha Tīrtha, that Mahān Śrī Vishṇu Tīrtha visited Uḍupi. People when they had darśan of Śrī Vishṇu Tīrtha felt as though they are having darśan of Śrī Madhvācharya. Śrī Vishṇu Tīrtha's similarity in the figure and tapas were great, are explained by this comparison.

कवीन्द्रतिलको विद्वच्छेखरस्तापसाग्रणीः ।
मध्वकेलीशुकोऽस्याभूच्छिष्यो व्यासपदाश्रयः ॥ ११७ ॥

Śrī Vyāsa Tīrtha who is also known as Śrī Bādarāyaṇa Tīrtha became the disciple of Śrī Vishṇu Tīrtha. Among the Kavis, he was like a Tilaq and among the Paṇḍits, he was supreme and in Śrī Madhvāchārya's house, he was like a parrot (which means he was reciting the works of Sarvamūla) Such were the qualities of Śrī Bādarāyaṇa Tīrtha, śishya of Mahān Śrī Vishṇu Tīrtha.

असौ दास्यं ध्रुवं यातं महान्तं महतामपि ।
व्यधादनुग्रहं कुर्वन् सामर्थ्यैः कौतुकं नृणाम् ।। ११८ ।।

Śrī Vishṇu Tīrtha by his activities brought great delight to the devotees. Śrī Bādarāyaṇa Tīrtha begged before him for doing eternal continuous sevā to him. He blessed him to be a great Jñāni among the Jñānins and such anugraha was extended on that śishya by Śrī Vishṇu Tīrtha.

आरुरोह दुरारोहं स परैः प्रीतिकृद्धरेः ।
महान्तं महिमानं च महीध्रं च गुहप्रियम् ।। ११९ ।।

Śrī Vishṇu Tīrtha did activities which were highly pleasing Śrīman Nārāyaṇa. Śrī Vishṇu Tīrtha claimed on the mountain called 'Kumāra Parvata'. This had large mahimās and cannot be claimed easily by others. The mountain is very dear to Śrī Shaṇmukha. **Therefore there Śrī Vishṇu Tīrtha Mahān is continuing the Tapas even today.** When the proper time approaches, that great Mahān, will give darśan in other splendid rūpa and would teach, preach and protect the sātwic souls, by Sarvamūla granthas of Śrī Madhvāchārya. Such is the traditionally accepted truth.

Humble submission

(1) This humble author has given these 24 ślokas 96-119 of the 15th Sarga, and plead before the devotees to daily recite them.

(2) By doing so :

(i) The anugraha of that Great Mahān Śrī Vishṇu Tīrtha can be attained.

(ii) The anugraha of Śrī Madhvāchārya can be attained because Śrī Madhva liked him very much and in turn he did unique sevā and bhakti towards Śrī Madhva.

(iii) The anugraha of Śrī Nārāyaṇa Paṇḍitāchārya is attained because the way and the humility with which he had dealt with these ślokas shows his great admiration and reverence for that noble saint Śrī Vishṇu Tīrtha.

(iv) In the 16 Sargas of Śrī Madhva Vijaya there are many many essential creams of which these 24 ślokas form a part of an essential cream.

(v) By reading this with devotion, the devotees will be surely advancing in the path of liberation from this Samsāra.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

Famous Aparoksha Jñānin of Yukti-Mallikā and other various marvellous works' fame Śrī Śrī Vādirāja Tīrtha Mahān is the 20th Swāmīji starting from Śrī Vishṇu Tīrtha Mahāprabhu.

(1) Śrī Śrī 1008 Śrī Vishṇu Tīrtha

(2) Śrī Śrī 1008 Śrī Vedavyāsa Tīrtha

(3) Śrī Śrī 1008 Śrī Vedavedya Tīrtha

(4) Śrī Śrī 1008 Śrī Vedagarbha Tīrtha

(5) Śrī Śrī 1008 Śrī Vareśa Tīrtha

(6) Śrī Śrī 1008 Śrī Vāmana Tīrtha

(7) Śrī Śrī 1008 Śrī Vāsudeva Tīrtha

(8) Śrī Śrī 1008 Śrī Vedavyāsa Tīrtha

(9) Śrī Śrī 1008 Śrī Varāha Tīrtha

(10) Śrī Śrī 1008 Śrī Vedātma Tīrtha

(11) Śrī Śrī 1008 Śrī Viśwavandya Tīrtha

(12) Śrī Śrī 1008 Śrī Ratnagarbha Tīrtha

(13) Śrī Śrī 1008 Śrī Vedāṅga Tīrtha

(14) Śrī Śrī 1008 Śrī Vidyāpati Tīrtha

(15) Śrī Śrī 1008 Śrī Viśwavandya Tīrtha

(16) Śrī Śrī 1008 Śrī Viśwa Tīrtha

(17) Śrī Śrī 1008 Śrī Viṭṭhala Tīrtha

(18) Śrī Śrī 1008 Śrī Varadarāja Tīrtha

(19) Śrī Śrī 1008 Śrī Vāgīśa Tīrtha

(20) Śrī Śrī 1008 Śrī Vādirāja Tīrtha Mahāprabhu.

Om Śrī Kṛṣṇārpanamastu.

This humble author has no capacity or status to submit this humble work directly at the lotus feet of Śrī Śrī 1008 Śrī Vishṇu Tīrtharu, but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet. The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī 1008 Śrī Vishṇu Tīrtharu and Śrī Hari-Vāyugaḷu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुव्बार्य तात मम देहि करावलम्बम् ॥

Tuesday, 20-1-2004
Subhānu Saṁvatsara,
Pushya Kṛṣṇa Chaturdaśī
Arādhanā day of
Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Mahān
Ekachakranagar.

— तां. राघवेन्द्रः
T. S. Rāghavendran
Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

श्रीमत्सुधाद्भुतांभोधिविक्रीडनविचक्षणान् ।
वाक्यार्थचन्द्रिकाकारान् विद्याधीशगुरून् भजे ॥

* * *

॥ श्रीः ॥

INDEX

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

अष्टमः भागः

Namas 702 to 801 Pages 1 to 144

* * *

हरिकथामृतसारः

नामस्मरणसन्धिः

Om Śrī Kṛṣṇārpaṇamastu.

(16-5-1933 to 12-9-2003)

Sri R. Krishnaswamy, B.A.

Managing Director

Rajalakshmi Mills Ltd.

Coimbatore

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with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
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Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Part VIII

&

Harikathāmṛta Sāra - Nāmasamaraṇa Sandhi

from

Śri R. Shantharam

Vice Chairman & Managing Director
Lakshmi Card Clothing Mfg. Company Pvt. Ltd.
in memory of his elder brother

Late Śri R. Krishnaswamy

Managing Director

Rajalakshmi Mills Ltd., Coimbatore

*S.M.S.O Sabhā and All the Devoted Public and
in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate,
Coimbatore, Humble Author of this book
are highly greatful and ever indebted to the donor
and pray for the noble soul to rest in peace.
Pray also before Lord Sri Venkateswara for
the Company to flourish further to serve the mankind.*

|| श्रीः ||

|| श्रीलक्ष्मीवेङ्कटेशो विजयते ||

|| श्रीहयवदन मध्वेश पाहि ||

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

अष्टमः भागः

(मनोजवः to कृतागमः)

[702 — 801]

सप्तमः भागः ७०१

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ७४ ॥ ९

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ७५ ॥ ९

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ७६ ॥ ९

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ७७ ॥ ८

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ७८ ॥ १३

सुवर्णवर्णो हेमांगो वरांगश्चन्दनाङ्गदी ।
वीरहा विषमश्शून्यो घृताशीरचलश्चलः ॥ ७९ ॥ १०

c/f ७५९

		b/f	७९१
अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक्।			
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः		॥ ८० ॥	१०
तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः।			
प्रग्रहो निग्रहो व्यग्रो नैकशृंगो गदाग्रजः		॥ ८१ ॥	८
चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः।			
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात्		॥ ८२ ॥	७
समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः।			
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा		॥ ८३ ॥	९
शुभाङ्गो लोकसारंगः सुतन्तुस्तन्तुवर्धनः।			
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः		॥ ८४ ॥	८
		नामानि	८०१

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

अष्टमः भागः

(मनोजवः to कृतागमः)

[702 — 801]

७०२.	मनोजवः	— ॐ मनोजवाय नमः ॐ
७०३.	तीर्थकरः	— ॐ तीर्थकराय नमः ॐ
७०४.	वसुरेता	— ॐ वसुरेतसे नमः ॐ
७०५.	वसुप्रदः	— ॐ वसुप्रदाय नमः ॐ
७०६.	वसुप्रदः	— ॐ वसुप्रदाय नमः ॐ
७०७.	वासुदेवः	— ॐ वासुदेवाय नमः ॐ
७०८.	वसुः	— ॐ वसवे नमः ॐ
७०९.	वसुमनाः	— ॐ वसुमनसे नमः ॐ
७१०.	हविः	— ॐ हविषे नमः ॐ
७११.	सद्गतिः	— ॐ सद्गतये नमः ॐ
७१२.	सत्कृतिः	— ॐ सत्कृतये नमः ॐ
७१३.	सत्ता	— ॐ सत्तायै नमः ॐ
७१४.	सद्भूतिः	— ॐ सद्भूतये नमः ॐ
७१५.	सत्परायणः	— ॐ सत्परायणाय नमः ॐ

७१६. शूरसेनः — ॐ शूरसेनाय नमः ॐ

७१७. यदुश्रेष्ठः — ॐ यदुश्रेष्ठाय नमः ॐ

७१८. सन्निवासः — ॐ सन्निवासाय नमः ॐ

७१९. सुयामुनः — ॐ सुयामुनाय नमः ॐ

७२०. भूतावासः — ॐ भूतावासाय नमः ॐ

७२१. वासुदेवः — ॐ वासुदेवाय नमः ॐ

७२२. सर्वासुनिलयः — ॐ सर्वासुनिलयाय नमः ॐ

७२३. अनलः — ॐ अनलाय नमः ॐ

७२४. दर्पघ्नः — ॐ दर्पघ्ने नमः ॐ

७२५. दर्पदः — ॐ दर्पदाय नमः ॐ

७२६. दृप्तः — ॐ दृप्ताय नमः ॐ

७२७. दुर्धरः — ॐ दुर्धराय नमः ॐ

७२८. अद्धापराजितः — ॐ अद्धापराजिताय नमः ॐ

७२९. विश्वमूर्तिः — ॐ विश्वमूर्तये नमः ॐ

७३०. महामूर्तिः — ॐ महामूर्तये नमः ॐ

७३१. दीप्तमूर्तिः — ॐ दीप्तमूर्तये नमः ॐ

७३२. अमूर्तिमान् — ॐ अमूर्तिमते नमः ॐ

७३३. अनेकमूर्तिः — ॐ अनेकमूर्तये नमः ॐ

७३४. अव्यक्तः — ॐ अव्यक्ताय नमः ॐ

७३५. शतमूर्तिः — ॐ शतमूर्तये नमः ॐ

७३६. शताननः — ॐ शताननाय नमः ॐ

७३७. एकः — ॐ एकाय नमः ॐ

७३८. अनेकः — ॐ अनेकाय नमः ॐ

७३९. सवः — ॐ सवाय नमः ॐ

७४०. कः — ॐ काय नमः ॐ

७४१. किं — ॐ किये नमः ॐ

७४२. यत् — ॐ यस्मै नमः ॐ

७४३. तत् — ॐ तस्मै नमः ॐ

७४४. पदम् — ॐ पदाय नमः ॐ

७४५. अनुत्तमः — ॐ अनुत्तमाय नमः ॐ

७४६. लोकबन्धुः — ॐ लोकबन्धवे नमः ॐ

७४७. लोकनाथः — ॐ लोकनाथाय नमः ॐ

७४८. माधवः — ॐ माधवाय नमः ॐ

७४९. भक्तवत्सलः — ॐ भक्तवत्सलाय नमः ॐ

७५०. सुवर्णवर्णः — ॐ सुवर्णवर्णाय नमः ॐ

७५१. हेमांगः — ॐ हेमांगाय नमः ॐ

७५२. वराङ्गः — ॐ वराङ्गाय नमः ॐ

७५३. चन्दनाङ्गदी — ॐ चन्दनाङ्गदिने नमः ॐ

७५४. वीरघ्नः — ॐ वीरघ्ने नमः ॐ

७५५. विषमः — ॐ विषमाय नमः ॐ

७५६. शून्यः — ॐ शून्याय नमः ॐ

७५७. घृताशीः — ॐ घृताशिषे नमः ॐ

७५८. अचलः — ॐ अचलाय नमः ॐ

७५९. चलः — ॐ चलाय नमः ॐ

७६०. अमानी — ॐ अमानिने नमः ॐ

७६१. मानदः — ॐ मानदाय नमः ॐ

७६२. मान्यः — ॐ मान्याय नमः ॐ

७६३. लोकस्वामी — ॐ लोकस्वामिने नमः ॐ

७६४. त्रिलोकधृक् — ॐ त्रिलोकधृषे नमः ॐ

७६५. सुमेधा — ॐ सुमेधसे नमः ॐ

७६६. मेधजः — ॐ मेधजाय नमः ॐ

७६७. धन्यः — ॐ धन्याय नमः ॐ

७६८. सत्यमेधा — ॐ सत्यमेधसे नमः ॐ

७६९. धराधरः — ॐ धराधराय नमः ॐ

७७०. तेजोवृषः — ॐ तेजोवृषाय नमः ॐ

७७१. द्युतिधरः — ॐ द्युतिधराय नमः ॐ

७७२. सर्वशस्त्रभृतां वरः — ॐ सर्वशस्त्रभृतां वराय नमः ॐ

७७३. प्रग्रहः — ॐ प्रग्रहाय नमः ॐ

७७४. निग्रहः — ॐ निग्रहाय नमः ॐ

७७५. व्यग्रः — ॐ व्यग्राय नमः ॐ

७७६. नैकशृङ्गः — ॐ नैकशृङ्गाय नमः ॐ

७७७. गदाग्रजः — ॐ गदाग्रजाय नमः ॐ

७७८. चतुर्मूर्तिः — ॐ चतुर्मूर्तये नमः ॐ

७७९. चतुर्बाहुः — ॐ चतुर्बाहवे नमः ॐ

७८०. चतुर्व्यूहः — ॐ चतुर्व्यूहाय नमः ॐ

७८१. चतुर्गतिः — ॐ चतुर्गतये नमः ॐ

७८२. चतुरात्मा — ॐ चतुरात्मने नमः ॐ

७८३. चतुर्भावः — ॐ चतुर्भावाय नमः ॐ

७८४. चतुर्वेदविदेकपात् — ॐ चतुर्वेदविदेकपदे नमः ॐ

७८५. समावर्तः — ॐ समावर्ताय नमः ॐ

७८६. निवृत्तात्मा — ॐ निवृत्तात्मने नमः ॐ

७८७. दुर्जयः — ॐ दुर्जयाय नमः ॐ

७८८. दुरतिक्रमः — ॐ दुरतिक्रमाय नमः ॐ

७८९. दुर्लभः — ॐ दुर्लभाय नमः ॐ

७९०. दुर्गमः — ॐ दुर्गमाय नमः ॐ

७९१. दुर्गः — ॐ दुर्गाय नमः ॐ

७९२. दुरावासः — ॐ दुरावासाय नमः ॐ

७९३. दुरारिहः — ॐ दुरारिघ्ने नमः ॐ

७९४. शुभांगः — ॐ शुभांगाय नमः ॐ

७९५. लोकसारंगः — ॐ लोकसारंगाय नमः ॐ

७९६. सुतन्तुः — ॐ सुतन्तवे नमः ॐ

७९७. तन्तुवर्धनः — ॐ तन्तुवर्धनाय नमः ॐ

७९८. इन्द्रकर्मा — ॐ इन्द्रकर्मणे नमः ॐ

७९९. महाकर्मा — ॐ महाकर्मणे नमः ॐ

८००. कृतकर्मा — ॐ कृतकर्मणे नमः ॐ

८०१. कृतागमः — ॐ कृतागमाय नमः ॐ

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

अष्टमः भागः

(मनोजवः to कृतागमः)

[702 — 801]

७०२. मनोजवः — ॐ मनोजवाय नमः ॐ

1. मनसो वेग इव वेगो यस्य सर्वगतत्वादिति मनोजवः ।

   Viṣṇu is called मनोजवः because He is as speedy as the mind in saving the devotees.

2. In ईशावास्योपनिषत् मन्त्र 4 runs thus :

अनेजदेकं मनसो जवीयो
नैतद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नापो मातरिश्वा दधाति ॥ ४ ॥

तत् भगवत् स्वरूपं, अनेजत्, एकम्, मनसः जवीयः ।

This Bhagawat Swarūpa is without any fear. It is important. It is more in speed than the mind which is known or reputed for its speed. Hence Viṣṇu is मनोजवः ।

3. उक्तेषु शीघ्रकारित्वात् मनोजवः । जगौ हि ।

Lord Śrī Viṣṇu is called as 'Mano-Javah' because He is very fast and swift in fulfilling His missions and saves His Sātwic devotees. The case of Gajendra being released is a glorious example in Śrīmad Bhāgavatam.

4. Garuḍa, Śesha and Rudra are equal in their status. Once Garuḍa just thought for a fraction of a second in his mind, that Viṣṇu is able to travel quickly because He is being seated on him. At that same moment, Garuḍa saw that Śrī Viṣṇu was not on him and has gone far far to a place which was not able to be seen by him. Then Garuḍa felt that he is able to fly with speed only because of His anugraha. Śrī Viṣṇu sitting on Garuḍa actually supports Garuḍa, not Garuḍa is the support of Mahā-Viṣṇu.

नागारिरुग्रबलपौरुष आप विष्णो-
वाहत्वमुत्तमजवो यदपांगलेशम् ।

—Dwādaśa Stotra 7-8.

5. In Gītā, Lord Śrī Kṛṣṇa says about Aparoksha Jñānins as :

"क्षिप्रं भवति धर्मात्मा"

That devotee very quickly becomes interested in dhārmic activities. When Aparoksha Jñānin gets quickly, the speed of Śrī Kṛṣṇa cannot be imagined by any one. He is quick to redeem him.

6. सप्तजन्मकृतं पापं स्वल्पं वा यदि वा बहु ।
विष्णोरालयविन्यासप्रारंभादेव नश्यति ॥

The sins committed in seven births, earlier, be they many or a few, all are destroyed the moment, a man begins to place his foot in the temple of Śrī Viṣṇu, who is so quick to act.

७०३. तीर्थकरः — ॐ तीर्थकराय नमः ॐ

1. तीर्थं = शास्त्रं करे यस्य सः तीर्थकरः ।

Viṣṇu is called तीर्थकरः because He had śāstras in His hands.

Viṣṇu in the Nārāyaṇa Mūla Rūpa

(a) did पंचरात्रागम and आदिभागवतम् ।

(b) did in the Hayagrīva rūpa, Mūla Rāmāyaṇa.

(c) did Brahmasūtras, Mahābhārata, 18 purāṇas, 18 Upapurāṇas in the rūpa of Śrī Vedavyasa as the son of Satyavati devi and Sage Parāśara Ṛshi.

(d) did Saṅkhyā Śāstra etc. in the rūpa of Kapila.

Hence Viṣṇu is तीर्थकरः । शास्त्रकर्ता इत्यर्थः ।

Bhāgavatam 1.3.10 :

पंचमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

This verse explains that Bhagawān as Kapila did the śāstras known as 'Saṅkhyā Śāstra'.

2. तीर्थकरः शङ्खाक्ष पुस्तक सुबोध युक्ताब्जबाहुः इत्युक्तेः ।

Viṣṇu in the Hayagrīva rūpa, out of 4 hands, in one Hand, He had book.

3. तीर्थ गंगादिकं करोति इति तीर्थकरः ।

Ganges and holy rivers start/spring from His lotus pādas only. Hence Viṣṇu is called तीर्थकरः.

4. गङ्गादितीर्थहेतुत्वात् श्रुतिस्मृतयोः प्रवर्तनात्
आत्मप्रवेशसोपानकृत्त्वात् तीर्थकरः स्मृतः ॥

Mahā Viṣṇu is the starting point and source for the sacredness of the Rivers like Gaṅgā, Godāvari, Kṛṣṇā etc. They purify the devotees when holy bath is taken in them, because of His presence and grace.

Mahā Viṣṇu is 'Tīrthakara' because, He as Śrī Vedavyāsa did all the śāstras, like Para-Vidyā - The Brahmasūtras, Mahābhārata, Śrīmad Bhāgavatam and other Purāṇas, Pañcharātrāgama, Mūla Rāmāyaṇa etc.

5. Paramātmā is called as 'Tīrthakara' because, He takes a series of incarnations which are like steps with the help of which devotees are able to reach Him.

अगाध दुष्प्रवेशसिन्धोरिव आत्मनः प्रवेश अवतार सोपान-करणात्। तीर्थकरः ॥

He makes to know about śāstras by His Avatāras.

७०४. वसुरेता — ॐ वसुरेतसे नमः ॐ

1. वसु सुवर्णात्मकं अण्डं रेतोऽस्येति वसुरेताः ।

Viṣṇu is called वसुरेता because golden Vīrya kept by Him for the growth of generation.

2. वसु तोये धने मणावित्युक्तेः वसुनि जले रेतो यस्य सः वसुरेताः ।

Visṇu created water and then in that water He kept Vīrya in it.

अप एव ससर्ज आदौ, तासु वीर्यं अवासृजत् ।

3. Under the sūtra 1-1-20 ॐ अन्तः तद्धर्मोपदेशात् ॐ Śrīmad Āchārya states in the Bhāshya.

"यस्य अण्डकोशं शुष्ममाहुः" इत्यादि तद्धर्मोपदेशात् ।

Here it is proved that Visṇu alone is inside the heart, but not Indra, Chandra, Varuṇa and others, because the attributes pertaining to Visṇu are stated there. One among them is, having the Brahmāṇḍa as His Vīrya. So Visṇu is called वसुरेता.

4. The śabda 'Vasu' (वसु) means lusture. 'Vasu-retā' means the source of all lustures. Visṇu is the source of all lustures.

वसुशब्दो ज्योतिरर्थो रेतस्तत्कारणं मतम् ।
दिव्यज्योतिः कारणत्वात् वसुरेताः प्रकीर्तिताः ॥

This is actually determined by the two sūtras :

१-२-२२ : ॐ अनुकृतेः तस्य च ॐ

१-२-२३ : ॐ अपि स्मर्यते ॐ

Bhagawat Gītā, categorically states that Śrī Kṛṣṇa is Vasu-retā, being the source of lustures. Any object of illumination gets their brightness only due to Paramātmā.

Gītā 15-6 states :

न तत् भासयते सूर्यो न शशांको न पावकः ।
यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥

Sūrya, Chandra, Fire all do not give brightness due to their own accord but the same is due to Paramātma and those who land in their Moksha, never returns here again to Samsāra.

Gītā 15-12 states :

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

All the śakti available in Sūrya, Chandra and Fire are all due to the śakti of Śrī Kṛṣṇa. Hence Viṣṇu is वसुरेता.

* * *

७०५. वसुप्रदः — ॐ वसुप्रदाय नमः ॐ

1. वसूनि धनानि रत्नानि वा प्रकर्षेण ददाति भक्तानां इति वसुप्रदः ।

   Viṣṇu is called वसुप्रदः because for the devotees He gives all wealth and ratnas valuables, in abundance.

2. वसुं वसु अवतारं भीष्मं अर्जुनार्थं प्रकर्षेण खण्डयति इति वसुप्रदः ।

   Bhīṣmāchārya is by Swarūpa is 'द्यु' नामक Vasu वसुः । He is being severely criticised and condemned for the sake of Arjuna. Hence Kṛṣṇa is called वसुप्रदः ।

   Bhāgavatam 1-9-44 states :

   स्वनियममपहाय मत्प्रतिज्ञा-
   मृतमधिकर्तुमवाप्लुतो रथस्थः ।
   धृतरथचरणोऽभ्ययाद्धलाग्रे
   हरिरिव हन्तुमिभंगतोत्तरीयः ॥ ४४ ॥

For the sake of Arjuna who is more devoted to Lord Kṛṣṇa, than Bhīṣmāchārya, Lord Śrī Kṛṣṇa got down from the chariot and had Sudarshana Chakra in His hand and the golden cloth just slipping, walked towards Bhīṣma.

For the sake of Arjuna, Lord Śrī Kṛṣṇa condemned and threatened Bhīṣmāchārya. Hence Viṣṇu is called वसुप्रदः.

3. वसु मोक्षादिकं भक्तेभ्यः ददाति इति वसुप्रदः । मोक्षप्रदो वासुदेवोऽखिलस्य ।

Viṣṇu is the bestower of Mukti to all. So He is called वसुप्रदः

4. There is no other wealth than Himself, which is the greatest wealth. Such a great, vast and most precious wealth, Paramātmā, gave to Devaki and Vasudeva, out of His kindness. This means Śrī Kṛṣṇa was born as their son from worldly point of view (took Avatār).

देवकीवसुदेवाभ्यां आत्मरूपं महद्धनम् ।
पुत्रत्वेन प्रकर्षेण ददातीति वसुप्रदः ॥

Like that king Daśaratha, Jamadagni Maharshi, Sage Parāśara and Satyavati were blessed. Paramātmā gave Himself to them. There cannot be a better wealth at all in anyone's imagination.

* * *

७०६. वसुप्रदः — ॐ वसुप्रदाय नमः ॐ

1. वसु = The wealth of daityas and demons, प्रदः = destroyer well. Viṣṇu is called वसुप्रदः because He destroys the wealth of demons and daityas.

Through Śrī Bhīmasena His greatest devotee, He saw that the famous and powerful daitya Jarāsandha was eliminated and then He brought all the wealth to Dwārakā for the benefit of Sātwic souls.

2. Vasu-pradah means bestower of dignity, fame and name.

देवकीवसुदेवाभ्यां जगत्पितुः स्वस्य पितृत्वरूपं महत् तेजः प्रददादि इति पुनश्च वसुप्रदः ॥

Viṣṇu is the Father of the entire Universe at all times. Still He bestows upon Devaki and Vasudeva the supreme name, fame, glory etc. of being the parents of Himself, who is the universal father. There cannot be a better dignity, name and fame than that of this. Hence Śrī Viṣṇu is Vasu-pradah.

Similarly for many devotees, He did anugraha like this. In the case of King Daśaratha and queen Kausalyā, Paramātmā did so. In how many crores of births, King Daśaratha would have done tapas, to say for himself that he was the father of Śrī Rāma. (who is really the Father of Universe in entirety).

Likewise for the Sage Parāśara and Satyavati Devi and Nābhirāja and for Devatā Aditi Devi and Kashypa ṛshi. (Vāmana Avatāra was taken) The purāṇas show the beauty of this name 'वसुप्रदः' giver of dignity in many cases.

७०७. वासुदेवः — ॐ वासुदेवाय नमः ॐ

1. Śrīmad Āchārya states in कृष्णामृतमहार्णवः (113 verse)

वासुदेवं परित्यज्य योऽन्यं देवमुपासते ।
त्यक्त्वाऽमृतं स मूढात्मा भुङ्क्ते हालाहलं विषम् ॥

The person who neglects the worship of Lord Śrī Vāsudeva and wastes his time in worshipping minor deities is like the one, who neglecting the nectar ready at hand, drinks the Hālā-hala poison.

2. Again in the same work at 119, Śrīmad Āchārya states :

वासुदेवं परित्यज्य योऽन्यं दैवमुपासते ।
तृषितो जाह्नवीतीरे कूपं खनति दुर्मतिः ॥

A person who leaves Lord Vāsudeva and adores other minor deities for temporary and wordly pleasures, is just like a person who out of thirst on the banks of Gaṅges, digs a well to get water. Such state of evil minded person will be he.

3. In the same work at verse 32, Śrīmad Āchārya states :

वासुदेवात्परं नास्ति इति वेदान्तनिश्चयः ।
वासुदेवं प्रविष्टानां पुनरावर्तनं कुतः ॥

It is settled and finally determined that there is none superior to Lord Śrī Vāsudeva in all Vedas and all āgamas. Those who have attained His abode of Vaikuṇṭha, His lotus Feet, they never return to this world of Samsāra at all again.

In the last and final 564 th sūtra, which runs as :

ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ

It is settled that those who reach Moksha, never return Samsāra at all. Chāndogya Upanishad says : न च पुनः आवर्तते न च पुनः आवर्तते which means that there is no coming back again to the world to suffer and undergo the agonies.

Viṣṇu is called 'वासुदेवः' because He is the bestower of Moksha in that form.

"मोक्षप्रदो वासुदेवो अखिलस्य"

This humble author prays that the devoted readers of this humble work and other volumes on this glorious "Viṣṇu Sahasranāma Bhāṣya Saṅgraha" shall attain the lotus Feet of Śrī Viṣṇu, by the grace of Lord Śrī Vāsudeva.

4. Under Bhāgavata Tātparya Nirṇaya 2-9-3, Śrīmad Āchārya states as under from भविष्यत् पुराणम् ॥

"यदा स्वरूपं जानाति कालप्रकृतिवर्जितम् ।
वासुदेवप्रसादेन तदा मुक्तो भवत्यसौ ॥" इति ॥

Jīva realises his real swarūpa, when he leaves his nexus with matter. Then by the special prasāda of Śrī Vāsudeva, the Jīva attains Mokṣa.

5. In Śrī Kṛṣṇāmṛta Mahārṇava : Śrīmad Āchārya states : in the verse 55 :

वेदेषु यज्ञेषु तपस्सु चैव
दानेषु तीर्थेषु व्रतेषु यच्च ।
इष्टेषु पूर्तेषु च यत्प्रदिष्टं
पुण्यं स्मृते तत्खलु वासुदेवे ॥ ५५ ॥

The merit that is attained by a study of the Vedas, performance of Yajñas, Tapas (penance) gifts, pilgrimage, observance of vows, offerings of all that is dear - all this is obtained by the repetiton of the names of the Lord Śrī Vāsudeva.

6. In the splendid work by name "Yamaka Bhāratam" by Śrī Madhvāchārya, the importance of the name 'Vāsudeva' to Mahā Viṣṇu is explained in the verse 4 as :

परमेषु यदा तेजः परमेषु चकार वासुदेवो जः ।
मानधिबिभ्रत्सुमनो माऽनधिमासीन्न वासुदेवोऽजः ॥ ४ ॥

वं = ज्ञानं Jñānam, सु = समीचीनं पूर्ण यस्य तत् वसु, ज्ञानेन पूर्णं मनः, तेन देवः देवनं स्तुत्यादि येषां ते वसुदेवाः । वसुधनं = ज्ञानधनं तेन देवाः प्रकाशमानाः वा ब्रह्मादयः, तेषां अयं संबन्धी = वासुदेवः संबन्धश्च तज्ज्ञानदातृत्वरूपः ॥

Which means knowledge is complete or having the wealth of knowledge are Chaturmukha Brahma and for them, Paramātmā is the giver of knowledge. Since Paramātmā is the giver of knowledge to Chaturmukha Brahma, He is called as 'Vāsudeva'.

7. Under the sūtra 1-2-1, ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ, Bhāshya states :

"वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः ॥" इति ॥

Śrī Vāsudeva alone is eligible to be called as 'Brahma' because He is full with all infinite auspicious qualities, in an unlimited way.

8. A beautiful śloka while concluding Bhagavat Gītā states in 18-74 as :

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादं इममश्रौषं अद्भुतं रोमहर्षणम् ॥ ७४ ॥

This advice by Śrī Vāsudeva Kṛṣṇa to Arjuna should always be remebered which would lead to Moksha.

* * *

७०८. वसुः — ॐ वसवे नमः ॐ

1. वसति इति वसुः । वसन्ति सर्वभूतानि तत्र तेष्वयमपि वसति इति वसुः ।

   Viṣṇu is called वसुः becuase He resides in all creatures.

2. वं = वरुणं सुनोति इति = वसुः ।

   Viṣṇu is called वसुः because He protects Varuṇa Devatā and others.

3. वसुः — Viṣṇu is called Vasu because He remains as Antaryāmin of all the eight Vasu devatās. In fact, द्युनामक वसु Dyu nāmaka Vasu is the important of all and he took avatār as Bhīṣmāchārya. In fact, this Viṣṇu Sahasranāma was said to Dharmarāja in the 13th Parva called Ānuśāsanika Parva by Paramātmā Śrī Kṛṣṇa sitting in Śrī Bhīṣmāchārya.

4. Viṣṇu is called as 'Vasu' because the great Lord resides on the Milky ocean for doing good to the people of the world.

   वसतीति वसुः लोकहितेच्छुः क्षीरसागरे ।
   सः विष्णुः लोकानां हितार्थाय क्षीरोदे वसति प्रभुः ॥

5. Paramātmā Śrī Kṛṣṇa is called as 'Vasu' because He is Nārāyaṇa and He is always with Mahālakshmī in the Milky ocean. He has come to the city of Mathurā leaving His serpent Couch (Ādi Śesha) to help the Jagat in various ways.

   By Gītā of that immortal scripture for all times to come and by eliminating Kamsa, Duryodhana and his brothers, Jarāsandha, Kīchaka etc. etc. by Himself and by Śrī Bhīmasena, His first devotee and Ekānta Bhakta.

एषः नारायणः श्रीमान् क्षीरार्णवनिकेतनः ।
नागपर्यङ्कमुत्सृज्य ह्यागतो मथुरां पुरीम् ॥

Śrī Kṛṣṇa is the helper and heeler of mankind and so He is Vasu.

७०१. वसुमनाः — ॐ वसुमनसे नमः ॐ

1. वसुनामकस्य राज्ञो वा, अष्टवसूनां, वा मनो यस्मिन्निति वसुमनाः ।

   Viṣṇu is called वसुमनाः because He had mind towards the King Vasurāja.

   Viṣṇu is called वसुमनाः because He had mind towards Bhīṣmāchārya when he meditated upon Him by resting on the arrow bed.

2. वसूनि स्यमन्तकमणौ भक्तदत्ततोये वा मनो यस्येति वसुमनाः ।

   Viṣṇu is called वसुमनाः because He had mind to give the holy स्यमन्तकमणि to the King Ugrasena. So He is called वसुमनाः. Viṣṇu is called वसुमनाः since He was interested in receiving water submitted by the holy King Rantideva and blessed him with Moksha.

3. Viṣṇu is called as 'Vasu-manāh' because His mind is always with Vasudeva, His devotee.

   तत्र लक्ष्मीजन्मभूमौ वसतोऽपि वसुदेवे मनः अस्येति "वसुमनाः" ॥

Even though, Paramātmā was residing in the Milky ocean, the birth place of Mahālakshmī, His mind was always with Vasudeva. This is because Śrī Kṛṣṇa wished to take avatār as 'Śrī Kṛṣṇa' as early as possible. This is because devatās who have to complete their sādhana after serving in the avatāra of Rama were waiting and praying before God for its completion. Paramātmā is an ocean of Kārunya and so He was having mind about Vasudeva due to His affection towards devatās.

Hence it is said :

सिन्धो लक्ष्मीजन्मभूमौ वसतोऽप्यस्य वै मनः ।
वसुदेवे सदाऽस्तीति स स्यात् वसुमनाः परम् ॥

The śabda 'वसु' stands for वसुदेवः on the basis of **नामैकदेशो नामग्रहणम्** that is, a portion of a name indicates the whole - like 'देवदत्तो' – दत्तः सत्यभामा, 'भामा' इतिवत् ॥

७१०. हविः — ॐ हविषे नमः ॐ

1. **हूयते इति हविः । सर्वयज्ञेषु इति ।**

Viṣṇu is called हविः because He is being called in all Yāgas, Yajñas and sacrifices.

Gītā states in 9-24 as :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातः च्यवन्ति ते ॥

Paramātmā Viṣṇu is the enjoyer of all Yajñas, He is the Master of all Yajñas, and Hence He is called as 'Havih'.

2. हविः also means, He who has been handed over. In fact, Śrī Kṛṣṇa is called as 'Havih' because He was handed over by Devaki and Vasudeva to Nandagopa and Yaśodā Devi.

Even though the parents of Lord Śrī Kṛṣṇa, namely Vasudeva and Devaki very much desired to have Śrī Kṛṣṇa always with them, still due to the fear of Kamsa and as per the indications from the sky, he proceeded with Śrī Kṛṣṇa, crossed the River Yamunā and handed over to Nandagopa when all were asleep. Hence He is called as 'Havih' हविः.

3. Similarly Śrī Rāma is called as 'Havih' because He was handed over to the Sage Viśwāmitra, when he visited Ayodhyā and demanded the King that Śrī Rāma had to be sent along with him to forest to get rid of rākshasas and completion of the Yajñas by offering 'havis' to the Agni Deva.

७११. सद्गतिः — ॐ सद्गतये नमः ॐ

1. सतां नक्षत्राणां गतिः यस्मात् इति सद्गतिः ।

   Viṣṇu is called सद्गतिः because He is the destiny for all stars.

2. तत्सत्तादिप्रदः = सद्गतिः ।

   यदधीना यस्य सत्ता तत्तदित्येव भण्यते ॥

   Paramātmā is called as 'Satgatih' because the existence of all, depends upon Him only.

3. सतां सज्जनानां गतिः गम्यं यस्मात् इति सद्गतिः ।

   Viṣṇu is called सद्गतिः because He is the final destiny to be reached by the good people.

4. Under the sūtra 1-3-2 ॐ मुक्तोपसृप्यव्यपदेशात् ॐ, it is shown that the Upa-sarga 'उप' indicates as "प्राप्यन्तरराहित्ये सति प्राप्यत्वम्" that is, after reaching the Lotus feet of Śrī Viṣṇu there is nothing beyond that, the śabda 'सद्गतिः' only denotes this attribute of Śrī Viṣṇu.

5. As soon as Śrī Kṛṣṇa took Avatāra, then immediately He was the protector of the good by removing the distress caused by the asuras.

उत्पन्न एव कंसादिकृतबाधापनोदनात् ।
सतां प्राप्यतया चैव सद्गतिः समुदाहृतः ॥

* * *

७१२. सत्कृतिः — ॐ सत्कृतये नमः ॐ

1. सती कृतिः यत्नः वा तन्नाम्नी जाया वा यस्य प्रद्युम्नादिरूपस्य सः सत्कृतिः ॥

Viṣṇu is called सत्कृतिः because :

(i) He is शरणागतवत्सल — He is the refuge for those who shelter in Him.

(ii) In the rūpa of Viṣṇu, known for creation called Pradyumna. He had Kṛti as His wife (Goddess Mahālakshmī) in that name. Hence Viṣṇu is called so as सत्कृतिः.

2. All the acts of Śrī Viṣṇu are of loveable Acts only and so He is called as 'Sat-Kṛtih'.

सत्यः - सकलसंसार-निगलच्छेदिन्यो दधिनवनीत-चोरण-उलूखल-वन्ध-रिङ्गण-रासक्रीडादिकाः मुग्धकृतयः अस्येति सत्कृतिः ।

Even all the acts of innocency and childhood were loveable since they cut the fetters of the entire material world - for example acts like stealing the curd and butter, being tied to the mortor crawling on the knees, Rāsa-Krīḍā etc. all were only loveable acts and all of them helped others.

3. Śrī Kṛṣṇa Himself states that all His acts are सत्कृतिः only.

> जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्त्वतः ।
> त्यक्त्वा देहं पुनर्जन्म नैति मामेति पाण्डवः ॥

Whoever understands that all the Acts of Śrī Kṛṣṇa are Satkāryas only, will be not be born again in the world and he will attain Moksha. Hence He is called as 'सत्कृतिः'.

4. All acts done by Śrī Viṣṇu are only for the use and benefits of others and so He is called as 'Sat-Kṛtih'. There is no iota of selfish motive or advantage to Him. The sūtra 2-1-33, ॐ न प्रयोजनवत्त्वात् ॐ establishes this truth about Paramātmā.

७१३. सत्ता — ॐ सत्तायै नमः ॐ

1. निर्दोष-सकलगुणपूर्णः सन् । तस्य भावः सत्ता ॥

Viṣṇu is called सत्ता because He has all the auspicious qualities in abundance and has no defects at all even by iota.

2. In Bhāgavata Tātparya Nirnaya under 1-2-12 Srīmad Āchārya quotes from the śruti - Paiṅgi as authority as under :
सत्तामात्रम् = आनन्दमात्रम् ॥

सत्तामात्रं तु यत्किञ्चित्सदसच्चाविशेषणम् ।
उभाभ्यां भाष्यते साक्षात् भगवान् केवलः स्मृतः ॥ १२ ॥

तथा च पैङ्गिश्रुतिः —

"अथ कस्मात् उच्यते 'सत्ता' इति, नन्दति नन्दयति च" इति ॥

Visnu is called सत्ता because He is always happy and is in ānanda. He makes others also happy (for Sattvic souls).

अथवा सत्ता आनन्दाश्रय आनन्दकरश्च ॥

3. Srīmad Achārya in his Bhāgavata Tātparya Nirnaya under 2-7-50 states thus :

"सत्तादिर्यत स्वतः विष्णोः तस्मात् अन्यः स सर्वतः ।
यत्सत्ताद्यस्य चान्यस्य नान्यत्वं भेदिनोऽपि तु ॥"

—इति ब्रह्माण्डे ॥

Viṣṇu is सत्ता because He is independent, It would not be possible for others.

4. Paramātmā is called as 'Sattā' because the very existence of the good and pious and all other things are all due to Him. There is indeed nothing that can exist without Him.

स्वयमेव सतां सत्ता यस्मात् "सत्ता" इति कीर्त्यते ॥

5. Under the sūtra 1-2-18 : ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ a moot question was raised. In the earlier Adhikaraṇam, in the sūtra ॐ अन्तर उपपत्तेः ॐ it was proved

that Paramātmā is inside the eye and is responsible for all the dynamism of the soul. Then why again this Adhikaraṇam, is the question. Then the śabda अन्तर्यामि was explained as :

'अन्तर्यामित्वं' नाम, न राजादिवत् नियामकत्वं अत्र विवक्षितं, किं तु सर्व 'सत्तादिप्रदत्वं' च ।।

Paramātmā is the bestower of the very existence of the creatures and so He is called as Sattā सत्ता.

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७१४. सद्भूतिः — ॐ सद्भूतये नमः ॐ

1. सद्भूतिः— सतां भूतिः यस्मात् इति ।।

   Viṣṇu is called सद्भूतिः because He bestows all wealth to the deserving devotees.

2. सती भूतिः यस्य असौ इति ।।

   Viṣṇu is called सद्भूतिः because He possess all wealth with Him in infinite terms.

3. सद्भूतिः— Viṣṇu is the wealth for the good. For the Sātwic souls, Viṣṇu is the greatest wealth, He is everything. For the Sātwic souls - Viṣṇu is the

   (i) Son

   (ii) Friend

   (iii) Kinsmen

   (iv) Messenger

   (v) Charioteer and all other things also.

For Śrī Vasudeva and Devaki, Śrī Kṛṣṇa was the greatest wealth as their son. For Nandagopa and Yaśodā, Śrī Kṛṣṇa was the greatest wealth as their son (who was brought up there) सद्भूतिः. For the King Daśaratha and Kausalyā, Śrī Rāma was the greatest wealth सद्भूतिः.

७१५. सत्परायणः

ॐ सत्परायणाय नमः ॐ

1. सत्परायणः— सतां योग्यानां परायणं मुख्याश्रयः ।

Viṣṇu is called सत्परायणः because He is the best support for the good people.

2. Under the sūtra ॐ असम्भवस्तु सतोऽनुपपत्तेः ॐ २-३-९, under Bhāshya, Śrīmad Āchārya has quoted Paiṅgi Śruti as under :

"देवानां पूर्व्ये युगे असतः सत् अजायतेति ब्रह्म वा असत् सद्भाव प्राणः प्राणं वाव महान् सह ओजो बलमित्याचक्षते" इति पैङ्गिश्रुतिः ।

Here सत् = वायुः means Śrī Vāyu, सत्पराः = Whose who are devoted to Śrī Vāyu, अयनं = आश्रयः ।

That means Viṣṇu is the best support or He only supports those who have taken shelter or devoted to Śrī Vāyu. Hence only Viṣṇu is called सत्परायणः ।

3. Śrī Nārāyaṇa Paṇḍitāchārya in his मध्वामृतमहार्णवः states in 106 & 107 :

यन्नरं मध्वराजस्तु न गृह्णाति हरिप्रियः ।
तं नरं नृहरिः साक्षात् न गृह्णाति वालिवत् ॥

Which means :

That person who is not admitted or recognised by the great Śrī Madhvāchārya, will not be cared at all by Śrī Hari, as in the case of Vāli.

Vāli never cared for Śrī Hanumān and therefore He was not सत्परा: and so Śrī Hari Rāmachandra never protected Him.

So Viṣṇu is सत्परायण:

4. In the 107th श्लोक: it is told :

दुष्टकं च नरं मध्वः स्वीकरोति यदा गुरुः ।
सुग्रीवमिव तं श्रीशः स्वीकरोति न संशयः ॥

But if a person is devoted to Śrī Madhva (Śrī Vāyu, Śrī Bhīma, Śrīmad Āchārya) then that person will be redeemed definitely by Lakshmīpati, Śrīman Nārāyaṇa, as in the case of Sugrīva.

After all, Sugrīva was Sūrya, very much inferior to Vāli, who was Indra. But still, the status was not counted **but only the devotion to Śrī Vāyu was seen. Viṣṇu is सत्परायणः ।**

5. In Mahābhārata Tātparya Nirṇaya, Śrīmad Āchārya states :

देहेऽपि यत्र पवनोऽत्र हरिर्यतोऽसौ
तत्रैव वायुरिति वेदवचः प्रसिद्धम् ।
कस्मिन् वहन्त्विति तथैव हि सोऽवतारे
तस्मात् स मारुतिकृते रविजं ररक्ष ॥ ५-४६ ॥

By reason of the well known vedic text which says "Who is it that when he goes out. I go out and when he stays in, I also stay" (Vāyu is dear to Hari). Even in physical bodies, where there is Vāyu there is Hari and when there is Hari, there is Vāyu. So Vāyu becomes dear to Hari, even when He incarnates as Śrī Rāma, Śrī Kṛṣṇa and so on just as in this original form. Therefore on account of Māruti, Rāma protected the [illegible] of Sūrya (Sugrīva)

6. कृष्णाश्रयाः कृष्णबलाः कृष्णनाथाश्च पाण्डवाः ।
कृष्णः परायणं येषां इति सत्परायणम् ॥

The noble Pāṇḍavas had Śrī Kṛṣṇa as their resort, Kṛṣṇa as their strength and Śrī Kṛṣṇa as their saviour. In short, Śrī Kṛṣṇa is their great support. So Śrī Viṣṇu is 'Sat Parāyaṇa' - support for the good.

7. सत्परायणः— सत्पराणां "सद्भाव प्राणं, प्राणं वाव महान् सह ओजो बलं इत्याचक्षते" इति श्रुतेः, ततः जयं सत्प्रमुखा यदर्थे इति भागवते प्रयोगाच्च सत्पराणां वायुरतानां, आश्रयः सत्परायणः विष्णुः ॥

To say that सत्पराणां denotes those devotees who are devoted to Śrī Vāyu as Jīvottama, the authorities from Śruti and from Śrīmad Bhāgavatam are given above. Such devotees are given shelter by Śrī Viṣṇu. Hence He is called सत्परायणः ।

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७१६. शूरसेनः — ॐ शूरसेनाय नमः ॐ

1. शूरसेनः इनेन स्वामिना सहिताः सेनाः शूराः सेना येन सः शूरसेनः ॥

शूराः विक्रमशालिनी सेना हनुमत्प्रमुखा भीमप्रमुखा अस्येति: शूरसेनः ।

Viṣṇu is called शूरसेनः because :

(i) In the avatār of Śrī Rāma, He had armies headed by śūras like Śrī Hanumān and others.

(ii) In the avatār of Śrī Kṛṣṇa, He had armies headed by śūras like Śrī Bhīma and others.

भीमसेनसमो नास्ति सेनयोः उभयोः अपि ॥

2. शूराणां जरासन्धादीनां सेना यस्मात् इति शूरसेनः ॥

Viṣṇu is called शूरसेनः because the armies of Jarāsandha and other violent people existed because of Him.

3. शूरसेनः means He with a valiant army - Śūrasenah.

Yādavas and Pāṇḍavas were of great Sevā, to Śrī Kṛṣṇa when He relieved the burden on the Earth and protected Bhūdevi.

भूभारहरणार्थाय यादवाः पाण्डवाश्च ये ।
शूराः सहायास्तेऽस्येति शूरसेनः स कथ्यते ॥

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७१७. यदुश्रेष्ठः — ॐ यदुश्रेष्ठाय नमः ॐ

1. यदुश्रेष्ठः— यदस्ति ततः उच्चत्वात् यदुः शब्दाः रमादयः, तेषु श्रेष्ठः ।

Viṣṇu is called यदुश्रेष्ठः because He is far superior, supreme to Goddess Mahālakshmī who is denoted by the śabda यदुः.

By reason of the well known vedic text which says "Who is it that when he goes out. I go out and when he stays in, I also stay" (Vāyu is dear to Hari). Even in physical bodies, where there is Vāyu there is Hari and when there is Hari, there is Vāyu. So Vāyu becomes dear to Hari, even when He incarnates as Śrī Rama, Śrī Kṛṣṇa and so on just as in this original form. Therefore on account of Māruti, Rāma protected the son of Sūrya (Sugrīva).

6. कृष्णाश्रयाः कृष्णबालाः कृष्णनाथाश्च पाण्डवाः ।
कृष्णः परायणं तेषाम् इति सत्परायणम् ॥

The noble Pāṇḍavas had Śrī Kṛṣṇa as their resort, Kṛṣṇa as their strength and Śrī Kṛṣṇa as their saviour. In short, Śrī Kṛṣṇa is their great support. So Śrī Viṣṇu is 'Sat Parāyaṇa' - support for the good.

7. सत्परायणः— सत्पराणां "सद्भाव प्राणं, प्राणं वाव महान् सह ओजो बलं इत्याचक्षते" इति श्रुतेः, ततः वयं सत्प्रमुखा यदर्थे इति भागवते प्रयोगाच्च सत्पराणां वायुरतानां, आश्रयः सत्परायणः विष्णुः ॥

To say that सत्पराणां denotes those devotees who are devoted to Śrī Vāyu as Jīvottama, the authorities from Śruti and from Śrīmad Bhāgavatam are given above. Such devotees are given shelter by Śrī Viṣṇu. Hence He is called सत्परायणः ।

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७१६. शूरसेनः — ॐ शूरसेनाय नमः ॐ

1. शूरसेनः इनेन स्वामिना सहिताः सेनाः शूराः सेना येन सः शूरसेनः ॥

शूराः विक्रमशालिनी सेना हनुमत्प्रमुखा भीमप्रमुखा अस्येतिः शूरसेनः ।

Viṣṇu is called शूरसेनः because :

(i) In the avatār of Śrī Rāma, He had armies headed by śūras like Śrī Hanumān and others.

(ii) In the avatār of Śrī Kṛṣṇa, He had armies headed by śūras like Śrī Bhīma and others.

भीमसेनसमो नास्ति सेनयोः उभयोः अपि ॥

2. शूराणां जरासन्धादीनां सेना यस्मात् इति शूरसेनः ॥

Viṣṇu is called शूरसेनः because the armies of Jarāsandha and other violent people existed because of Him.

3. शूरसेनः means He with a valiant army – Śūrasenah.

Yādavas and Pāṇḍavas were of great Sevā, to Śrī Kṛṣṇa when He relieved the burden on the Earth and protected Bhūdevi.

भूभारहरणार्थाय यादवाः पाण्डवाश्च ये ।
शूराः सहायास्तेऽस्येति शूरसेनः स कथ्यते ॥

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७१७. यदुश्रेष्ठः — ॐ यदुश्रेष्ठाय नमः ॐ

1. यदुश्रेष्ठः— यदस्ति ततः उच्चत्वात् यदुः शब्दाः रमादयः, तेभ्यः श्रेष्ठः ।

Viṣṇu is called यदुश्रेष्ठः because He is far superior and supreme to Goddess Mahālakshmī who is denoted by the śabda यदुः.

5. Though Paramātmā assumed the human form, He is the abode of rest for great saints like Sanaka and others and so He is called as 'San-nivāsah'.

सनकादिनिवासो हि मनुष्यत्वेऽपि यः सदा ।
सन्निवासः स विज्ञेयो ह्यष्टार्णः स्थानदायकः ॥

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७१९. सुयामुनः — ॐ सुयामुनाय नमः ॐ

1. शोभनं यामुनं यमुनासंबन्धिजलं कालियनिष्कासनेन यस्मात् इति सुयामुनः ।

   River Yamunā water contaminated with the poison of Kāliya serpent, Kṛṣṇa saw that the serpent was driven out and saved the water, cows, gopālakas and others. So Viṣṇu is called सुयामुनः ।

2. शोभना यमुना यमुनासम्बन्धिनः गोपादिरूपा देवाः यस्य सः सुयामुनः ।

   Yamunā river had auspicious qualities and in that Kṛṣṇa had many sportive activities.

   Hence Viṣṇu is called सुयामुनः ।

3. Paramātmā Viṣṇu is called as 'Suyāmunah' because He is with delightful sport in the River Yamunā.

   His activities are pure, auspicious and fascinating like water sport (in the Yamunā waters), culling of flowers on its banks, and dance with the Gopis (on its sands).

गोपिभिः यमुनायां तु शोभनं पावनं महत् ।
जलक्रीडादि यस्येति 'सुयामुनः' इतीरितः ॥

७२०. भूतावासः

ॐ भूतावासाय नमः ॐ

1. भूतानि अत्र अभिमुख्येन वसन्ति इति भूतावासः ।

Viṣṇu is called भूतावासः because He resides in all creatures in a most important and prominent manner.

In Harivamśa, it is stated :

वसन्ति त्वयि भूतानि भूतावासः ततो हरिः ॥ इति ।

2. भूतानि अवतीति भूतावः । आसरतीत्यासः । भूतावश्चासा-वासश्च भूतावासः ।

Viṣṇu is called भूतावासः because He protects all creatures and resides in them.

3. Paramātmā Śrī Viṣṇu is the abode of all creatures :

यस्मिन् वसन्ति भूतानि भूतावासः स कथ्यते ।

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७२१. वासुदेवः — ॐ वासुदेवाय नमः ॐ

1. Śrīmad Āchārya states in his Dwādaśa Stotra in 2-6 as under :

अगुणाय गुणोद्रेकस्वरूपायादिकारिणे ।
विदारितारिसंघाय वासुदेवाय ते नमः ॥ ३ ॥

Vāsudeva is without attributes connected to Matter– अगुणाय

Vāsudeva is full of auspicious qualities by His nature गुणोद्रेकस्वरूपाय.

Vāsudeva is the first and foremost cause of all – आदिकारिणे,

Vāsudeva is the destroyer of all enemies – विदारितारिसंघाय.

For Him humble prostrations are done.

2. In Dwādaśa Stotra under 5-1 again Śrīmad Āchārya states :

> वासुदेवापरिमेय सुधामन्
> शुद्ध सदोदित सुन्दरीकान्त ।
> धराधरधारण वेधुर धर्तः
> सौधृतिदीधितिवेधृविधातः ॥

वासुदेवस्य गतिप्रदत्वं निवृणोति— सुधामन्, सदोदित, शुद्ध, सौधृतिदीधिति इति विशेषणैः अविद्यातिमिरनिविडितमनसां मोक्षयोग्यानां अन्तःकरणशुद्धिद्वारा साधनसंपत्तिः अपरोक्षज्ञानं च तेजोमयपरमात्मध्यानात् भविष्यति इति सूचितम् ।

Oh! Vāsudeva Murty, Oh! Aprameya, having all the splendour, Oh! Without any blemish, you lifted the Mandāra mountain and killed all the daityas. You are the support of the Universe. You are the bestower of knowledge to the deserving. You are the Father of Chaturmukha Brahma. You are the Master of all.

3. In Śrīmad Bhāgavatam 2-7-19 states :

> विद्धः सपत्न्युदितपत्रिभिरन्ति राज्ञो
> बालोऽपि सन्नुपगतः तपसे वनाय ।
> तस्मा अदात् ध्रुवगतिं गृणते प्रसन्नो
> दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् ॥ ७ ॥

Pierced by the Shaft like words of his step mother Suruchi in the presence of his royal father-King Uttānapāda, Dhruva,

who was yet a child, be-took himself in the woods to practice severe penance. Pleased with that, the Lord bestowed upon him an eternal abode in the shape of pole star, which celestial sages extol to this day.

In the Tātparya Nirṇaya, Śrīmad Āchārya states : from the authority of प्रकाशसंहिता as under :

अवतारो महाविष्णोः वासुदेवः इतीरितः ।
यो ध्रुवाय निजं प्रादात्स्थानमन्यानधिष्ठितम् ।।

—इति प्रकाशसंहितायाम्।

The Avatār of Mahā Viṣṇu called Vāsudeva, and He bestowed to the devotee Dhruva in that Form, the eternal Moksha, which others cannot attain. Hence विष्णुः is Vāsudeva.

4. Under षट्प्रश्नोपनिषत्, it is stated in 6-2, by Śrīmad Āchārya in his Bhāshya as under from the authority तत्त्वविवेकः—

श्रद्धेति वायोः पत्नी स्यात् सर्वेषां प्रभवाप्यया ।
तस्याश्च कारणं प्राणः सर्वेषां उत्तमोत्तमः ।
तस्यापि ईशः कारणं च वासुदेवः परः अव्ययः ।।

Wife of Śrī Vāyu is called 'Śraddhā'. All get their brightness from her. For ever the reason is Mukhyaprāṇa, who is the uttama of all uttamas. For him, Viṣṇu is the reason and He is Vāsudeva who is supreme and indestructible.

5. Śrīmad Āchārya states in गीताभाष्यं under 2-24 as : "वासुदेवं अनाराध्य को मोक्षं समवाप्नुयात्". Who has gone to Moksha without performing Pūjā and devotion to Vāsudeva ? Which means none can reach Moksha without the Prasāda of Vāsudeva.

"मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया" इति प्रमाण-वचनम्।

6. वासुदेवापत्यतया द्वादशाध्यात्ममञ्जसा।
नियच्छति सदा वस्तु वासुदेवः स ईरितः ॥

The Deity that presides over the twelve lettered Vāsudeva Mantra, is Vāsudeva.

ॐ नमो भगवते वासुदेवाय ॥

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७२२. सर्वासुनिलयः
ॐ सर्वासुनिलयाय नमः ॐ

1. सर्व एवासवः प्राणा यस्मिन् निलीयन्ते इति सर्वासुनिलयः। सर्वासूनां सर्वप्राणिनां निलयः आश्रयः ॥

Viṣṇu is called सर्वासुनिलयः because He is the support for all Jīvas. सर्व + असु + निलयः.

2. Sarvāsu-nilaya means Paramātmā is the abode of all souls.

The city of the Bharata (Hastināpura) felt very happy with Śrī Kṛṣṇa in their midst after the arrival of Śrī Kṛṣṇa there. It was like the Sun-less day with the Sun and a windless day with the breeze. So every thing exists only **because of Him.**

3. The best authority for this truth that everything exists because of the presence of Paramātmā Śrī Viṣṇu in them, is given in Śrīmad Bhāgavatam and the same is cited in Sūtra Bhāshya under the sūtra 2-1-37 **ॐ उपपद्यते च अपि उपलभ्यते**

ॐ ॥, and the same is stated under Anuvyākhyāna as th 13th śloka. namely,

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

All the so called 'Anādi Nitya' entites have been listed her and shown that they exist because of Śrī Hari's Anugraha an presence in them and in case He discards and leaves the then they would not have any existence at all and there wi be Swarūpanāśa. So Paramātmā is 'सर्वासुनिलयः'.

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७२३. अनलः — ॐ अनलाय नमः ॐ

1. अनलः भक्ताभीष्टदाने अलम्बुद्धिः नास्ति अनलः ॥

   Viṣṇu is called अनलः because He is never satisfied or close down His doors in respect of giving boons to His devotees

2. अलं पर्याप्तिः शक्ति सम्पदां नास्ति इति अनलः ॥

   Viṣṇu is called अनलः because there is no end or limit for His power, strength and wealth so on.

3. अनः मुख्यप्राणः तं लाति = फालयति इति अनलः ॥

   Viṣṇu is called अनलः because He protects Mukhya Prāṇa.

4. Paramātmā is so generous and noble and feels that He has not done much to His devotees, though He had done all and everything to them and so He is known as 'Analah'.

   तेषामेव सर्वकर्मकरत्वेऽपि अनलः न किंचित् कृतमेषां मया इति अवितृप्तः ॥

5. Paramātmā Śrī Viṣṇu is called as 'Analah' because He cannot put up or reconcile with the offence committed against His devotees.

"ऋणं प्रवृद्धमिव मे हृदयान्नापसर्पसि" इति।

(When Śachidevi and others residing in Bhārati Devi = Draupadi was insulted in the sabhā).

स्वभक्तविषयापराधं सोढुं नालमिति = अनलः।

6. Devotees of Śrī Kṛṣṇa are the most famous and pious Pāṇḍavas. Śrī Kṛṣṇa declares :

द्वौ तु मे वधकालेऽस्मिन्न क्षन्तव्यो कथंचन।
यज्ञविघ्नकरं हन्यां पाण्डवानां च दुर्हृदम्॥ इति।

Two persons will not at all be forgiven by ME. I will destroy them— (i) Who obstructs the performance of a sacrifice (ii) Also that person who is ill-disposed towards the Pāṇḍavas. Hence Śrī Kṛṣṇa is known as 'Analah'.

७२४. दर्पहा — ॐ दर्पघ्ने नमः ॐ

1. दर्पं असुराणां हन्तीति दर्पहा।

Viṣṇu is called दर्पहा because He destroys the vanity of the daityas/demons and the wicked.

Viṣṇu is very kind and merciful towards His devotees. If they do something wrong by the āveśa of asuras, then Viṣṇu destroys that दर्पः haughtiness and saves the devotees, the best example we find in the case of devotee Lord Devendra. He stopped the Yajña and destroyed by his दर्पः

2. Paramātmā Śrī Viṣṇu is called as 'Darpahā' because He removes only the pride of Sātwic souls, but does not harm them. This could be seen in His various acts like the lifting up of the Govardhana mountain, the carrying away of the Pārijāta - divine tree, from the garden of Indra and also chopping off the grove like arms of Bāṇāsura and so on.

गोवर्धनोद्धरणपारिजातापहरणबाणदोष्षण्डखण्डनादौ देवानां दर्पमात्रं हतवान् इति 'दर्पहा' ॥

3. The Itihāsa relating to Balichakravarti is the best example for this quality of Śrī Bhagawān Śrī Viṣṇu. Vāmana Mūrty Bhagawān destroyed the haughtiness of the asura King. But he was good by nature. So He eliminated the asura Bali in him and saved that Bali Chakravarti. Viṣṇu is दर्पहा.

७२५. दर्पदः — ॐ दर्पदाय नमः ॐ

1. दर्पं गर्वं अयोग्येभ्यो ददाति इति दर्पदः ।

Viṣṇu is called दर्पदः because He gives haughtiness to the wicked and evil souls.

Further Viṣṇu gives wealth to those, who wishes to condemn later. The Bhāgavata śloka states :

यस्य निग्रहं इच्छामि, तस्य वित्तं ददाम्यहम् ।
यस्य अनुग्रहं इच्छामि, तस्य वित्तं हराम्यहम् ॥

Which means :

(i) I give wealth to those, whom I wish to later destroy or condem.

(ii) I take away, snatch away the wealth of those, whom I wish to bless later.

This is really riddle poem. It should not be understood as it is. It is misleading. It would then mean only poor will have anugraha of Kṛṣṇa. Even in the very Bhāgavatam we see many many Kings, Chakravartis, had the full blessings from the Lord as per their status.

For example, we have King Janaka, King Priyavrata, King Pṛthu, King Parīkshit and galaxy of most wealthy people and their wealth. we cannot even imagine in our minds.

So the words तस्य वित्तं हराम्यहम् – I take away the wealth from them, means the wealth **which stands as an hindrance / impediment to their sādhanas.** The wealth that pull them down, but not the wealth which they have for protection, maintenance, charities, donation and for doing good deeds later. He takes away the haughtiness in them. The feeling in them that they are wealthy. King Janaka never thought that He was the owner of the Kingdom but only a trustee for the same. Viṣṇu will not interfere with such wealth but as a matter of fact, He will encourage and see that increase is got to such noble wealth.

७२६. हसः — ॐ हसाय नमः ॐ

1. आनन्दरस आस्वादेन नित्यं प्रमुदितः हसः । मत्तप्रवृत्तिः ।

Viṣṇu is always full with happiness and joy waves which are infinite and unlimited.

2. Viṣṇu is called as 'Dṛptah' because He took pride in being fondled with great love and affection by Yaśodā and Nandagopa.

बाललीलाप्रसङ्गेषु यशोदानन्दलालनात् दृप्तः इति ॥

3. Śrīman Nārāyaṇa at Badarikāśrama ordered with pride to Śrī Madhvāchārya as 'कुरु सूत्रभाष्य अवलम्भितं व्रजे' To do Sūtra-bhāshya on the Brahmasūtras. This is because of His pride over His great devotee Śrī Madhvāchārya (Śrī Vāyu) and none can match him under the adhikāri varga. Śrī Nārāyaṇa was very confident of his capability, devotion towards Him and felt proud of Śrī Madhvāchārya.

७२७. दुर्धरः — ॐ दुर्धराय नमः ॐ

1. दुर्धरो धारयितुं अशक्यः ।

दुःखेन धारयितुं शक्यते इति दुर्धरः ।

Viṣṇu is called दुर्धरः because by the means of

(i) With great strain by Yamam.

(ii) With great strain by Niyamam.

(iii) With great strain by Āsanam.

(iv) With great strain by Prāṇāyāmam.

(v) With great strain by Pratyāhāram.

(vi) With great strain by Dhāraṇā.

(vii) With great strain by Dhyānam.

(viii) With great strain by Samādhi.

He is eligible for being stayed in the mind.

2. Paramātmā Śrī Viṣṇu is called as 'Durdharaḥ' - the uncontrollable. This is because when He took Avatāra as Śrī Kṛṣṇa, even in the sportive activites in His childhood, He, like an elephant in ruts, could not be controlled by them both (Yaśodā, Nandagopa and others).

बाललीलादिप्रसङ्गेषु मत्तमातङ्गवत् ताभ्यां 'दुर्धरः' दुर्वारचञ्चल-चेष्टितः ।

3. Mother Yaśodā said to Śrī Kṛṣṇa, "Oh! Thou of naughty acts, Now run away if Thou canst".

"यदि शक्नोषि गच्छ त्वमतिचञ्चलचेष्टित" इति दुरात्मनां 'दुर्धरः' इति ।

4. Viṣṇu is un-assailable to the evil hatred and so He is called as दुर्धरः — दुरात्मनां दुर्धरः ।

5. दुर्ग्रहः पाणिना वायुः दुःस्पर्शः पाणिना शशी ।
दुर्धरा पृथिवी मूर्ध्ना दुर्ग्रहः केशवो बलात् ॥ इत्यादि ।

The wind cannot be caught by the Hand, nor can the Moon be touched by the Hand, nor the earth by head of a man. Similarly Keśava cannot be caught by force and He is uncontrollable —दुर्धरः.

* * *

७२८. अद्धापराजितः

ॐ अद्धाऽपराजिताय नमः ॐ

1. अद्धा + अपर + अजितः Viṣṇu is called अद्धापराजितः because by truth He cannot be won over by others. This is Satya.

2. अ + परैः + आ + जितः = Viṣṇu is called अद्धापराजितः because He is being won over by the sincere devotees who are always devoted to Him.

3. In the Bhārata Yuddha, all the Pāṇḍavas were without any supporters. They were not defeated by the hundred sons of Dhṛtarāshṭra who were strong with mighty armies, because they were supported by Śrī Kṛṣṇa, the invincible - Aparājita अपराजितः.

एकं हनिष्यामि रिपुं गर्जन्तं तं महामृधे ।
न तु तं प्रार्थयस्येकं रक्ष्यते स महात्मना ॥

In the Āraṇyaka Parva Lord Indra says to Karṇa :

"In the great battle, you can kill one thundering warrior, but not the one - Arjuna who is protected by the Great invincible Śrī Kṛṣṇa, whom the vedic scholars declare as the invincible Hari, who had assumed the form of wild Boar (Varāha) and who is the incomparable Nārāyaṇa, Himself.

यमाहुः वेदविदुषो वाराहम् अजितं हरिम् ।
नारायणं अचिन्त्यं च तेन कृष्णेन रक्ष्यते ॥

Again Rudra tells to Jayadratha :

यस्य त्वं पुरुषव्याघ्र सारथ्यम् उपजग्मिवान् ।
ध्रुव एव जयः तस्य न तस्यास्ति पराजयः ॥

That great Arjuna, who is protected by Śrī Kṛṣṇa — and that Śrī Kṛṣṇa is the unknowable deity and who bears the Conch, discus and mace as arms.

4. अजय्यः शाश्वतो ध्रुवः = Kṛṣṇa is invincible, eternal and steady and unconquerable.

5. अजितः खड्गधृक् — He is unconquered and is the wilder of the sword.

* * *

७२९. विश्वमूर्तिः — ॐ विश्वमूर्तये नमः ॐ

1. विश्वो वायुः मूर्तिः शरीरं यस्य सः विश्वमूर्तिः ।

   Viṣṇu is called विश्वमूर्तिः because He is having Vāyu as the important Pratimā.

   Upanishad clearly states :

   उद्गीताख्यस्य विष्णोः विशिष्टप्रतिमा वायुः इत्युक्तेः ।

2. जाग्रत्-अवस्था-नियामकः विश्वमूर्तिः ।

   Viṣṇu is called विश्वमूर्तिः because He is the presiding and controlling deity of wakening state.

3. विश्वः विष्णोः शरीरं इति विश्वमूर्तिः ।

   Viṣṇu is having the world as His body and hence He is called विश्वमूर्तिः ।

   This means that the body is under control of us, like that the world is under the control of Viṣṇu. But never Śrī Viṣṇu has prakṛti sambandha.

   Śrīmad Āchārya states in बृहदारण्यक उपनिषत् भाष्ये as 5-7-3 Mantra runs thus :

   यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवी मन्तरो यमयत्येष त आत्मा अन्तर्याम्यमृतः ॥ ५-७-३ ॥

Bhāshya states :

पृथिव्याद्या देवतास्तु देहवद्यद्वशत्वतः ।
शरीरमिति चोष्यन्ते यस्य विष्णोर्महात्मनः ॥

The पृथिवी is spoken as the body of Viṣṇu in the sense, that is, totally depends upon Him.

4. While interpreting this, the school cf Viśishṭādwaita has concluded that the Universe as His Body. This is against all authorities, pramāṇas, reasons etc. Detailed discussion on Bṛhadāraṇyaka Upanishad (5-7-3)

यः पृथिव्यां तिष्ठन्, पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीं अन्तरो यमयत्येव त आत्मा अन्तर्याम्यमृत ॥

Chandrikā states :

पृथिव्यादेः जडत्वे स्यात् अप्रसक्तनिराक्रिया ।
चित्त्वे तु तेन कार्त्स्न्येनावेद्यत्वं नेश्वरं विना ॥

Here the śabda 'Pṛthvi' does not mean the Jaḍa Prakṛti but the presiding deity only. Because यं पृथिवी न वेद will not have any sense at all. All these have been fuly thrashed out, under the sūtra 1-2-18 ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ :

पृथिव्यादेः शरीरत्वं यौगिकं गौणमेव वा ।
रूढस्यानुपपन्नत्वात् अग्नेरिन्द्रत्ववत् भवेत् ॥

All these totally establish that Pṛthvi is never the deha of Śrī Viṣṇu.

* * *

७३०. महामूर्तिः — ॐ महामूर्तये नमः ॐ

1. महामूर्तिः महती विराड्रूपा मूर्तिः यस्य सः।

   Viṣṇu is called महामूर्तिः because He has exhibited very great rūpas like 'Trivikrama rūpa' and 'Viśwarūpa'.

2. महती गुणबृंहिता मूर्तिः अस्येति महामूर्तिः।

   Viṣṇu is called महामूर्तिः because He is full with all auspicious qualities in His अप्राकृतशरीरे।

3. Viṣṇu is called as Mahā-mūrti because He is the sole independent resort for the entire universe.

   विश्वैकाश्रयमूर्तित्वात् 'महामूर्तिः' इति स्मृतः।

   This is actually shown to that great devotee Arjuna, by Bhagawān Śrī Kṛṣṇa.

   "इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
   मम देहे गुडाकेश यच्चान्यत् द्रष्टुमिच्छसि॥" इति।

   Lord Śrī Kṛṣṇa, Oh! Arjuna, conquerer of sleep, see now the whole universe with all things moving and non-moving, in one corner of My body. You also see whatever else you wish to see.

4. In the sūtra 1-4-8 ॐ महद्वच्च ॐ it is shown that the śabda महत् is mainly applicable to Paramātmā.

   यथा महत्-शब्दो महत्तत्वे प्रसिद्धः अपि, परममहत्त्वात् परमात्मनः एव मुख्यः एवं इतरेऽपि।

   The śabda 'महत्' is applicable to Paramātmā in the most important and extra-ordinary sense. Therefore महामूर्तिः is

applicable to Śrī Viṣṇu only in the primary sense, for others when told as महामूर्तिः it is only in the secondary sense.

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७३१. दीप्तमूर्तिः — ॐ दीप्तमूर्तये नमः ॐ

1. दीप्तमूर्तिः दीप्ता मूर्तिः यस्य ।

Viṣṇu is called दीप्तमूर्तिः because the rūpa which gives all brightness.

Gītā 11-12 states :

दिवि सूर्यसहस्रस्य भवेत् युगपदुत्थिता ।
यदिभाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

When the Viśwarūpa was shown to Arjuna by Lord Kṛṣṇa, it looked as though simultaneously 1000 Suns appeared in the Sky. Such was light and brightness.

Śrīmad Āchārya in his bhāshya further explains that सहस्र should not be restricted only to mean 1000. But it stands for infintie.

सहस्रशब्दोऽनन्तवाची ।

He also quotes from Ṛgveda.

"अनन्तशक्तिः परमः अनन्तवीर्यः
सः अनन्ततेजाश्च ततः ततोऽपि" इति ॥

2. ज्ञानमयी मूर्तिः अस्येति दीप्तमूर्तिः ।

Viṣṇu is called दीप्तमूर्तिः becuase He is totally and fully with knowledge.

3. यत्किंचित् केनचित् गुणेन दीप्तं तदस्य विशेषेण मूर्तिः इति दीप्तमूर्तिः ॥

Any object shining with its qualities owes its characteristics to Śrī Viṣṇu only, because they do so only by His Anugraha.

Paramātmā states in Gītā 10-41 as :

यद्यत् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ॥

Whatever being is possessed of lordly power or splendour, or is energetic in noble endevours, know that it has sprung from ME alone.

७३२. अमूर्तिमान् — ॐ अमूर्तिमते नमः ॐ

1. प्राकृतमूर्तिराहित्यात् अमूर्तिमान् ॥

Viṣṇu is called अमूर्तिमान् because He has no material body or Śarīra.

Skanda Purāṇa states :

न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसंभवा ।
न योगित्वादीश्वरत्वात् सत्यरूपाच्युतो विभुः ॥

This clearly states that Viṣṇu has no material body at all.

2. आनन्दज्ञानशक्त्यादि देहं विष्णुं तु वे जनाः ।
अदेहं भूतदेहं वा विदुः ते चाधरन्तमः ॥

Viṣṇu's body consists of knowledge, ānanda etc. connected the matter, like bones, blood etc. **have no connection at all** with His body.

3. Viṣṇu is having only अप्राकृतदेह but not प्राकृतदेह and so He is called as 'Amūrtimān'. The sūtra 3-2-24 ॐ अरूपदेव हि तत्प्रधानत्वात् ॐ shows clearly that He has no prākṛta deha. अत्र ईशस्य अप्राकृतदेहवत्त्वं उच्यते ।

Hence He is called as 'अमूर्तिमान्' ।

Brahman is not bound by Prakṛti because,

ब्रह्म प्रकृतिबद्धं न भवति, प्रकृतिप्रवर्तकत्वात्, यत् यस्य प्रवर्तकं, तत् तेन बद्धं न भवति, यथा चोरप्रवर्तक राजा चोरबद्धो न भवति ।

In Bhāshya, Śrīmad Āchārya, has given the Pramāṇa also.

"भौतिकानि हि रूपाणि भूतेभ्योऽसौ परो मतः ।
अरूपवानतः प्रोक्तः क्व तदव्यक्ततः परे" इति ॥

३.२.१५ ॐ प्रकाशवच्चावैयर्थ्यम् ॐ

३.२.१६ ॐ आह च तन्मात्रम् ॐ

३.२.१७ ॐ दर्शयति चाथो अपि स्मर्यते ॐ

Matsya Purāṇa states :

शुद्धस्फटिकसंकाशं वासुदेवं निरञ्जनम् ।
चिन्तयीत यतिर्नान्यं ज्ञानरूपादृते हरेः ॥

This authority shows that Viṣṇu's rūpa has no prakṛti sambandha but is made up of pure, clear and crystal like Jñānam Ānanda etc. and free from all defects.

* * *

७३३. अनेकमूर्तिः

ॐ अनेकमूर्तये नमः ॐ

1. अनेक अवतारमूर्तिः अस्य इति अनेकमूर्तिः ॥

   Viṣṇu has taken many, many avatārs and so He is called अनेकमूर्तिः ।

   Viṣṇu took

   (i) 10 avatārs like Matsya, Kūrma etc.

   (ii) 24 avatārs like Keśava etc.

   (iii) 100 avatārs like Ajan - Nārāyaṇa.

   (iv) 1000 avatārs like Viśwam.

   (v) Infinite rūpas like Ajita.

2. Viṣṇu is called as 'Aneka Mūrtih' becuase, in Viṣṇu Purāṇa, it is said about the avatāra of Śrī Kṛṣṇa as :

   षोडशस्त्रीसहस्राणि शतमेकं ततोऽधिकम् ।
   अनेकमूर्तिः इत्युक्तः तत्संख्याक-स्वदेहतः ॥

   In order to be always in the company of His 16,100 queens and do anugraha to them, Lord Śrī Kṛṣṇa, the son of Devaki, took as many forms and so He is called as अनेकमूर्तिः ।

3. In Viśwarūpa Adhyāya of Bhagavat Gītā, Śloka 16 states :

   अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

   Paramātmā takes infinite rūpas and He is 'Aneka - Mūrtih'.

4. पश्यामि विश्वेश्वर विश्वरूप ॥ 11-16.

   Śrīmad Āchārya in Bhāshya states विश्वशब्दश्चानन्तवाची.

   So Śrī Kṛṣṇa has अनन्तरूप and so He is called as 'अनेकमूर्तिः' ।

5. For each Jīva, Paramātmā has one Bimba rūpa. In each kalpa He brings million, millions and billions of Jīvas in the process of creation. Like that, in the past what was the number of times such creation had taken place – no one knows. Like that, in future, it is endless in bringing the Jīvas by His Muṣṭi. For all such Jīva, there is always Bimba rūpa. When one imagines this, the name of अनेकमूर्तिः applicable to Śrī Viṣṇu can be visualised well and automatically bow down well to Śrī Viṣṇu, who is by swarūpa is only ONE.

७३४. अव्यक्तः — ॐ अव्यक्ताय नमः ॐ

1. दोषैः व्यक्तः न भवति इति अव्यक्तः ॥

   Viṣṇu is called अव्यक्तः because He is not seen with defects; that means, He has no iota of defect at all.

2. अव्यक्तः विशेषणाव्यक्तः ॥

   Viṣṇu is called अव्यक्तः because He is not visible by special manners.

3. मूर्तिमत्वेऽपि न व्यज्यते इति अव्यक्तः । अनुग्रहं विना ।

   Though Viṣṇu is having a figure which is अप्राकृतसौन्दर्यमूर्तिः still, it is not visible without His special blessings.

4. In the sūtra 1-4-2 ॐ सूक्ष्मं तु तदर्हत्वात् ॐ । Śrīmad Āchārya states in his Bhāshya :

   सूक्ष्ममेव अव्यक्तशब्देन उच्यते ।

By the śabda अव्यक्त only subtlety is meant. सूक्ष्मत्वं च मुख्यं तस्यैव । That subtlety is only in Viṣṇu in the primary and important sense.

Viṣṇu is अव्यक्तः because He is too subtle.

5. Again in the sūtra 4-2-9, ॐ सूक्ष्मं तु प्रमाणतश्च तथोपलब्धेः ॐ It is stated clearly by Śrīmad Āchārya in his Bhāshya as :

सर्वतः प्रकृतिः सूक्ष्मा, प्रकृतेः परमेश्वरः ॥

The most subtle is Goddess Mahālakshmī who is the presiding deity of Prakṛti. Above Her is Viṣṇu, Parameśwara.

"ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः"

—इति च तुरश्रुतिः ।

In knowledge, ānanda and in all wealth, He is supreme and is very much more than Mahālakshmī.

Hence Viṣṇu is called 'अव्यक्तः'

6. Again in the sūtra 3-2-23 ॐ तदव्यक्तमाह हि ॐ, Śrīmad Āchārya states in his Bhāshya, अव्यक्तमेव तद्ब्रह्म स्वतः ।

That Brahma in Avyakta, by nature. Brahma cannot be visible at all. It is His nature. Hence Viṣṇu is called अव्यक्तः ।

One important question has to be answered here, for the benefit of truth seekers. Viṣṇu being अव्यक्तः how could it be possible to have His Aparoksha. So all the efforts of sādhana will be futile and one may become dejected. The answer is given in the sūtra 3.2.27 : ॐ अतः अनन्तेन तथा हि लिङ्गम् ॐ । In Bhāshya, Śrīmad Āchārya states उभयत्र प्रमाणभावात् तत्प्रसादादेव प्रकाशो भवति ॥

Viṣṇu is अव्यक्तः. It is His nature; so He is never visible. There are śrutis to support this. Viṣṇu shows His Bimba rūpa to the devotees. There are śrutis to support this.

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥

—इति नारायणाध्यात्मे।

By the Achintya Śakti (Extra-ordinary power) of Viṣṇu, it is possible to have reconciliation between the two.

Hence Viṣṇu is called अव्यक्तः.

7. In the Gītā under 2-25 : it is stated as :

अव्यक्तोऽयं अचिन्त्योऽयं अविकार्योऽयमुच्यते ।
तस्मादेनं विदित्वैवं नानुशोचितुमर्हसि ॥ २५ ॥

अयं अव्यक्तः = This Hari is very subtle.

अयं अचिन्त्यः = He is beyond human contemplation of mind.

अयं अविकार्यः = He is the same always, without any change.

Hence Viṣṇu is called अव्यक्तः.

8. In Gītā 7-24, Lord Kṛṣṇa states :

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मां अबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

ये अव्यक्तं मां व्यक्तिं आपन्नं मन्यन्ते, ते मम परां अनुत्तमं अव्य[य] भावं अजानन्तः, अल्पबुद्धयः ॥

Those who do not understant that Lord Śrī Kṛṣṇa is ve[ry] subtle and is not able to be seen, as equivalent to Jīvas w[ho]

can be seen and does indentity meditation of them, those persons have not understood His unique and incomparable and not having anything superior to Him, that quality has not even understood by them so they are tāmasic souls with very little knowledge.

Srīmad Achārya states in his Gita तात्पर्यनिर्णय, as :

"अव्यक्तः परमात्मा असौ, व्यक्तो जीवः उदाहृतः ।
मन्यते यस्तयोः ऐक्यं स तु याति अधरं तमः ॥" इति ॥

9. Gītā 8-21 runs thus :

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः अक्षरः इत्युक्तः । That Paramātmā who is not visible to the eyes, is called 'Akshara'. He is the most proper and final shelter or abode. In Bhāshya, Srīmad Āchārya states :

अव्यक्तः भगवान्, He also quotes from Garuda authority.

अव्यक्तं परमं विष्णुम् इति प्रयोगात् च गारुडे ॥

10. Gītā 9-4 states :

मया ततमिदं सर्वं जगत् अव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

इदं सर्वं जगत् अव्यक्तमूर्तिना मया ततम् ॥

Lord Krṣṇa states that all these worlds consisting of animate and inanimate objects all are pervaded and surrounded by Krṣṇa, who is not visible to the eyes.

Hence अव्यक्तः is Lord Krṣna - Lord Viṣṇu.

Viṣṇu is अव्यक्तः. It is His nature; so He is never visible. There are śrutis to support this. Viṣṇu shows His Bimba rūpa to the devotees. There are śrutis to support this.

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तं ऋते परमात्मानं कः पश्येतामितं प्रभुम् ॥

—इति नारायणाध्यात्मे

By the Achintya Śakti (Extra-ordinary power) of Viṣṇu, it is possible to have reconciliation between the two.

Hence Viṣṇu is called अव्यक्तः.

7. In the Gītā under 2-25 : it is stated as :

अव्यक्तोऽयं अचिन्त्योऽयं अविकार्योऽयमुच्यते ।
तस्मादेनं विदित्वैवं नानुशोचितुमर्हसि ॥ २५ ॥

अयं अव्यक्तः = This Hari is very subtle.

अयं अचिन्त्यः = He is beyond human contemplation of mind.

अयं अविकार्यः = He is the same always, without any change.

Hence Viṣṇu is called अव्यक्तः.

8. In Gītā 7-24, Lord Kṛṣṇa states :

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मां अबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

ये अव्यक्तं मां व्यक्तिं आपन्नं मन्यन्ते, ते मम परां अनुत्तमं अव्ययं भावं अजानन्तः, अल्पबुद्धयः ॥

Those who do not understant that Lord Śrī Kṛṣṇa is very subtle and is not able to be seen, as equivalent to Jīvas who

can be seen and does indentity meditation of them, those persons have not understood His unique and incomparable and not having anything superior to Him, that quality has not even understood by them so they are tāmasic souls with very little knowledge.

Śrīmad Āchārya states in his Gītā तात्पर्यनिर्णयः as :

"अव्यक्तः परमात्मा असौ, व्यक्तो जीवः उदाहृतः ।
मन्यते यस्तयोः ऐक्यं स तु याति अधरं तमः ॥" इति ॥

9. Gītā 8-21 runs thus :

अव्यक्तोऽक्षर इत्युक्तः तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः अक्षरः इत्युक्तः । That Paramātmā who is not visible to the eyes, is called 'Akshara'. He is the most proper and final shelter or abode. In Bhāshya, Śrīmad Āchārya states :

अव्यक्तः भगवान्, He also quotes from Garuḍa authority.

अव्यक्तं परमं विष्णुम् इति प्रयोगात् च गारुडे ॥

10. Gītā 9-4 states :

मया ततमिदं सर्वं जगत् अव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

इदं सर्वं जगत् अव्यक्तमूर्तिना मया ततम् ॥

Lord Kṛṣṇa states that all these worlds consisting of animate and inanimate objects all are pervaded and surrounded by Kṛṣṇa, who is not visible to the eyes.

Hence अव्यक्तः is Lord Kṛṣṇa - Lord Viṣṇu.

11. In the famous sūtra 1-4-1.

ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीते दर्शयति च ॐ

It is established that 'Avyakta' is only Brahman, Śrī Viṣṇu. The Pippalāda Śākhā states :

अव्यक्तं अचलं शान्तं निष्कलं निष्क्रियं परम्।
यो वेद हरिं आत्मानं स भयात् अनुमुच्यते ॥

12. Gītā states in 8-3 as अक्षरं ब्रह्म परम् and in 8-21 अव्यक्तोऽक्ष इत्युक्तः and so it follows easily अव्यक्तः is Brahma who is Śrī Viṣṇu.

* * *

७३५. शतमूर्तिः — ॐ शतमूर्तये नमः ॐ

1. शतं मूर्तयो यस्येति शतमूर्तिः।

Viṣṇu is called शतमूर्तिः because Ajan or Nārāyaṇa had 100 rūpas.

2. सुखसन्ततमूर्तिः इति शतमूर्तिः।

Viṣṇu is called शतमूर्तिः because He has always happiness in Him.

3. न केवलं द्वित्रादि मूर्तयोऽस्य किन्तु शतान्यपरिमिता मूर्तयः अस्य इति शतमूर्तिः।

Viṣṇu is called शतमूर्तिः because He has 100s of rūpas and also infinite rūpas. He is not having just 2 or 3 rūpas.

4. In Gītā 11-4, Śrī Kṛṣṇa states पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः — So Viṣṇu has 100s and 1000s of rūpas and so He is called as शतमूर्तिः — having 100 rūpas.

5. The hundred rūpas of Śrī Viṣṇu as per Viṣṇu Purāṇa are :

1. वासुदेवः Vāsudeva
2. हृषीकेशः Hṛshīkeśa
3. वामनः Vāmana
4. जलशायिन् Jalaśāyin
5. जनार्दनः — Janārdana
6. हरिः — Hari
7. कृष्णः — Kṛṣṇa
8. श्रीवत्सः — Śrīvatsa
9. गरुडध्वजः — Garuḍadhwaja
10. वराहः — Varāha
11. पुण्डरीकाक्षः — Puṇḍarīkāksha
12. नरसिंहः — Narasimha
13. नरकान्तकः — Narakāntaka
14. अव्यक्तः — Avyakta
15. शाश्वतः — Śāśvata
16. विष्णुः — Vishṇu
17. अनन्तः — Anant
18. अजः — Aja
19. अव्ययः — Avyaya
20. नारायणः — Nārāyaṇa

21. गदाध्यक्षः — Gadādhyaksha
22. गोविन्दः — Govinda
23. कीर्तिभाजनः — Kīrtibhājana
24. गोवर्धनोद्धरः — Govardhanoddhara
25. देवः — Deva
26. भूधरः — Bhūdhara
27. भुवनेश्वरः — Bhuvaneśvara
28. वेत्ता — Vettā
29. यज्ञपुरुषः — Yajñapurusha
30. यज्ञेशः — Yajñeśa
31. यज्ञवाहनः — Yajñavāhana
32. चक्रपाणिः — Chakrapāṇi
33. गदापाणिः — Gadāpāṇi
34. शङ्खपाणिः — Śaṅkhapāṇi
35. नरोत्तमः — Narottama
36. वैकुण्ठः — Vaikuṇṭha
37. दुष्टदमनः — Dushṭadamana
38. भूगर्भः — Bhūgarbha
39. पीतवाससः — Pītavāsasa
40. त्रिविक्रमः — Trivikrama
41. त्रिकालज्ञः — Trikālajña
42. त्रिमूर्तिः — Trimūrti
43. नन्दकेश्वरः — Nandakeśvara
44. रामः (परशु) — Rāma (Paraśu)

45. रामः — Rāma
46. हयग्रीवः — Hayagrīva
47. भीमः — Bhīma
48. रौद्रः — Raudra
49. भवोद्भवः — Bhavodbhava
50. श्रीपतिः — Śrīpati
51. श्रीधरः — Śrīdhara
52. श्रीशः — Śrīśa
53. मङ्गलः — Maṅgala
54. मंगलायुधः — Maṅgalāyudha
55. दामोदरः — Dāmodara
56. दयोपेतः — Dayopeta
57. केशवः — Keśava
58. केशिसूदनः — Keśisūdana
59. वरेण्यः — Vareṇya
60. वरदः — Varada
61. विष्णुः — Vishṇu
62. आनन्दः — Ānanda
63. वासुदेवः — Vāsudeva
64. अजः — Aja
65. हिरण्यरेतस् — Hiraṇyaretas
66. दीप्तः — Dīpta
67. पुराणः — Purāṇa
68. पुरुषोत्तमः — Purushottama

21. गदाध्यक्षः — Gadādhyaksha
22. गोविन्दः — Govinda
23. कीर्तिभाजनः — Kīrtibhājana
24. गोवर्धनोद्धरः — Govardhanoddhara
25. देवः — Deva
26. भूधरः — Bhūdhara
27. भुवनेश्वरः — Bhuvaneśvara
28. वेत्ता — Vettā
29. यज्ञपुरुषः — Yajñapurusha
30. यज्ञेशः — Yajñeśa
31. यज्ञवाहनः — Yajñavāhana
32. चक्रपाणिः — Chakrapāṇi
33. गदापाणिः — Gadāpāṇi
34. शङ्खपाणिः — Śaṅkhapāṇi
35. नरोत्तमः — Narottama
36. वैकुण्ठः — Vaikuṇṭha
37. दुष्टदमनः — Dushṭadamana
38. भूगर्भः — Bhūgarbha
39. पीतवाससः — Pītavāsasa
40. त्रिविक्रमः — Trivikrama
41. त्रिकालज्ञः — Trikālajña
42. त्रिमूर्तिः — Trimūrti
43. नन्दकेश्वरः — Nandakeśvara
44. रामः (परशु) — Rāma (Paraśu)

45. रामः — Rāma
46. हयग्रीवः — Hayagrīva
47. भीमः — Bhīma
48. रौद्रः — Raudra
49. भवोद्भवः — Bhavodbhava
50. श्रीपतिः — Śrīpati
51. श्रीधरः — Śrīdhara
52. श्रीशः — Śrīśa
53. मङ्गलः — Maṅgala
54. मंगलायुधः — Maṅgalāyudha
55. दामोदरः — Dāmodara
56. दयोपेतः — Dayopeta
57. केशवः — Keśava
58. केशिसूदनः — Keśisūdana
59. वरेण्यः — Vareṇya
60. वरदः — Varada
61. विष्णुः — Vishṇu
62. आनन्दः — Ānanda
63. वासुदेवः — Vāsudeva
64. अजः — Aja
65. हिरण्यरेतस् — Hiraṇyaretas
66. दीप्तः — Dīpta
67. पुराणः — Purāṇa
68. पुरुषोत्तमः — Purushottama

69. सकलः — Sakala
70. निष्कलः — Nishkala
71. शुद्धः — Śuddha
72. निर्गुणः — Nirguṇa
73. गुणशाश्वतः — Guṇaśāśvata
74. हिरण्यतनुसङ्काशः— Hiraṇyatanusaṅkāśa
75. सूर्यायुतसमप्रभः— Sūryāyutasamaprabha
76. मेघश्यामः — Meghaśhyāma
77. चतुर्बाहुः — Chaturbāhu
78. कुशलः — Kuśala
79. कमलेक्षणः — Kamalekshaṇa
80. ज्योतिरूपः — Jyotirūpa
81. अरूपः — Arūpa
82. स्वरूपः — Swarūpa
83. रूपसंस्थितः — Rūpasaṁsthita
84. सर्वज्ञः — Sarvajña
85. सर्वरूपस्थः — Sarvarūpastha
86. सर्वेशः — Sarveśa
87. सर्वतोमुखः — Sarvatomukha
88. ज्ञानं — Jñānam
89. कूटस्थः — Kūṭastha
90. अचलः — Achala
91. ज्ञानदः — Jñānada
92. परमः — Parama

93. प्रभुः	—	Prabhu
94. योगीशः	—	Yogīśa
95. योगनिष्णातः	—	Yoganishṇāta
96. योगी	—	Yogī
97. संयोगरूपिन्	—	Saṁyogarūpin
98. ईश्वरः	—	Īśvara
99. सर्वभूतानां भूतमयः	—	Sarvabhūtānām Bhūtamaya
100. प्रभुः	—	Prabhu.

* * *

७३६. शताननः — ॐ शताननाय नमः ॐ

1. अपरिमितमुखत्वात् शताननः ॥

Viṣṇu is called शताननः because He has hundreds of mouths or hundreds of faces.

2. शतान्यनानि नयति इति शताननः ॥

Viṣṇu is called शताननः since He can make hundreds of Jīvas into dynamic activities.

शताननः शतानां अनन्तानां अननं चेष्टा यस्मात् सः ॥

3. In Bhagavat Gītā under 11-10, it is said :

अनेकवक्त्रनयनं अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

Here Śrī Arjuna saw many many faces - hundreds of faces of Śrī Kṛṣṇa.

* * *

७३७. एकः — ॐ एकाय नमः ॐ

1. एकः प्रधानः ॥

Viṣṇu is called एकः because He is the most prominent in all.

2. एकः असमानः ॥

Viṣṇu is called एकः because He has no equal at all.

3. एकः जगत् भिन्नः ॥

Viṣṇu is called एकः because He is totally different from others.

4. एकः असहायः ॥

Viṣṇu is called एकः because He has nobody to help which means **He does not require anyone's help** and He is independent.

5. एकः स्वगतभेदशून्यः ॥

Viṣṇu is called एकः because there is no difference between Him and His rūpas, His attributes; His action, His limbs.

6. "यः सर्वान् अनुगृह्णाति सृजति विसृजति वासयति, तस्मात् उच्यते एकः" इति श्रुतेः एकः ॥

Viṣṇu is called एकः, because He alone blesses all, creates all, destroys all. Śrutis speak of Him as एकः because He never takes the help of anyone else for anything.

7. 'एक' एव करोति इति एकः ॥

He alone does all, therefore He is called एकः. Under the Sūtra 1-1-2 ॐ जन्माद्यस्य यतः ॐ, Śrīmad Āchārya has cited Skanda Purāṇa Vākya as under :

उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिः एकराड् ॥

Hari who is alone one independent does all these creation, destruction, protection etc. for all.

8. Under the sūtra 1-1-11, ॐ श्रुतवाच्च ॐ Śrīmad Āchārya in his Bhāshya quotes from श्वेताश्वतर उपनिषत् :

"एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च" इति ॥

एकः = मुख्यदेवः = श्रीविष्णुरेव एकः ।

Viṣṇu is the main and only independent देवता and all others are dependent and sub-ordinate.

9. Under the sūtra ॐ आनन्दमयोऽभ्यासात् ॐ 1-1-12 in Anu-vyākhyāna, Śrīmad Āchārya quotes in 175th verse as :

एको नारायण आसीत् न ब्रह्मा न च शङ्करः ॥

To show that नारायणः alone is independent and Rudra is not meant here.

10. Under the sūtra 1-1-28 ॐ प्राणस्तथानुगमात् ॐ while concluding the first pāda Śrīmad Āchārya states in the verse 252 under Anuvyākhyāna as तस्मात् अन्यगैः ॥

11. Īśāvāsyopanishad mantra 4 states :

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ॥

अनेजत् एकं — Śrīmad Āchārya in his Bhāshya states :

एकं प्राधान्यतः तथा ।

Viṣṇu is called एकः because He is Supreme and is most prominent.

12. "एकमेव अद्वितीयं ब्रह्म" — The Śruti also states that there is no comparison to Him and He is the ONE who is unique and extra-ordinary in all respects and aspects.

13. Kāṭhaka Upanishad states in 2-2-12 as :

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ॥

The God who is indweller of all, who controls all, who is one – there being no equal or superior to Him makes His one form manifold.

एकः समाभ्यधिकरहितः ॥

Viṣṇu is called as एकः Since there is none equal to Him and admittedly above Him also.

14. Śrīmad Āchārya under छान्दोग्योपनिषत् भाष्य under 2-26-1 states :

"यो देवानां नामधा एक एवे"ति श्रुतेश्च ।
भगवत एव वस्वादिनामानि ॥

Viṣṇu, Rudra etc. all the names are the names of the Supreme God as per the śruti, "Yo devānām nāmadhā".

Viṣṇu is called एकः because all the names denotes Him mainly one only.

15. In Gītā Tātparya Under : 2-21, Śrīmad Āchārya quotes from "Parama Śruti" as under :

"कर्तृत्वं तु स्वतन्त्रत्वं तत् एकस्य हरेः भवेत् ।
तच्चाव्ययं तस्य जानन् कथं कर्ता स्वयं भवेत् ॥"

—इति परमश्रुतिः ।

'Doership' goes with independency and that is available only in ONE who is Hari.

16. Śrīmad Ācharya states under Gītā Bhāṣya from Garuḍa Purāṇa as under in verse 7-17 :

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १६ ॥

एकस्मिन्नेव भक्तिः इति एकभक्तिः । तच्च उक्तं गारुडे—

मय्येव भक्तिः नान्यत्र एकभक्तिः स उच्यते ॥

In Lord Kṛṣṇa alone devotion to be done as Sarvottama.

17. In Bhāgavatam, the two sons of Kubera, after the release of curse of Nārada, by Lord Kṛṣṇa, praises Him as :

त्वमेकः सर्वभूतानां देहखात्मेन्द्रियेश्वरः ।
त्वमेव कालो भगवान् विष्णुः अव्ययः ईश्वरः ॥

All these śabdas are found in विष्णुसहस्रनाम । एकः सर्वभूतानां ईश्वरः । Lord Kṛṣṇa is the only one who is the Master of creatures.

18. Under the sūtra ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ 1-2-1, Śrīmad Āchārya states in Anuvyākhyāna as :

तत्र तत्र स्थितो विष्णुः तत्तच्छक्तिप्रबोधकः ।
एक एव महाशक्तिः कुरुते सर्वमंजसा ॥

Viṣṇu is एक: He is alone with great capacity and power does everything in all places by giving potency and energy to them.

19. Under Īśāvāsya Upanishad मन्त्र 16 says :

"पूषन्नेकर्षे यम सूर्य" इति ।।

In Bhāshya Śrīmad Āchārya states :

"विष्णुः एकः ऋषिः ज्ञेयः यमः नियमनात् हरिः ।।"

Śrī Jayatirtha states :

"एकशब्दस्य प्रधानवाचकत्वात्" इति ।।

Hence Viṣṇu is called एकः.

20. Śrīmad Āchārya in his Gītā Bhāshya under the Gītā 11-20, he says from Varuṇa Śruti.

"मातापित्रोरन्तरगः सः एकरूपेण चान्यैः सर्वगतः सः एकः" इति वारुणश्रुतेः एकेन रूपेण द्यावापृथिव्योरन्तरं प्राप्तो भाति।

"The space between heaven and earth is filled by you with one form" is not redendant.

Its purpose is to make clear that with one form, the Lord pervades the entire space between heaven and earth, while at the same time. He is all pervasive with many forms, though He is one in essence. —Varuṇa Śruti.

21. Gītā states in 11-42 as :

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथ वाऽप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ।। ४२ ।।

अच्युत = Kṛṣṇa never slips away from dharma due to any place or time or circumstances. He is एक: अपि which means He is Sarvottama. Further एक: means ए = एक: by Himself single handed without the aid of others, क: करोति इति = Does all and everything and gets done also. Hence Viṣṇu is called एक:.

Śrīmad Āchārya states in Gītā Tātparya as :

"एक: सर्वोत्तम: अपि असत्कृत: ।"

"एक: सर्वाधिक: ज्ञेय: एष: एव करोति यत्" इति च।

* * *

७३८. अनेक: — ॐ अनेकाय नम: ॐ

1. बहुरूपत्वात् अनेक: । Viṣṇu is called अनेक: because He has infinite rūpas.

   Śrīmad Āchārya quotes from Brahma Tarka in Gītā, Viśwarūpa Adhyāya as :

   "एकरूपोऽपि भगवान् बहुरूप इवेयते ।
   अचिन्त्यैश्वर्यरूपत्वात् पूर्णानन्दैकरूपक: ॥

   —इति ब्रह्मतर्के ॥

Paramātmā Bhagawān is one, but by His extra-ordinary and unimaginable power and capacity, He takes many many rūpas.

2. Gītā states in 10-40 as :

   नान्तोऽस्मि मम दिव्यानां विभूतीनां परंतप ।
   एष: तूद्देशत: प्रोक्तो विभूते: विस्तरो मया ॥ ४० ॥

The Vibhūti rūpas of Śrī Viṣṇu are all infinite and unlim and hence He is called as 'अनेकः' ।

3. Gītā states under 11-40 : Arjuna states :

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ॥

Paramātmā Viṣṇu is everywhere and He is unlimited. infinite.

* * *

७३९. सवः — ॐ सवाय नमः ॐ

1. वा गतिगन्धनयोः इति धातोः वा ज्ञानं तेन सहितो सवः ॥

Viṣṇu is called सवः because He is with greatest know which no one has at all. His knowledge is independe unique.

2. 'व'शब्दो बलवाचकः तेन सहितो सवः ॥

Viṣṇu is called सवः because He is with greatest st which no one can visualise at all.

3. यदर्थं सोमोऽभिषूयते सः इति सवः ॥

Viṣṇu is called सवः because for Him only Soma crushed; which means all Yāgas, Yajñas are done **His sake.**

* * *

७४०. कः — ॐ काय नमः ॐ

1. सुखरूपत्वात् कः ।

   Viṣṇu is called कः because He is the Swarūpa of joy and happiness.

   (अकयप्रविसंभूमसखहा विष्णुवाचकाः ।)

2. Śruti states :

   'कं ब्रह्म' इति श्रुतेः ।

   The Chāndogya Upanishad states in 4.10.5 as :

   प्राणो ब्रह्म, कं ब्रह्म, खं ब्रह्मेति स होवाच, विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न विज्ञानं इति ॥

3. कन दीप्तौ इत्यतः इप्रत्यये क इति रूपं दीप्तः ॥

   Viṣṇu is called कः because He is with all splendour and brightness.

4. Viṣṇu is called as 'Kah' because it means as "He who shines".

   Though Śrī Viṣṇu dwells / resides / and present every-where and in all things, (say even in Andhantamas), still He is resplendent. Hence He is called as 'कः' ।

   This is a remarkable beauty of Achintya Aiśwarya Śakti of Śrī Viṣṇu.

   (i) Andhantamas is a place of pitch darkness, where anyone with powerful eyes, will also become totally blind.

(ii) Viṣṇu is 'Swa-prakāśa' that is by nature is se illuminating and is always bright with all splendo more than billions of Suns etc.

Now the question is whether Śrī Viṣṇu resides Andhantamas ?

If He is

a) not residing there, then to call Him as all pervasi सर्वव्याप्त has to be restricted.

b) residing there, then Andhantamas is with pi darkness will be false.

But both are pramāṇas. This could be possible for Viṣ because of His **Achintya Aiśwarya Śakti.** Hence He called as 'कः' ।

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७४१. किं — ॐ किमे नमः ॐ

1. किं पुराणादिरूपशब्दकर्ता ॥

Viṣṇu is called किं because He is the composer of purāṇ In the rūpa of Śrī Vedavyāsa, Lord Viṣṇu did 18 purāṇas an another set of 18 upa-purāṇas which are spectacular in respects.

Śrī Vādirāja Swāmi states under गीता 14-18 :

ऊर्ध्वं गच्छन्ति सत्त्वस्था: मध्ये तिष्ठन्ति राजसा: ।
जघन्यगुणवृत्तिस्था: अधो गच्छन्ति तामसा: ॥

The sātwic souls go up by reaching Moksha, while the

souls reach Swarga and back to earth. On the contrary the basic tāmasic souls like Duryodhana reach eternal hell.

इति गीतोक्तमार्गेण त्रयाणां अधिकारिणाम् ।
गतित्रयं दातुमेव चक्रे व्यासात्मको हरिः ॥

Śrī Vedavyasa did 18 purāṇas so that these categories of three, can reach to their proper, ordained and settled destinies.

Sātwic purāṇas	Rājasa Purāṇas	Tāmasa Purāṇas
1. Viṣṇu Purāṇa.	1. Brahmāṇḍa Purāṇa	1. Matsya Purāṇa
2. Nāradīya Purāṇa	2. Brahma Vaivarta	2. Kūrma Purāṇa
3. Bhāgavatam.	3. Brahma Purāṇa	3. Liṅga Purāṇa
4. Garuḍa Purāṇa	4. Garuḍa Purāṇa	4. Śaiva Purāṇa
5. Padma Purāṇa	5. Bhavishya Purāṇa	5. Skanda Purāṇa
6. Varāha Purāṇa	6. Mārkaṇḍeya Purāṇa	6. Agni Purāṇa.

Likewise 18 Upa-purāṇas are also done.

1. Gaṇapaty	1. Dūrvāsa	1. Parāśara
2. Nāradīya	2. Ambikā	2. Mudgala
3. Narasiṁha	3. Kālika	3. Sanatkumāra
4. Kapila	4. Mārīcha	4. Kumāra
5. Nandi	5. Maheśwara	5. Bhṛgu
6. Viṣṇu Rahasya	6. Śoura	6. Kali

Hence Viṣṇu is called किं.

2. किं सर्ववेदविचारविषयः इति ॥

Viṣṇu is called किं because He is the Person to be enquired into for discussion from all Vedas. The first sūtra ॐ अथातो

ब्रह्मजिज्ञासा ॐ 1-1-1, states that enquiry into Brahm has to be done. That Brahma denotes only Viṣṇu. ब्रह्मशब्द विष्णावेव says Śrīmad Āchārya in his Bhāshya.

3. Viṣṇu is called as 'Kim' because He is to be enquired by all without any motive who are desirous of knowing objects of their desire.

He is to be sought after;

He is to be known with eagerness.

स ईप्सितार्थज्ञस्यर्थं प्रष्टव्यः किमिति स्मृतः ॥

That is why, the first sūtra under Paravidyā starts as:

ॐ अथातो ब्रह्मजिज्ञासा ॐ (१-१-१)

He is to be enquired into, to be discussed to be investig and so Śrī Viṣṇu is called as 'Kim'.

* * *

७४२. यत् — ॐ यदे नमः ॐ

1. एति जानाति इति यत् ॥

"यच्च ज्ञानं स्वरूपतः" इति ऐतरेयभाष्योक्तेः ॥

Viṣṇu is called यत् because He knows all. In Aitar Bhāshya, it is said that 'यत्' means the Knowledge Swar of Paramātmā.

2. यतते प्रवर्तते सृष्ट्यादौ इति यत् ॥

Viṣṇu is called यत् because He indulges mainly in creation, protection etc. The Śruti – Taittarīya Up states :

"यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तत् ब्रह्म" इति ॥

This is exactly the Sruti passage settled in the most important aphorism 1-1-2 ॐ जन्माद्यस्य यतः ॐ ॥

3. Gītā states in 13-4 as :

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

Here Śrīmad Āchārya states in this Bhāshya as :

"यतश्च यत्" यतो याति वर्तते । स च प्रवर्तकः । यतश्च यदित्यस्मात् प्रवर्तते क्षेत्रमिति वचनम् । न च य इति स्वरूपमात्रम् ॥

Here again Śrīmad Āchārya explains in Tātparya Nirṇaya as :

"यतश्च यत्" यतः परमेश्वरानुमतः इदं याति प्रवर्तते स च अनुमन्ता सः ॥

In short this means, that Viṣṇu is the motivator and the locomotive behind all activities of all. Hence Viṣṇu is called यत् ।

4. Viṣṇu is called as 'Yat' because He takes efforts. He is called as 'Yat' since He takes all efforts for their protection.

तेषां रक्षायै यतते इति 'यत्' ॥

5. रक्षायै पृच्छकानां स यतनात् 'यत्' इति स्मृतः ॥

कृष्ण कृष्णेति कृष्णेति यो मां स्मरति नित्यशः ।
जलं भित्वा यथा पद्मं नरकादुद्धराम्यहम् ॥ इति ॥

Whoever remembers ME always repeating the name 'Kṛṣṇa', 'Kṛṣṇa', 'Kṛṣṇa', I lift him up from Naraka - hell just as one takes a lotus by burshing aside the water.

6. अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ॥

I remember My devotee and take him to the supreme abode. So Viṣṇu is called as 'यत्' ।

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७४३. तत् — ॐ तदे नमः ॐ

1. तत् परोक्षं वस्तु तच्छब्दवाच्यम् । हरिस्तु प्रत्यक्षादि अवेद्यत्वात् मुख्यतः वेदैकगम्यत्वात् 'तत्' ॥

Viṣṇu is not directly visible to the eyes. He is hidden. He can be known only by the Vedas. Hence He is called 'तत्' ।

Śrīmad Āchārya in the Maṅgalācharaṇa verse in his Master piece Viṣṇu Tatwa Vinirṇaya states as :

सदागमैकविज्ञेयं समतीतक्षराक्षरम् ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ॥ १ ॥

सत्-आगमैक-विज्ञेयं = He can be known only by Sadāgamas which means mainly Vedas and which-ever in pari materia with them.

2. गुणैः ततत्वात् तत् इति उच्यते ॥

Viṣṇu is called तत् because He is all pervasive with auspicious attributes.

3. दूरे वैकुण्ठे विराजमानत्वात् तत् ॥

Viṣṇu is called तत् because He is far off in Vaikuṇṭha

4. Gītā states in 17-23 says :

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

Brahma who is with full of infinite auspicious qualities is called by the three names (i) ॐ (ii) तत् and (iii) सत् ।

Hence Viṣṇu is called 'तत्' ।

5. Under छान्दोग्योपनिषत् 6-8-7, the mantra runs as :

सः यः एषः अणिमा ऐतदात्म्यमिदं सर्वं, तत्सत्यं स आत्मा, तत् त्वमसि श्वेतकेतो इति ॥

Here Śrīmad Āchārya states in his Bhāshya that सः, यः एषः, तत् etc. are all not pronouns. But all denote the names of God with His qualities.

1. सारत्वात् सः विष्णुः — Viṣṇu is called सः because He is the quint essence.
2. नियामकत्वात् यः विष्णुः — Viṣṇu is called यः because He is the controller of all.
3. अप्रतिहत-सर्वेच्छारूपत्वात् एषः विष्णुः — Viṣṇu is called एषः because He has desires which are never defeated. He is सत्यसंकल्पः.
4. ततत्वात् तत् विष्णुः = Viṣṇu is called 'तत्' because He is all pervasive and is everywhere.
6. 'तत् सवितुः वरेण्यम्' — The supreme lusture of Viṣṇu, the cause of the jagat.
7. स्वज्ञानभक्तिं भक्तानां तनोतीति 'तत्' उच्यते ।

For the devotees of Him, Śrī Visṇu gives the Jñā and Bhakti to them, as per their Yogyatā and so He is ca as 'तत्' ।

* * *

७४४. पदम् — ॐ पदाय नमः ॐ

1. पद्यते गम्यते इति पदम् । मुमुक्षुभिः इति ॥

Visṇu is called 'पदम्' because he is attained by the s souls.

2. The Nāradīya Purāṇa states :

"गीयसे पदमित्येव मुनिभिः पद्यसे यतः" इति नारदीये ॥

The sages sing about His stories and finally reach Hi their abode and so Visṇu is called 'पदम्' ।

3. The Śruti also states as :

"तद् विष्णोः परमं पदम्" इति श्रुतेः ॥

4. आथर्वणोपनिषत् states in 4-2 :

आविः सन्निहितं गुहाचरं नाम महत् पदम् । अत्रैतत् सर्वमे मेजत् प्राणान्निमिषच्च यत् । एतज्जानथ सदसद्वरेण्यं परं विज्ञा यद् वरिष्ठं प्रजानाम् ॥ २ ॥

Purusha is ever manifest, present everywhere, pres heart, and is the great goal. All that moves, breath sleeps is entirely dependent upon Him. Know superior to cause and effect, superior to Chatu Brahma. विज्ञानात् = चतुर्मुखात् परम् and superior to all

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७८५. अनुत्तमम् — ॐ अनुत्तमाय नमः ॐ

1. न विद्यते उत्तमं यस्मात् तत् अनुत्तमम् ॥

   Viṣṇu is called 'अनुत्तमम्' because there is none superior to Him at all.

2. अनुत्त, मा यस्य सः अनुत्तमः ॥

   Not motivated or instigated by others, Viṣṇu has full knowledge. Hence He is called 'अनुत्तमम्' ।

3. अनन्त मा ऐश्वर्यं यस्य सः अनुत्तमः ॥

   Viṣṇu is having intimate and unlimited wealth and so He is called 'अनुत्तमम्' ।

4. Śrīmad Āchārya while dealing with the superiority of Brahmasūtras which is like Viṣṇu in the sense that there is nothing superior over that, states :

   अतो नैतादृशं किंचित् प्रमाणतममिष्यते ॥

   प्रमाणतमम् = अनुत्तमं प्रमाणं इत्यर्थः ॥

   यत् विवक्षया, उत्तमप्रमाणं नास्ति इति ॥

   Hence Brahma sūtras are the supreme authority. Like that Viṣṇu is the supreme and there is none above Him or equal to Him. So He is called अनुत्तमम् ।

5. Gītā states in 7-24 as :

   अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
   परंभावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

   अबुद्धयः, मम अनुत्तमं भावं अव्ययं अजानन्तः ॥

The Tāmasic souls do not understand the most superme and incomparable nature of Kṛṣṇa in non-destruction aspect. Hence Viṣṇu is अनुत्तमः ।

७४६. लोकबन्धुः
ॐ लोकबन्धवे नमः ॐ

1. लोकबन्धनहेतुत्वात् = लोकबन्धुः ॥

   Viṣṇu is called लोकबन्धुः because 'bondage' relating to the world is absolutely under His control and regime.

   बन्धकर्तृत्वं न, परं तु बन्ध अधीनत्वं परमात्मनि ॥

   Viṣṇu is not the creator of बन्ध, but that बन्ध is totally under His control.

2. लोकजनकत्वात् लोकबन्धुः ॥

   Viṣṇu is called लोकबन्धुः because He is the creator of the world.

3. लोकानां बन्धुः लोकबन्धुः ॥

   Viṣṇu is called लोकबन्धुः because He is the best relative of all the worldly souls and others.

4. लोकहित अहितोपदेष्टृत्वात् लोकबन्धुः ॥

   Viṣṇu is called लोकबन्धुः because He completely takes care of the desired and undesired objects to the worldly people their status and capacity.

5. Viṣṇu is called as 'Loka-bandhu' the relative of the world because Gītā states in 9-17 :

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ।। १७ ।।

Śrī Viṣṇu Paramātmā is the Father, and Mother, Grandfather and supporter of the entire Jagat and so He is called as 'Loka Bandhu'.

6. It is said that Nārāyaṇa is the Mother, Father, Brother, abode, refuge, friend and the final goal.

माता पिता भ्राता निवासः शरणं सुहृत् गतिर्नारायणः ।।

Hence Śrī Viṣṇu is Loka-Bandhu.

७४७. लोकनाथः
ॐ लोकनाथाय नमः ॐ

1. लोकैः नाथ्यते याच्यते इति लोकनाथः ।।

Viṣṇu is called लोकनाथः because He is being begged for by the worldly devotees.

2. लोकानां स्वामी इति लोकनाथः ।।

Viṣṇu is called लोकनाथः because He is the Master, of all the worlds.

3. लोकानां इष्ट इति लोकनाथः ।

Viṣṇu is called लोकनाथः because He is the most coveted or desired object for all the worlds.

4. लुक् प्रकाशन इति धातोः लोको ज्ञानरूपो नाथ्यते लोकनाथः ॥

Viṣṇu is called लोकनाथः because He is the brightest p and gives light (knowledge) to the worlds.

5. In Āditya Purāṇa, Devaśarmā sincere devotee of Śrī deva, extols Lord Śrīnivāsa in 3-56 as under :

प्रपद्ये पुण्डरीकाक्षं ईशं भक्तानुकंपिनम् ।
लोकोत्तरं लोकनाथं परात् परतरं विभुम् ॥ ५६ ॥

* * *

७४८. माधवः — ॐ माधवाय नमः ॐ

1. मधुकुलसंबन्धी इति माधवः ॥

Viṣṇu is called माधवः because He took avatār in the Y Kula started by मधुः ।

2. मधुवनसंबन्धी माधवः ॥

Viṣṇu is called माधवः because He has connection 'Honey forest' or with sātwic souls clusters'.

3. मधुदैत्यसंबन्धी हन्ता इति माधवः ॥

Viṣṇu is called माधवः since He destroyed the for demon by name 'मधुः' ।

4. मधु सुखं मधुनः अयं दाता माधवः ॥

Viṣṇu is called माधवः because He is the giver of happiness.

5. Smṛti states as "मधु इति आनन्द उद्दिष्टः"

6. Brahmāṇḍa Purāṇa - Śrī Veṅkaṭeśa Stotra in the verse 2 states :

जनार्दनः पद्मनाभो वेंकटाचलवासकः ।
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २ ॥

7. Śrīmad Āchārya states in his द्वादशस्तोत्रम् as under : 5-3 :

नारायणामलकारण वन्दे
कारणकारण पूर्ण वरेण्य ।
माधव माधव साधक वन्दे
बाधक बोधक शुद्धसमाधे ॥ ३ ॥

1. माधवः = मायाः – लक्ष्म्याः धवः – पतिः = लक्ष्मीपतिः ।

Viṣṇu is called माधवः because He is the Husband of Lakshmī.

2. मायाः विद्यायाः ईशः धवः इति ।

Viṣṇu is called माधवः because He is the Master of all Vidyās.

3. "मा विद्या च हरेः प्रोक्ता तस्य ईशो यतो भवान् ।
तस्मान्माधवनामासि धवः स्वामी इति शब्दितः" इति हरिवंशे ॥

In Harivamśa it is told that माधवः means the Master of all Vidyās. Hence Viṣṇu is called माधवः.

8. In Gītā, I -14 states :

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥

Then with the white horses and chariot, Lord Mādhava and the Pāṇḍavas started blowing their respective conchs in the battle field.

9. मधोर्वंशोद्भवत्वात् च माधवः परिकीर्तितः ॥

He is a scion of the race of Madhus and so He is called as 'Mādhava'.

10. श्रीमतश्च इति माधवः ॥

He is the Father of the Jagat and Lakshmī is the Mother; so He is called Mādhava.

* * *

७४९. भक्तवत्सलः

ॐ भक्तवत्सलाय नमः ॐ

1. भक्तेषु स्नेहवान् भक्तवत्सलः ॥

Viṣṇu is called भक्तवत्सलः because He is near and dear to His devotees.

2. भक्तरूपवत्सान् लाति इति भक्तवत्सलः ॥

Viṣṇu is called भक्तवत्सलः because He nourishes the devotees who are like the children who are like calves.

3. भक्तेषु वात्सल्यवान् इति भक्तवत्सलः ॥

Viṣṇu is called भक्तवत्सलः because in the devotees He has great affection and sympathy.

4. भक्तं अन्नं गच्छति इति भक्तवत्सलः । यज्ञकर्तारो ब्राह्मणा[illegible] प्रति सलति गच्छति इति भक्तवत्सलः ॥

Viṣṇu is called भक्तवत्सलः because He nourishes those brāhmins who perform Yāgas and Yajñas with great devotion and dedicated minds.

5. In Brahmāṇḍa Purāṇa, in वेंकटेशस्तोत्रं Verse 2 runs as :

जनार्दनः पद्मनाभो वेंकटाचलवासकः ।
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २ ॥

6. In Āditya Purāṇa, Devaśarmā, great desciple of Śrī Vāyudeva, praises Lord Śrī Veṅkaṭeśa Mahā Prabhu as 3-4 :

श्रीवेंकटेश मत्स्वामिन् ज्ञानानन्ददयानिधे ।
भक्तवत्सल भो विश्वकुटुंबिन्नधुनाऽव माम् ॥ ४ ॥

Oh! Veṅkaṭeśa, My Lord, You are the reservoir for knowledge and ānanda. You are the most merciful Lord for the devotees. You are the father of the great family of the Universe. Please now protect us.

7. Again in Āditya Purāṇa 3-21, it runs thus :

प्रह्लादाह्लादकं लक्ष्मीनृसिंहं भक्तवत्सलम् ।
दत्यमत्तेभदमनं श्रीनिवासं भजेऽनिशम् ॥ २१ ॥

Lakshmī Narasimha is the most loveable to the devotee Prahlāda. He is dear to the devotees. Hence Viṣṇu is called 'भक्तवत्सलः' ।

8. Again in Āditya Purāṇa 3-31 runs thus :

विज्ञापनं करिष्यामि ह्यपराधं क्षमस्व मे ।
पादमाहात्म्यश्रोतृणां भक्तानां भक्तवत्सल ॥ ३१ ॥

Oh! Dear to the devotee and savour of them, I make this submission. Please pardon my mistakes.

* * *

७५०. सुवर्णवर्णः

ॐ सुवर्णवर्णाय नमः ॐ

1. सुवर्णमिव वर्णः अस्येति सुवर्णवर्णः ॥

Viṣṇu is called सुवर्णवर्णः because His colour is like gold.

Under the sūtra, 1-2-23 : ॐ रूपोपन्यासाच्च ॐ ।

Śrīmad Āchārya states in Bhāshya, from Chāndogya Upanishad as :

"यदा पश्यः पश्यते रुक्मवर्णं कर्तारं ईशं पुरुषं ब्रह्मयोनिम्" इति ॥

This śabda रुक्मवर्ण is called golden colour.

2. Paramātmā Śrī Viṣṇu is called as Suvarṇa-Varṇah because,

रुक्माभं स्वप्रधीगम्यम् ॥

Viṣṇu has a form which is resplendent like gold and capable of being seen by the mind – undisturbed as in dream.

3. हिरण्मयः पुरुषः ... सर्व एव सुवर्णः इत्यादि ॥

The supreme person – Paramātmā is Hiraṇmaya, beneficent and charming. All His body is of golden ...

* * *

७५१. हेमांगः — ॐ हेमांगाय नमः ॐ

1. हेमेव अंगं वपुः अस्येति हेमाङ्गः ॥

Viṣṇu is called हेमांगः because He has gold itself as His body and limbs.

"हिरण्यश्मश्रुः हिरण्यकेश आ प्रणखात् सर्व एव सुवर्णः" इति श्रुतेः ॥

He is having golden or joyful hairs, mustache, Nails as His limbs - as stated in Chāndogya Upanishad 1-6-6, Hence Viṣṇu is called हेमांगः।

2. वर्णाधिष्ठानमङ्गं च दिव्यसत्त्वमयं यतः ।
अतो हेमाङ्ग इत्युक्तः ससार्णो हेमवर्णदः ॥

The limbs of His body which are eternal, celestial and composed of Satwa Guṇa are endowed with a golden hue.

3. Chāndogya Upanishad says :

"हिरण्मयः पुरुषो दृश्यते" इति ॥

The supreme person of golden hue is seen.

* * *

७५२. वराङ्गः — ॐ वराङ्गाय नमः ॐ

1. वराण्युत्तमान्यङ्गानि यस्य सः वराङ्गः ॥

Viṣṇu is called वराङ्गः because He has splendid and supreme limbs.

2. वराणि शोभनान्यङ्गान्यस्येति वराङ्गः ॥

Viṣṇu is called वराङ्गः because He has most beautif attractive limbs.

3. अवराङ्गः इति पदच्छेदे अवति इति अवः रङ्गस्य श्रीरङ्ग अयं राङ्गोऽवश्चासौ राङ्गश्चावराङ्गः ॥

When this split as 'अवराङ्गः' when it denotes Viṣṇu beca Śrīraṅgam as 'Śrīraṅga' Viṣṇu protects all.

4. Ānaka-dundubhi, that is, Vasudeva (वसुदेवः), saw Hi was born, He had the colour of the petal of a full-blow lilly. He had four arms and the mole Śrīvatsa on His Vasudeva, began to praise Him.

देवकीप्रीतये दिव्यं मंगलं दिव्यलाञ्छनम्।
आविष्कृतं येन रूपं वराङ्गः स तु कथ्यते॥

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७५३. चन्दनाङ्गदी
ॐ चन्दनाङ्गदिने नमः ॐ

1. चन्दनाङ्गदी चन्दनं तदुपलक्षितपूजासाधनद्रव्यं अस्य अ चन्दनः। स च असौ अंगदो वा वालिपुत्रश्च चन्दना भक्तत्वेन सः अस्य अस्तीति चन्दनाङ्गदी॥

'चन्दनः' means Chandan and other pūja sādhanas. Vā Angada was with them is called चन्दनाङ्गदः।

Viṣṇu is called चन्दनाङ्गदी because that Vāli's Sun An with that Paramātmā.

2. चन्दनं अङ्गदो बाहुभूषणं च अस्य अस्तीति चन्दनाङ्गदी । चन्दनैः आह्लादनैः केयूरैः भूषितः ॥

Viṣṇu is called चन्दनाङ्गदी because He wears Chandana and wears Jewels in the shoulders.

3. सति आह्लादने इति चन्दनाङ्गदी – Viṣṇu is called चन्दनाङ्गदी because He has shoulders which gives all happiness and joy to the devotees.

4. Viṣṇu is called as 'Chandanāṅgadī' because He is adorned with delightful armlets.

Though the glorious body is not bedecked with jewels, pleasing things get themselves attached to it and produce the effects of its being adorned.

भूषणानि अङ्गदादीनि सदाह्लादकराणि च ।
सन्ति यस्य हि निरयं तु स स्मृतः चन्दनाङ्गदी ॥

He is Chandanāṅgadī since he has ornaments celestial like bracelets and others of which the armlet is but an example here.

केयूरोपलक्षणेन वा दिव्यभूषणानि अङ्गदादीनि भूयिष्ठानि अस्य इति चन्दनाङ्गदी ॥

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७५४. वीरहा — ॐ वीरघ्ने नमः ॐ

1. वीरान् राक्षसादीन् हन्तीति वीरहा ॥

Viṣṇu is called वीरहा because destroys the daityas and rākshasas.

2. विगतः ईरो मुख्यप्राणो येषां ते वीराः, तान् हन्तीति वीरहा।
अथवा तान् नरके पातयति इति वीरहा ॥

Vīra is called a person who leaves off Mukhyaprāṇa. Such daityas are destroyed by Viṣṇu and so He is called वीरहा or He sends them to the hell.

Without the grace of Mukhyaprāṇa. Viṣṇu will not even look into the case. Paṇḍitāchārya ir. श्रीमध्वामृतमहार्णवः glorious summarieses this aspect in two unique verses.

यन्नरं मध्वराजस्तु न गृह्णाति हरिप्रियः ।
तं नरं नृहरिः साक्षात् न च गृह्णाति वालिवत् ॥ १०६ ॥

That person who Śrīmad Āchārya (namely Śrī Vāyu) does not recognise as the devotee of Śrī Hari, that fellow is never cared for by Śrī Hari, like Vāli.

दुष्टकं च नरं मध्वः स्वीकरोति यदा गुरुः ।
सुग्रीवमिव तं श्रीशः स्वीकरोति न संशयः ॥ १०७ ॥

On the contrary, that person whom Śrīmad Āchārya has recognised and admitted in the list of Bhaktas, Śrī Hari immediately takes him even without any further scrutiny. This important truth based on Vedas is brought out by the śabda वीरहा when equated to Śrī Viṣṇu.

3. Mantrālaya Mahāprabhu in his Prātahsaṅkalpa Gadya states like this in a most wonderful and soul-stirring way in which Śrī Vāyu on our behalf represents our case for admission by Paramātmā.

"स्वभक्तं मां उद्दिश्य भगवतःपुरः परमदयाळो, क्षमासमुद्र, भक्तवत्सलः, भक्तापराधसहिष्णो, दीनं, दूनं, अनाथं, शरणागत एनं उद्धर" इति विज्ञापनकर्तॄणाम् ॥

"Myself being his humble Bhakta" says, Śrī Rāghavendra swāmi, "Śrī Mukhyaprāṇa is sure to save me by representing my utter helplessness to the merciful Almighty and by earnestly appealing to Him to graciously lift me up from the miseries of Samsāra and grant me ever-lasting happiness. (It is implied that this faith is applicable to any devout individual reader).

4. Viṣṇu is called 'Vīrahā' because He is the slayer of the strong demons.

समूलं पूतनादीन् वै यो जघान स वीरहा ॥

Śrī Kṛṣṇa slew the asuras like Pūtanā, Śakaṭa, Tṛṇāvarta, Baka, Chānūra, Mushṭika, Kuvalayāpīḍa, Arjuna Trees - Yeomāsura and many many others. Kamsa - the arch devil was eliminated by Him.

७५५. विषमः — ॐ विषमाय नमः ॐ

1. विषमो विषं रुद्रपीतं मीनाति हन्ति स्वनामस्मरणेन इति विषमः ॥

Viṣṇu is called विषमः because He saved Rudra from fatal ends when he took the poison (which was reduced by Śrī Bhīma without vigour) by his recitation of names.

महाभारततात्पर्यनिर्णयः १०-१५ :

स तत्पिबन्कण्ठगतेन तेन
निपातितो मूर्च्छित आशु रुद्रः ।
हरेः करस्पर्शबलात्स संज्ञा-
मवाप नीलोऽस्य गलस्तदाऽऽसीत् ॥

When the poison which was completely massaged by Śrī Bhīma and power was taken out, was given to Rudra, who drank the same, then he fell unconsciousness not able to bear the severe power of that poison. Then Lord Śrī Hari by His affectionate and Kind touch saved Rudra from fatal ends.

Hence Viṣṇu is called विषमः ।

2. विषमः समरहितः इति । Viṣṇu is called विषमः because He has no equals to Him and more so none superior to Him. Arjuna says in Gītā 11-43 :

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभाव ॥ ४३ ॥

It is clearly stated that there is none equal to Lord Kṛṣṇa at all. Then where is the question of anyone above Him. It is absurd.

Hence Viṣṇu is called विषमः ।

3. अविषमः इति च्छेदे विषमः न भवति इत्यर्थः ॥

When it is split as 'अविषमः' then it means that He is without biased nature. He is without cruelty. This is clearly established in the sūtra 2-1-35 to 37 :

ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ (२-१-३५)

There is absolutely no question of any iota of partiality or biased nature at all. Hence He is अविषमः ।

4. Viṣṇu is called as 'Vishamah' because He is of conflicting acts, which have to be properly understood.

भीतिक्षेमकरत्वाद्धि कुटिलाकुटिलात्मसु ।
विषमः स तु विख्यातः ॥

Viṣṇu acts towards His devotees in a benevolent way, where as towards the ill-disposed He is terrific.

७५६. शून्यः — ॐ शून्याय नमः ॐ

1. आकाशवत् लेपशून्यत्वात् शून्यः ॥

Viṣṇu is called शून्यः because like space He has no diminition at all.

2. दुर्जनानां शस्य सुखस्य ऊनत्वं यापयति इति शून्यः ॥

Viṣṇu is called शून्यः because He reduces or destroys the happiness or joy of the wicked to a large extent.

3. In the sūtra 1-4-29 : ॐ एतेन सर्वे व्याख्याता व्याख्याताः ॐ, Śrīmad Āchārya states in his bhāshya says :

एतेन सर्वे शून्यादिशब्दाः अपि व्याख्याताः ॥

By this all the śabdas, like 'Śūnya' etc. have all been clarified.

Mahopanishad states :

एषः हि एव शून्यः, एषः हि एव तुच्छः, एषः हि एव अभावः, एषः हि अव्यक्तः, अदृश्यः, अचिन्त्यः, निर्गुणश्चेति महोप-निषदि ॥

Again Śrīmad Āchārya says :

शमूनं कुरुते विष्णुः अदृश्यः सन्परः स्वयम् ।
तस्मात् शून्यः इति प्रोक्तः तोदनात् तुच्छ उच्यते ॥

Viṣṇu is called शून्यः because He makes all below Him an inferior to Him. Hence Viṣṇu is called शून्यः ।

4. शंशीलकोऽहं यत एव चोच्चः
शुनामकस्तद्धि मया निधेयम् ।
शून्याभिधं दोषविरुद्धरूपो
दोषोज्झितोऽन्यस्त्वखिलादनामा ॥ १५७॥

In this verse, Śrīmad Āchārya states that the world is run by Viṣṇu who is

a) शु – सुखस्वरूपी = Swarūpa of happiness.

b) उ = He is supreme.

and by Him the dynamism takes place for the entire world.

5. Viṣṇu is called as 'Śūnyah' because He is totally devoid of defects. The entire second Adhyāya of Brahmasūtras with 159 aphorisms establish that Śrī Viṣṇu has no iota of defects whatsoever. He is दोषवर्जित ।

6. Though Śrī Viṣṇu has taken many Avatāras like Human being, say Śrī Rāma, Śrī Kṛṣṇa, Śrī Paraśurāma etc. still He is always absolutely and totally free from all defects.

शून्यः स्यात् दोषवर्जितः ।
मनुष्यत्वे अपि अशेषदोषैः विवर्जितः 'शून्यः' ।

* * *

७१७. घृताशीः — ॐ घृताशिषे नमः ॐ

1. यज्ञेषु हविरात्मकं घृतं आशास्ते (अश्नाति) इति घृताशीः यस्य सः ॥

Viṣṇu is desirous of having the havis from the Yagyas. He is interested in that, so that He could help the devatās. This is His mercy.

Hence Viṣṇu is called घृताशीः ।

2. Viṣṇu is called as घृताशीः because He is desirous of making the world prosperous by means of His supreme attributes.

स्वगुणैः जगदाप्यायनम् ॥

3. Viṣṇu has a desire for the butter and ghee in the houses of the cowherds in Gokula to do anugraha to them.

गोपगृहगव्ये वा आशास्तिः अस्य इति ॥

* * *

७५८. अचलः — ॐ अचलाय नमः ॐ

1. न चलति इति अचलः ।

Viṣṇu is called अचलः because He will never depart from the path of dharma.

यस्मिन् न चलते धर्मः, यो धर्मं नातिवर्तते, सः अचलः ॥

Dharma will not escape or slip from Him. He will never slip or go out of dharma.

2. स्वरूपसामर्थ्यादिः अचलनमस्य नास्ति इति अचलः ॥

Viṣṇu is called अचलः because He will never slip away from His Swarūpa, capacity and capability.

3. Viṣṇu is called as 'Achalah' because He is unshakable.

दुर्योधनादिभिः दुरात्मभिः अभेद्यः अचलः ॥

Viṣṇu is unconquerable to the evil minded Duryodhana and others.

4. Viṣṇu is called as 'Achalah' because He has no Vikāra or transformation of any kind whatsoever.

The sūtra 1-4-24 states :

ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ ॥

अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।
सदैकरूपविज्ञानबलआनन्दरूपकः ॥

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजोऽमरः ।
अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥

निर्विकारं अनौपम्यं सदैकरसमक्षयम् ।
ब्रह्मेति परमात्मेति यं विदुः वैदिकाः जनाः ॥

All these Śrutis and Purāṇas states that Viṣṇu is 'Achalah'.

5. Gītā states in 7-21 :

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुं इच्छति ।
तस्य तस्य अचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Paramātmā bestows 'steady' and 'achala' buddhi to the devotees, hence He is called as 'Achala'.

७५१. चलः — ॐ चलाय नमः ॐ

1. सर्वत्र चलति व्याप्नोति इति चलः ॥

Viṣṇu is called चलः because He pervades everywhere.

2. चलति इति चलः ॥

Viṣṇu is called चलः because He is dynamic and all activities are due to Him only.

3. For great devotees, He will leave out for His promises also and therefore He is called चलः ।

In Bhāgavatam 1-9-44, Bhīṣmāchārya says in his submission to Kṛṣṇa lying on the arrow bed as under :

स्वनियममपहाय मत्प्रतिज्ञा-
मृतमधिकर्तुं अवप्लुतो रथस्थः ।
घृतरथचरणोऽभ्यधाद्धलाग्रे
हरिरिव हन्तुमिभंगतोत्तरीयः ॥ ४४ ॥

Bhīṣmāchārya told that Lord Kṛṣṇa left off His promise for his sake and Kṛṣṇa held the Chakra in His glorious hands and got down from the chariot and at that time the cloth on this shoulders was slowly slipping out. This was the marvellous sight to any devotee to have the darśan of Lord Kṛṣṇa. Mainly Kṛṣṇa did so to save his devotee Arjuna from distress and then towards Bhīṣmāchārya. Since Arjuna was very great in status than Bhīṣmāchārya.

Hence Viṣṇu is called चलः ।

4. Viṣṇu is called as 'Chalah' because He swerves.

प्रणतपाण्डवादेः प्रयोजनाय सत्यसमयादेः चलति इति चलः ॥

सः वासुदेवः प्रगृहीतचक्रः
संवर्तयिष्यन्निव जीवलोकम् ।
अभ्युत्पतन् लोकगुरुर्बभासे
भूतानि धक्ष्यन्निव धूमकेतुः ॥

Śrī Vāsudeva the Lord of the Universe, jumped down from the chariot and with the Chakra in hand rushed forward as though He was going to annihilate all the army. He shone like the Dhūma-ketu the comet-which rises to burn all the beings of the Universe.

७६०. अमानी — ॐ अमानिने नमः ॐ

1. अमानी विषयेषु अभिमानरहितः (शारीरादि-अभिमानहीनत्वात्) ॥

Viṣṇu is called अमानी because He has no attachment at all in the worldly or connected matters.

Lord Kṛṣṇa even gives the reason for this : He says to Arjuna in Gītā 3-22 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

In all the three worlds, which means anywhere, and at any time, there is nothing to be achieved by Kṛṣṇa and He has all with Him, and so He need not do any karma at all. But still He does so, only to set an example to others, but not out of compulsion or desire to achieve anything as in the case of others.

Hence Viṣṇu is अमानी ।

Śrīmad Āchārya states under the sūtra 2-1-34 ॐ लोकवत्तु लीलाकैवल्यम् ॐ, he cites the Māṇḍūkya Upanishad as :

"देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा" इति ॥

Which means creation and helping others is His nature, but is not due to any benefit or gain to Him. For a great person who has achieved everything and who fulfills the desires of all others, including Mahālakshmī, where is the question of अभिमान or attachment for Him ?

Hence Viṣṇu is अमानी ।

2. Viṣṇu is called as 'Amānī' because He is not proud.

भक्तेषु अनहंयुः अमानी ।

He is Amānī since He is not self-conceited where His devotees are concerned. That is why Lord Śrī Kṛṣṇa did not fight shy of going as a messenger to the King Dhṛtarāshṭra and He undertook that errand.

अमानी योऽनहंकारी भक्तेष्वेव सः ईरितः ॥

७६१. मानदः — ॐ मानदाय नमः ॐ

1. **मानं = अहंकारं यथासंभवं ददाति इति मानदः ॥**

Viṣṇu is called **मानदः** because He is the bestower of pride or so, as per one's status.

2. **मानं = सत्कारं यथासंभवं ददाति इति मानदः ॥**

Viṣṇu is called **मानदः** because He is the bestower of doing help to others as per the status of each.

3. **मानदो मायै रमायै अनं वायुं ददाति पुत्रत्वेन इति मानदः ॥**

Viṣṇu is called **मानदः** because He gives Śrī Vāyu as the son to Goddess Mahālakshmī.

4. मर्यादाप्रवर्तको इति मानदः ॥

Viṣṇu is called मानदः because He paves the way to all, for respect and pathway to do.

गीता states in 3-23 :

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

Oh! Arjuna, says Lord Kṛṣṇa that "If, I am busy otherwise and do not do my ordained duties, then others will follow ME and leave off their duties". Hence I have to lead and give them proper pathway to all. So Viṣṇu is called मानदः ।

5. दो अव खण्डने इति - मानदः ॥

Viṣṇu is called मानदः because He condems the pride and haughtiness of the wicked demons and asuras.

6. Śrī Viṣṇu is called as 'Mānadah' because He honours others - His devotees.

Paramātmā gave Arjuna, the greatest honour of being the Master of the chariot Nandighosha and He acted as the charioteer.

सः मानदोऽर्जुनादिभ्यो मानं राज्यं च दत्तवान् ॥

Similarly Paramātmā made the pious old Ugrasena as the emperor and eliminated his wicked and illicit son Kamsa.

Also, Śrī Kṛṣṇa made Yudhiṣṭhira as the King by eliminating the Kauravas - Duryodhana and others.

अर्जुन-उग्रसेन-युधिष्ठिरादिभ्यः रथित्व-आधिराज्य-बहुमानं दत्तवान् मानदः श्रीकृष्णः = श्रीविष्णुः ।

७६२. मान्यः — ॐ मान्याय नमः ॐ

1. सर्वेश्वरत्वेन सर्वैः पूज्यत्वात् 'मान्यः' ॥

Viṣṇu is called मान्यः because He is respectable by all the Master of all.

2. मान्योऽनितुं चेष्टयितुं योग्यः अन्यः स न भवतीति मान्यः ॥

There is none to make Him to act and He Himself acts out of volition, Hence Viṣṇu is called मान्यः.

3. माया रमोपलक्षितजीवराशेः अन्यः भिन्नः इति मान्यः ॥

Viṣṇu is different from Goddess Mahālakshmī and thereby Viṣṇu is different from all Jīva clusters. Hence he is called मान्यः.

4. माया रमाया अन्या चेष्टनीया यस्य इति मान्यः ॥

None else can make Goddess Mahālakshmī to be dynamic and it is Vishṇu only, Hence He is called मान्यः.

5. Viṣṇu is called as Mānyah because He is the object of honour.

तदीयत्वेन संमन्तव्यो मान्यः ॥

Viṣṇu is honoured as being affectionate towards His devotees. As a matter of fact, He felt Himself honoured only in that way.

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७६३. लोकस्वामी

ॐ लोकस्वामिने नमः ॐ

1. लोकानां वैकुण्ठादीनां जनानां स्वामी ॥

Viṣṇu is called लोकस्वामी because He is the Master of Vaikuṇṭha and all other regions and the people therein.

2. सर्वेषां लोकानां ईश्वरत्वात् लोकस्वामी ॥

Since for all the worlds, He is the Master, Viṣṇu is called 'लोकस्वामी' – सर्वलोकेशः ॥

3. In कृष्णामृतमहार्णवः, Śrīmad Āchārya states in the verse, 10, as :

स्वर्चिते सर्वलोकेशे सुरासुरनमस्कृते ।
केशवे कंसकेशिघ्ने न याति नरकं नरः ॥ १० ॥

The person who worships Lord Śrī Keśava, saluted by all gods, the Lord of all the worlds and the destroyer of Kamsa and others, taking the title of "protection of devotees" will not go to hell.

७६४. त्रिलोकधृक्

ॐ त्रिलोकधृषे नमः ॐ

1. त्रिलोकान् द्युपृथिव्यन्तरिक्षान् धरतीति त्रिलोकधृक् ॥

Viṣṇu is called त्रिलोकधृक् because He supports the Swarga, the earth and other regions.

This is proved in the sūtra 1-3-1 ॐ द्युभ्वाद्यायतनं स्वशब्दात् ॐ

Śrīmad Āchārya quotes in the Bhāshya from आथर्वण उपनिषत् as under :

"यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः तमेवैकं जानथ आत्मानम्" इति ॥

Śrīmad Āchārya emphatically states that the support for the द्युलोक, भूलोक and अन्तरिक्षलोक is only Viṣṇu.

द्युभ्वाद्याश्रयः विष्णुरेव ।

Hence त्रिलोकधृक् is विष्णु only.

2. लोकत्रयस्य धरणात् स त्रिलोकधृक् ईरितः ॥

Viṣṇu supports all the three worlds.

3. एवम् अतितुङ्गः कथं नीचैः भवति ? यतः त्रिलोकधृक् अशेषाणां अपि धारणपोषणयोः धारकत्वात् इति ॥

When Śrī Viṣṇu is so exalted, how does He come down ? This is because He is 'Trilokadhṛk'. Paramātmā alone independently shoulders the burden of supporting and nourishing the entire Universe.

Gītā says in 10-42,

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ ४२ ॥

"इदं कृत्स्नं विष्टभ्याहं" — He is the sole support and nourisher of the Jagat, and so He is called as Trilokadhṛk.

4. Gītā 7-7 states :

मयि सर्वं इदं प्रोतं सूत्रे मणिगणाः इव ॥

The whole universe and all the regions have the support Him who is like a strong and sturdy string and the worlds like maṇis /or flowers. (in a garland).

* * *

७६५. सुमेधा — ॐ सुमेधसे नमः ॐ

1. शोभना मेधा यस्य सः सुमेधाः ॥

Viṣṇu is called सुमेधाः because He is having wonder recollective power with Him.

2. शोभना स्वाभाविकी मेधा धारणावती बुद्धिः अस्य सुमेधाः ।

His nature is always auspicious and His buddhi is so and good.

3. Viṣṇu is called as Su-medhāh the well intentioned, because He is always bent upon thinking about the welfare of his devotees and doing always good to them.

बुद्धिः सुशोभना यस्य सुमेधाः परिकीर्तितः ॥

आराधक - सुसाधुबुद्धिः सुमेधाः ॥

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७६६. मेधजः — ॐ मेधजाय नमः ॐ

1. मेधे यज्ञे जायते इति मेधजः ।

Viṣṇu is called मेधजः because He appears in Aśwam Yāga.

2. Viṣṇu is called as 'Medhajah' because He was born (took avatār) as a result of a sacrifice.

   Therefore He was born as a result of the 'Medha' (sacrifice) in the form of austerities practised by Devaki to get Śrī Kṛṣṇa as her son. So He is called as 'Medhajah'.

   देवकीकृतपुत्रीयव्रतयज्ञे च यस्य वै ।
   जनिस्तु मेधजः स स्यात् सप्तार्णः पुत्रदायकः ॥

* * *

७६७. धन्यः — ॐ धन्याय नमः ॐ

1. धन्यो धन्याः सुकृतिनोऽस्य सन्तीति धन्यः ॥

   Viṣṇu is called धन्यः because He has all the utilities vested with Him already. He is a complete Entity.

2. धनं यापयति इति धन्यः ॥ (निर्वचनत्वात् अकारलोपः)

   Viṣṇu is called धन्यः because He gets the wealth to all deserving.

3. "अनपेक्षो गुणैः पूर्णो धन्यः इति उच्यते बुधैः" इति वचनात् धन्यः ॥

   Viṣṇu is called धन्यः because He is full with auspicious attributes. There is no need for Him for anything.

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७६८. सत्यमेधा — ॐ सत्यमेधसे नमः ॐ

1. सत्ये जगद्-विषये मेधा ज्ञानं यस्य इति सत्यमेधा ॥

Viṣṇu is called सत्यमेधा because in the case of the wa His knowledge as it is true is there.

2. सत्या मेधा यस्य इति सत्यमेधा ॥

Viṣṇu is called सत्यमेधा because His recollection in t and there is no iota of falsity at all.

3. सत्या बाधाशून्या मेधा अस्येति सत्यमेधाः ॥

Viṣṇu is called सत्यमेधा because His recollection is n subjected to any rejection later. It is never contradi later.

4. Viṣṇu is called as 'Satya-medhā' because He is of t thoughts.

"यदिवोऽस्ति मयि प्रीतिः श्लाघ्योऽहं भवतां यदि।
तदात्मबुद्धिसदृशी बुद्धिर्नः क्रीयतां मयि ॥" इति ॥

Śrī Kṛṣṇa said :

"If you have a real love for ME, and think that I am worthy praise from you, then you must think of ME as you think yourselves, that is, I am Gopa as all of you are".

Lord Śrī Kṛṣṇa wanted such true thoughts to be in the minds, so that the story can proceed further.

नाहं देवो न गन्धर्वो न यक्षो न च दानवः।
अहं वो बान्धवो जातः न वश्चिन्त्यम् अतोऽन्यथा ॥

I am neither a Devatā, nor a Gandharva, neither a Yaksa nor a Dānava. I am a born relative of you all. You should think of ME in any other way.

Like this, true thoughts were given to them, so that Śrī K can complete the mission for which He had taken avatār

७६९. धराधरः — ॐ धराधराय नमः ॐ

1. धरतीति धरः, धरायाः धरो धराधरः ॥

He who supports is called धरः । Lakshmī supports all. Hence she is called धरादेवी Viṣṇu is the support even to Her. Hence He is called धराधरः ।

This is explained in the sūtra 1-3-10 : ॐ अक्षरमम्बरान्तधृतेः ॐ

All are supported by अंबर अभिमानि Lakshmī Devi. That Lakshmī is finally supported by Viṣṇu. Hence Viṣṇu is called धराधरः ।

2. Viṣṇu Kūrma, supports Vāyu Kūrma. On that Vāyu Kūrma, Śesha is there and in one of its hoods the world is there like a tiny atom. This is explained in बृहदारण्यक उपनिषत् ।

In the Bhāshya, Śrīmad Āchārya states :

"बिभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् ।
उदके कूर्मरूपस्य वायुः प्रच्छं समाश्रितः ॥

वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् ।
बिभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम्" इति वैभवे ॥

This authority of 'Vaibhava' establishes that Viṣṇu is धराधरः ।

3. Viṣṇu is called as 'Dharādharah' because He bore the mountain Govardhana.

धरं गोवर्धनं शीघ्रं धृतवान् सः धराधरः ॥

When the angry Devendra was giving trouble to all the cows, cowherds and others at Gokula,

Śrī Kṛṣṇa thought :

"The cowpen with all the cows and the cowherds should be protected by ME now. I shall by force uproot this mountain with big shoulders at once and hold it over their heads as a big Umbrella and save them all from all the troubles.

तदेतदखिलं गोष्ठं त्रातव्यमधुना मम।
इममद्रिमहं धैर्यात् उत्पाट्याऽऽशु शिलाधनम्॥
धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवापरम्।
गोवर्धनं धरमादधत् 'धराधरः'॥

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७७०. तेजोवृषः — ॐ तेजोवृषाय नमः ॐ

1. तेजसा आदित्यवर्तितेजसा वर्षणाज्जलवर्षणात् तेजोवृषः। "आदित्यात् जायते वृष्टिः" इति श्रुतेः॥

Viṣṇu is called तेजोवृषः because He remains in the Sūrya and makes the rains to pour down.

2. तेजसां तेजोरूपाणां सूर्यादीनां वृषः उरुक्रमरूपेण श्रेष्ठः॥

Viṣṇu is called तेजोवृषः because He remains in the Sun and gives light and brightness to all.

Gītā states in 10-21 as :

आदित्यानां अहं विष्णुः ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणां अहं शशी॥ २१॥

ज्योतिषां अंशुमान् रविः = Among the entities which have brightness, Kṛṣṇa says that He is Sūrya - Ravi, whose rays are thro' out the world.

3. Viṣṇu is called as 'Tejo-Vṛshah' because He showers splendour.

एवं सुहृत्पालनलक्षणं तेजो वर्षतीति 'तेजोवृषः' ॥

4. Viṣṇu showers splendour in the form of the protection of the good hearted beings (cows and cowherds). So He is Tejo-Vṛshah.

तेजोऽभिवर्षति यतः सुहृत्पालनलक्षणम् ।
तेजोवृषः समाख्यातो वस्वर्णो मित्रवृद्धिदः ॥

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७७१. द्युतिधरः — ॐ द्युतिधराय नमः ॐ

1. द्युतिधरो द्युतीनां कान्तीनां धरो धारकः ।

   Viṣṇu is called द्युतिधरः because He has the brightness of splendour / brightness.

2. द्युतिं कान्तिं धारयति इति द्युतिधरः ॥

   Viṣṇu is called द्युतिधरः because He wears the brightness in Him which is unique.

3. Viṣṇu is called as "Dyuti-dharah" because He possessed a majesty. Even in the Young age, Śrī Kṛṣṇa had a super human majesty which cowed down Indra.

   Hence Viṣṇu is called as "Dyuti-dharah".

तेन तारुण्येऽपि इन्द्राभिभावुकाम् अतिमानुषीं द्युतिं धृतवान् 'द्युतिधरः' ॥

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७७२. सर्वशस्त्रभृतां वरः
ॐ सर्वशस्त्रभृतां वराय नमः ॐ

1. समस्तशस्त्रधारिणां श्रेष्ठः सर्वशस्त्रभृतां वरः ॥

Viṣṇu is called 'सर्वशस्त्रभृतां वरः' because He is the most supreme in all arts of शस्त्रविद्या that is connected to all weapons.

Then a doubt may arise in our minds. Sage Viśwāmitra took Śrī Rama to the forest and taught Him all weapons art. How to understand this ? Our great Śrīmad Āchārya in his unique महाभारततात्पर्यनिर्णयः states in 4-6 :

अनुग्रहार्थं स ऋषेरवाप
सलक्ष्मणोऽस्त्रं मुनितो हि केवलम् ।
ववन्दिरे ब्रह्ममुखाः सुरेशाः
तमस्त्ररूपाः प्रकटासमेत्य ॥

He clarifies to the hilt the situation :

(i) By teaching the weapon art to Śrī Rāma who was with Lakshmaṇa, Viśwāmitra had the full fruit what he learnt earlier.

(ii) Viśwāmitra gave a wonderful opportunity to the presiding deities of the weapons like great Śrī Chaturmukha Brahma, Indra, Varuṇa, Rudra and so to come in person and receive the anugraha of the great Lord Śrī Rāmachandra Mahāprabhu.

2. सर्वशस्त्रायत इति सर्वशस्त्रः । भूतं अंबरं येन सः भूताम्बरः सर्वशस्त्रश्चासौ भूताम्बरश्चेति । सर्वशस्त्रभृतां वरः इति ॥

Viṣṇu is called "सर्वशस्त्रभृतां वरः" because in all in all ways He is the protector and at the same time He is the only support up to sky and for the sky also.

3. In the Gītā 10-31 Lord Kṛṣṇa says :

पवनः पवतामस्मि रामः शस्त्रभृतां अहम् ॥

Among those who had hold and handle weapons, I am Śrī Rāma, the best proficient.

शस्त्रभृतां श्रेष्ठः वरः इत्यर्थः ॥

4. Viṣṇu is called as "Sarva-śastra-bhṛtām varah" because He is the best amongst those warriors who are armed with all weapons. He was the foremost amongst those wilders of weapons in His fights against Narakāsura, Jarāsandha and others.

नरकजरासन्धादि-समरेषु सर्वशस्त्रभृतां वरः ॥

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७७३. प्रग्रहः — ॐ प्रग्रहाय नमः ॐ

1. प्रग्रहः प्रकृष्टा ग्रहा नवग्रहा येन इति ॥

Viṣṇu is called 'प्रग्रहः' because He made the Navagrahas as supreme deities.

2. प्रकृष्टा ग्रहाः सोमपात्रविशेषा यस्मात् इति प्रग्रहः ॥

Viṣṇu is called 'प्रग्रहः' because in the yāgas He is having the vessels called 'ग्रहम्' ।

3. Under Kāṭhaka Upanishad it is said in 1-3-3 as :

आत्मानं रथिनं विद्धि शरीरं रथमेव च।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Here, the human body is compared to a chariot.

(i) The owner of the chariot is - Jīva.

(ii) The Physical body of Jīva - is the chariot.

(iii) The Mind is acting as rein (प्रग्रहः).

(iv) Portion of the mind is called Buddhi - charioteer who hold the reins (Manas).

The presiding deity for this प्रग्रह = Mind is Lord Rudra. Viṣṇu is called प्रग्रहः because He is the Antaryāmi for Rudra and He is the controller of him and who directs Rudra's mind also.

4. Viṣṇu is called 'Pragrahah' the controller of all (like the reins). Arjuna was controlled as though by reins by Śrī Kṛṣṇa who was his charioteer. Hence Bhagawan is called 'Pragrahah' the reins.

पार्थः सारथिनानेन सदश्व इव रश्मिभिः।
प्रगृह्यते यतः तत् स्यात् 'प्रग्रहः' समुदाहृतः ॥

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७७४. निग्रहः — ॐ निग्रहाय नमः ॐ

1. निगृह्णाति दैत्यानिति निग्रहः ॥

Viṣṇu is called निग्रहः because He punishes the daityas.

2. निगृह्णाति स्ववशे स्थापयति इति निग्रहः ॥

Viṣṇu is called निग्रहः because all are under His control and command. All are dependent upon Him for each and everything.

3. Viṣṇu is called 'Nigrahah' - the sub-duer.

Śrī Kṛṣṇa by Himself saw that all the enemies were subdued by Him by His own superior skill, as a charioteer. He did not expect any support from Arjuna or anyone. Hence He is called as 'Nigrahah' - the sub-duer.

अर्जुन-पौरुषनिरपेक्षेण सारथ्यवैचित्र्येण निगृह्यन्ते शत्रवः इति 'निग्रहः' ॥

That is why Lord Śrī Kṛṣṇa states in Gītā in 11-33.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुंक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥

Lord Śrī Kṛṣṇa states that all have been done away with by Him and Arjuna is only a mere warrior to complete the battle and nothing has been left. Hence He is 'Nigrahah'.

येन सारथ्यवैचित्र्यात् निगृह्यन्ते स्म शत्रवः ।
स 'निग्रहः' समाख्यातः ससार्णः शत्रुनाशकः ॥

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७७५. व्यग्रः — ॐ व्यग्राय: नमः ॐ

1. विः गरुडः अग्रे यस्य सः तथा ॥

Viṣṇu is called व्यग्रः because He stands in front of Garuda. As a matter of fact, Garuda is able to fly so fast because of

His anugraha by sitting on Garuḍa; **but not because Garuḍa flies fast.**

2. भक्ताभीष्टप्रदाने विलम्बाकरणात् व्यग्रः ॥

In bestowing the desired results to the devotees He never delays and appears at the appropriate time, and so He is called व्यग्रः।

3. अविचार्य कारित्वाभावात् अव्यग्रः इति ॥

It can be split as अव्यग्रः also, then it means that without an enquiry, He will not do things improperly. So Viṣṇu is called अव्यग्रः।

4. व्यग्रो न भवति इति अव्यग्रः।

Viṣṇu is called अव्यग्रः because He has no destruction at all of any kind.

5. Viṣṇu is called Vyagrah because He is very Zealous - enthusiastic.

अर्जुनवैरिनिग्रहे युद्धकर्मासहमानो व्यग्रः ॥

In putting down the enemies of Arjuna, Kṛṣṇa could not bear the delay in the normal process of the war.

6. ये यान्ति यान्त्येव शिनिप्रवीर
येऽवस्थिता सत्वरं तेऽपि यान्तु।
भीष्मं रथात् पश्यत पात्यमानं
द्रोणं च संख्ये सगणं मयाऽद्य ॥

"Oh! Sātyaki, (Śini-Pravara) Those who have gone, have gone for ever. They who are here, let them go at once. You will see now that Bhīṣma is thrown down from his chariot

and also Droṇa along with his own army''. So saying Lord Śrī Kṛṣṇa jumped down from his chariot and leaving the horses advanced forward against Bhīṣmāchārya. So Śrī Viṣṇu is called 'Vyagra'.

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७७६. नैकशृङ्गः — ॐ नैकशृङ्गाय नमः ॐ

1. नैकशृंगो नैकान्यनेकानि शृंगाणि यस्य वृषरूपे सः तथा ॥

Viṣṇu is called नैकशृङ्गः. Since He has many horns but not one. The Śruti states : चत्वारि शृङ्गाः । That is having 4 horns. In the avatār of Paraśurāma, as the Antaryāmi for Agni, Lord had 4 horns. Those are the 4 Vedas themselves.

2. This can be split as ना एकशृङ्गः also. In that Viṣṇu is the Uttama Purusha and had single horn in the Avatāra of Varāha and rescued the Earth and brought to its position by destroying the demon Hiraṇyāksha.

परमपुरुषत्वात् ना, एकं शृङ्गं यस्य सः तथा ॥

3. In Moksha dharma, it is told :

एकशृङ्गः पुरा भूत्वा वराहो नन्दिवर्धनः ।
इमां चोद्धृतवान्भूमिमेकशृङ्गः ततो ह्ययम् ॥ इति ॥

Earlier Paramātmā in the Avatāra of Varāha, with single horn, brought back the Earth to its position by His glorious single horn.

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७७७. गदाग्रजः — ॐ गदाग्रजाय नमः ॐ

1. गदस्य अग्रजः गदाग्रजः ॥

   Viṣṇu is elder to the devotee Yādava 'Gadā' who was younger brother in Kṛṣṇa Avatar.

2. It can be split as अगदाग्रजः । In that

   अगदः पर्वतच्छेत्ता देवेन्द्रः, अग्रजः यस्येति अगदाग्रजः ॥

   Viṣṇu is called अगदाग्रजः because He had His elder brother Devendra who cut off all the mountains. In the avatār of Vāmana. He was younger brother of Indra.

   Śrīmad Āchārya states in Mahābhārata Tātparya Nirṇaya 4-14 as :

   तथा विदेहः प्रतिलभ्य रामं
   सहस्रनेत्रावरजं गविष्ठम् ।
   समर्चयामास सहानुजं तं
   ऋषिं च साक्षात् ज्वलन-प्रकाशम् ॥ १४ ॥

   Then Janaka meeting Rāma who had come to Earth as the Younger brother of Indra earlier (Vāmana) worshipped Him, along with His younger brother and also the Ṛshi Viśwāmitra, who shone like flaming fire.

   (That Janaka though elder very much in age to Śrī Rāma worshipped Him just as Indra though older worshipped his younger brother Vāmana, because of His excellent qualities and superircity in all respects).

3. हितसाधनं गदन्तीति गदाः = वेदाः । तेभ्योऽग्रे व्यक्तत्वात् गदाग्रजः ॥

Vedas are called गदा: because they are the best and reliable aids to know God. In them, Viṣṇu is the front as the most important entity to be known. Hence Viṣṇu is called गदाग्रजः ।

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
उत्कर्षे तु तदन्यत्र तात्पर्यं स्यात् अवान्तरम् ॥

—इति महावराहे ॥

The Mȧhā Varāha Purāṇa states : The great and primary purport of all the Vedas is the greatness of Śrīpaty; Their reference to others is only secondary. This is quoted in विष्णुतत्त्वविनिर्णयः by Śrīmad Āchārya.

4. अगदाः निरोगिणः अग्रजा ब्राह्मणाः यस्मात् इति अगदाग्रजः ॥

Since Viṣṇu is the cause for brāhmins, He is called अगदाग्रजः । ब्राह्मणोऽस्य मुखं आसीत् । says Purusha Sūkta.

5. In Sumadhva Vijaya, under IV - 26, Śrī Paṇḍitāchārya mentions about this great Yādava 'Gadā'.

निशाचरारेरिव लक्ष्मणः पुरा
वृकोदरस्येव सुरेन्द्रनन्दनः ।
गदोऽथ शौरेरिव कर्मकृत् प्रियः
सुभक्तिमान् विश्वविदोऽनुजोऽभवत् ॥ २६ ॥

Paṇḍitāchārya describes that one younger brother was to Śrī Vāsudevāchārya (Śrī Madhva) who served him with intense devotion and love. That brother was dear to Śrīmad Āchārya :

(i) Just like Lakshmaṇa to Śrī Rāma.

(ii) Just like Arjuna to Śrī Bhīma.

(iii) Just like Gadā to Śrī Kṛṣṇa.

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७७८. चतुर्मूर्तिः — ॐ चतुर्मूर्तये नमः ॐ

1. चतस्रो [१]विश्व-[२]तैजस-[३]प्राज्ञ-[४]तुरीयाख्या मूर्तयः यस्य सः चतुर्मूर्तिः ॥

Viṣṇu is called चतुर्मूर्तिः because He takes the 4 forms as:

(i) विश्व – Controller of wakening state – जाग्रत्

(ii) तैजस – Controller of dream state – स्वप्न

(iii) प्राज्ञ – Controller of deep sleep state – सुषुप्ति

(iv) तुरीय – Controller of Mukta Jīvas in the heaven.

2. Mantrālaya Mahāprabhu in his प्रातःसङ्कल्पगद्यम् states about the चतुर्मूर्तिः gloriously as :

[१]लोक, [२]वेद, [३]समीर, [४]रमांतर्गत प्रणवाख्य तुरीय पादोपेत गायत्री-पादचतुष्टय प्रतिपाद्य as :

(१) तत्सवितुः वरेण्यम्

(२) भर्गो देवस्य धीमहि

(३) धियो यो नः प्रचोदयात्

(४) ॐ

The four mūrtis of Viṣṇu are in the world, in Vedas, in Śrī Vāyu and in Goddess Mahālakshmī. They reside in the four parts of Gāyatri Mantra.

[१]वैकुण्ठस्थित, [२]अनन्तासनस्थित, [३]श्वेतद्वीपस्थित and [४]सर्वजीव-स्थितः ॥

Vaikuṇṭha rūpa Paramātmā resides in Vaikuṇṭha.

Nārāyaṇa rūpa Paramātmā resides in Śweta-Dīpa.

Vāsudeva rūpa Paramātmā resides in Anantāsana.

Bimba rūpa Paramātmā resides in all Jīvas.

Hence Viṣṇu is called चतुर्मूर्तिः ।

3. Viṣṇu is called चतुर्मूर्तिः because He has 4 rūpas as (i) Ātmā (ii) Antarātmā (iii) Jñānātmā and (iv) Paramātmā.

4. Śrīmad Āchārya states in गीतातात्पर्यनिर्णयः under the verse 9-1-5 as :

"एकमूर्तिः चतुर्मूर्तिः अथवा पंचमूर्तिकः ।
द्वादशादि प्रभेदो वा पूज्यते सज्जनैः हरिः ।।" इति ।

Hari is adored by sātwic souls as one Mūrty, 4 mūrties, 5 mūrtis or 12 Mūrtis.

[१]वासुदेवः, [२]संकर्षणः, [३]प्रद्युम्नः, [४]अनिरुद्धः इति ।।

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७७१. चतुर्बाहुः
ॐ चतुर्बाहवे नमः ॐ

1. चत्वारः बाहवः अस्येति चतुर्बाहुः ।।

Viṣṇu is called चतुर्बाहुः because He has 4 shoulders.

2. Viṣṇu is having 4 shoulders to give and bless the devotees with four types of पुरुषार्थः — धर्म, अर्थ, काम and मोक्षः.

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७८०. चतुर्व्यूहः — ॐ चतुर्व्यूहाय नमः ॐ

1. चतुर्व्यूहः केशवादि चतुर्विंशतिरूपेषु—

   १) केशवादि षट्कं

   २) त्रिविक्रमादि षट्कं

   ३) सङ्कर्षणादि षट्कं

   and

   ४) नरसिंहादि षट्कं

   इत्येवं चत्वारः व्यूहा यस्य सः तथा ॥

Viṣṇu is called 'चतुर्व्यूहः' because out of the 24 Keśava & other rūpas there exists 4 groups.

1. In His right Hand on the upper side, with Śaṅkha.

   (i) Keśava (ii) Madhusūdana (iii) Dāmodara (iv) Saṅkarshaṇa (v) Vāsudeva (vi) Pradyumna.

2. In His left Hand on the upper side, with Śaṅkha,

   (i) Mādhava (ii) Viṣṇu (iii) Aniruddha (iv) Purushottama (v) Adhokshaja (vi) Janārdana.

3. In His left hand in the lower side (inner side)

   (i) Govinda (ii) Trivikrama (iii) Śrīdhara (iv) Hṛshīkeśa (v) Narasimha (vi) Achyuta.

4. In His right hand, in the lower side (inner side)

   (i) Nārāyaṇa (ii) Vāmana (iii) Padmanābha (iv) Upendra (v) Hari (vi) Śrī Kṛṣṇa.

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७८१. चतुर्गतिः — ॐ चतुर्गतये नमः ॐ

1. चतुर्भिः आर्तजिज्ञास्वर्थार्थिज्ञानिभिः गम्यते इति चतुर्गतिः ॥

Viṣṇu is called चतुर्गतिः because He is attained by the four classes of devotees, who pray to Him.

(a) To get rid of their diseases.

(b) To fulfill the desire about the knowledge of God.

(c) To obtain wealth and other conveniences and

(d) To attain the knowledge of God.

This is stated in Bhagavat Gītā 7-16 :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

For these 4 types, the examples are :

(a) Gajendra (b) Uddhava (c) Sugrīva and (d) Prahlāda respectively.

Viṣṇu is called चतुर्गतिः because He bestows the 4 types of destiny – Moksha as :

(i) Karma Kshaya – कर्मक्षय

(ii) Utkrānti – उत्क्रान्ति

(iii) Mārga – मार्गः

and

(iv) Bhoga – भोगः

These four represented in Moksha by the states of Sālokya, Sāmīpya, Sārūpya and Sāyujya.

These four types are enumerated in the Phalādhyāya of Brahmasūtras consisting 4 pādas.

1. कर्मक्षयपाद— 1 – 19 sūtras.
2. उत्क्रान्तिपाद— 1 – 22 sūtras.
3. मार्गपादः— 1 – 16 sūtras.
4. भोगपादः— 1– 23 sūtras.

80 sūtras.

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७८२. चतुरात्मा — ॐ चतुरात्मने नमः ॐ

1. चतुर्षु धर्मार्थकाममोक्षेषु जनानां योग्यतानुसारेण आत्मा मनो यस्मात् सः चतुरात्मा ॥

Viṣṇu is called 'चतुरात्मा' because He bestows the four Purushārthas, Dharma, Kāma, Artha and Moksha to the deserved persons.

2. विश्वतैजसप्राज्ञतुरीयात्मा । तेन चतुरात्मेति पूर्वस्मात् भेदः ॥

Viṣṇu is called चतुरात्मा because Viṣṇu takes the forms as :

(1) विश्वः (2) तैजसः (3) प्राज्ञ and (4) तुरीय — four in number.

3. जाग्रदादि स्थूल-सूक्ष्म-चातुरात्म्यप्रकाशनात् ।
चतुरात्मा स विज्ञेयः वस्वर्णो मनुरुत्तमः ।

According to the capacity of the devotee to meditate on Śrī Viṣṇu, Bhagawān manifests Himself in the ascending order in four forms as :

(i) Jāgṛt (wakeful state).

(ii) Swapna (dream state).

(ii) Sushupti (deep sleep state)

and

(iv) Turīya (the fourth).

In such each of these four states, He is the two forms as Sūkshma and Sthūla.

तेनैव अधिकारि-तारतम्येन प्रादुष्कृत-स्थूल-सूक्ष्म-जाग्रदादि चातुरात्म्य-स्फुटीकरणात् चत्वारः आत्मानः अस्य इति चतुरात्मा ॥

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७८३. चतुर्भावः — ॐ चतुर्भावाय नमः ॐ

1. चतुरो वर्णान् ब्राह्मणादीन्, भावयति उत्पादयति इति चतुर्भावः ।

   Viṣṇu is called चतुर्भावः because He creates the four races as Brāhmaṇa, Kshatriya etc.

2. In Bṛhadāraṇyaka Upanishad Bhāshya, it is stated in 3-5-5 :

   विष्णोर्ब्राह्मणजातिः सन् ब्रह्मा जज्ञे चतुर्मुखः ।
   इतोऽग्रे जगतः तस्मात् क्षत्रजातिः अजायत ॥

   वायुः सदाशिवः अनन्तः गरुडः शक्र एव च ।
   कामश्च वरुणश्चैव सोमः सूर्यो यमस्तथा ।
   एवमाद्याः क्षत्रियाः तु देवानां ब्रह्मनिमित्ताः ॥

   Chaturmukha Brahma was made as the presiding deity of Brāhmaṇa Varṇa; Vāyu and others for Kshatriya Varṇa; Nāsikya Vāyu and others for Vaiśya Varṇa and finally Nirṛti and others for Śūdra Varṇa, by Paramātmā.

   Hence Viṣṇu is called चतुर्भावः ।

3. Viṣṇu is called as 'Chatur-bhāvah' which He displays four kinds of actions, apart from infinite actions. The four vyūhas are (i) Vāsudeva (ii) Saṅkarshaṇa (iii) Pradyumna and (iv) Aniruddha and each one of them has the four stages of Jāgrat, Swapna, Sushupti and Turīya.

७८४. चतुर्वेदविदेकपात्
ॐ चतुर्वेदविदेकपदे नमः ॐ

1. चतुरो वेदान् वेत्तीति चतुर्वेदवित् ॥

Viṣṇu is called चतुर्वेदवित् because He knows all the four Vedas and their meanings.

एकपात् एकपो मुख्यपालकः सन्नततीति तथा ॥ "पादोऽस्य विश्वा भूतानि" इति श्रुतेः । सर्वभूतान्येकः पादो यस्येत्यपि वदन्ति ॥

All the Jīvas are His **Bhinnāmsha,** that is, all are under His control.

Hence Viṣṇu is called 'चतुर्वेदविदेकपात्'.

2. Viṣṇu is called as 'चतुर्वेदविदेकपात्' because He is known by all those Jñānins who are proficient in all the four Vedas.

७८५. समावर्तः — ॐ समावर्ताय नमः ॐ

1. संसारचक्रं सम्यक् आवर्तयति इति समावर्तः ॥

Viṣṇu is called समावर्तः because He turns the wheel of Samsāra in a grand manner and revolves the same.

2. समतया आ समन्तात् वर्तते इति समावर्तः ॥

Viṣṇu is called समावर्तः because He is there everywhere as per their respective positions or status.

3. सं आवर्तयति नित्यसंसारिणां इति समावर्तः ॥

Viṣṇu is called समावर्तः because He makes the Rājasa Jīvas always revolve round and round in the Samsāra.

4. Viṣṇu is called as 'Samāvartah' because He comes again and again by taking several Avatāras.

सदा सर्वत्र सर्वथा समन्तात् वैयूह वैभवावर्तनम् अस्य इति समावर्तः ॥

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७८६. निवृत्तात्मा
ॐ निवृत्तात्मने नमः ॐ

1. अयोग्यकृतयज्ञादिभ्यः निवृत्तः वा आत्मा मनो वा यस्य इति अर्थः ॥

Viṣṇu is called 'निवृत्तात्मा' because He turns His face from the purview of the wicked daityas. His mind is far away from them.

2. विषयेभ्यः निवृत्तः आत्मा अस्येति निवृत्तात्मा ॥

Viṣṇu is called निवृत्तात्मा because He has no interest or mind with regard to worldly matters. (Like us who have such interest.)

७८७. दुर्जयः — ॐ दुर्जयाय नमः ॐ

1. जेतुं न शक्यः इति दुर्जयः ॥

Viṣṇu is called दुर्जयः because He cannot be won by any one at all.

2. दुःखस्य जयः यस्मात् इति दुर्जयः ॥

Grief or unhappinss will be won over by His Grace and hence Viṣṇu is called दुर्जयः ।

3. Viṣṇu is called 'Durjayah', that is, the invincible.

Who can seek and find Him out if He does not show Himself ?

So he is 'Durjayah'.

शक्त्या देवमनुष्याद्यैः वशीकर्तुं न शक्यते ।
अन्वेष्टुं वाऽपि यः सः स्यात् 'दुर्जयः' सर्ववर्णकः ॥

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७८८. दुरतिक्रमः
ॐ दुरतिक्रमाय नमः ॐ

1. दुःखस्य अतिक्रमः यस्य सः दुरतिक्रमः ॥

Viṣṇu is called दुरतिक्रमः because He is beyond the region of grief and unhappiness.

2. अतिक्रमितुं न शक्यते इति दुरतिक्रमः ।

Viṣṇu is called दुरतिक्रमः because no one can exceed Him or overpower or disobey His orders.

3. अस्य आज्ञां सूर्यादयो नातिक्रमन्ति इति दुरतिक्रमः ॥

Sūrya and others cannot overpower His orders. Hence He is called दुरतिक्रमः ।

Water falls, water come down, not because of the theory that water finds its level, **but because it is due to His mandate and orders.**

Under the sūtra 1-1-22, ॐ आकाशः तल्लिङ्गात् ॐ, Śrīmad Āchārya states in Anuvyākhyāna as in verse 244 :

चेष्टा हि चेतनानां या सा भवेत्तत्प्रसादतः ।
अचेतनस्वभावस्तु विवरादिः कथं ततः ॥

Here it is proved that whether it is sentient or insentient, all of them depend upon His Grace only.

In चन्द्रिका it is stated as :

स्यदन्ते शासनानद्यः भीषास्मात्पततेऽनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

Rivers flow due to His orders, air blows due to Him, sky gives space also due to Him and path gives the way because of Him.

In काठकोपनिषत्, again it is stated,

भयात् अस्य अग्निः तपति, भयात् तपति सूर्यः ।
भयात् इन्द्रश्च वायुश्च मृत्युः धावति पंचमः ॥ ३ ॥

Due to the fear of Viṣṇu, Fire heats, the Sun shines, Indra, Vāyu, Yama and others run for their respective jobs.

Hence Viṣṇu is called दुरतिक्रमः ।

4. Viṣṇu is called Dur-atikramah because He cannot be dispensed with. Because there is no other refuge excepting His own pādas.

अथ सर्वस्य स्वपादमूलं अतिक्रम्य न गत्यन्तरमिति दुरतिक्रमः।

5. The sūtra 1-1-8 clearly states as : ॐ हेयत्वावचनाच्च ॐ that means Paramātmā cannot be an object of neglect by anyone even by a very small iota of extent, then that person cannot have existence at all.

6. न हि विष्णुमृते काचित् गतिरन्या विधीयते।
इत्येवं सततं वेदा गायन्ते नात्र संशयः ॥ ६ ॥

All the Vedas are always singing in chorus that there is no other means of redemption except the worship of Visnu. There is no doubt about this. Hence Śrī Viṣṇu is called दुरतिक्रमः।

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७८९. दुर्लभः — ॐ दुर्लभाय नमः ॐ

1. दुःखेन तप आदिना लभ्यते इति दुर्लभः ॥

Viṣṇu is called 'दुर्लभः' because He has to be attained by devotion by taking millions of births and to practice tapas, meditation etc.

2. भक्त्यैकलभ्यत्वात् दुर्लभः ॥

Viṣṇu is called दुर्लभः because He is attainable only by Pure devotion; but not any others at all.

Lord Kṛṣṇa advises Arjuna in 11-54 as :

भक्त्या तु अनन्यथा शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

Arjuna, "I am available in this form of Viśwarūpa (means the seeing of God) and seeable only by devotion but not by any other modes or means.

Hence Viṣṇu is called दुर्लभः।

3. Even after this devotion which is in Jīva, it is not possible to see Him, unless **His Prasāda which in Him** is invoked by Him.

The sūtra 3-3-54 states :

ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ

Śrīmad Āchārya in his bhāshya states :

परमात्मा एवं भक्त्या दर्शनं प्राप्य, मुक्तिं ददाति इति प्रधान-साधनत्वात् भक्तिः करणत्वेन उच्यते ॥

But as a fact, the final aid only भगवत् प्रसादः which is in Him only and He should invoke it. Hence only काठक उपनिषत् states :

नायं आत्मा प्रवचनेन लभ्यः, न मेध्या, न बहुना श्रुतेन। परं तु तत्प्रसादादेव इति तत्त्वम् ॥

Hence Viṣṇu is दुर्लभः.

4. Viṣṇu is called as 'Durlabhah' that is difficult to be attained.

तस्याप्यन्यमनस्कस्य सुलभो न जनार्दनः ॥

If the mind of a person goes after worldly things, Lord Janārdana is beyond attainment and so He is दुर्लभः।

5. "अप्राप्यः केशवो राजन्, इन्द्रियैः अजितैः नृणाम्" इति दुर्लभः।

Oh! King, Keśava cannot be attained by men if their senses are not conquered by them. So He is दुर्लभः।

6. Gītā states in 7-19 as :

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥

It would be very difficult to find out a devotee who can appreciate and understand that Vāsudeva is Sarvajña. Because He is दुर्लभः।

७९०. दुर्गमः — ॐ दुर्गमाय नमः ॐ

1. गन्तुम् अशक्यत्वात् दुर्गमः॥

Viṣṇu is called 'दुर्गमः' because He cannot be attained by easy methods.

2. (i) दुःखेन वेदान्तशास्त्राभ्यासादिना गम्यते इति दुर्गमः।
(ii) दुःखेन वेदान्तशास्त्राभ्यासादिना ज्ञायते इति दुर्गमः।
(iii) दुःखेन वेदान्तशास्त्राभ्यासादिना प्राप्यते इति दुर्गमः।

Viṣṇu is called दुर्गमः because :

(i) With great strain, he is attainable by reading the Vedas, and the Nirṇāyaka śāstras namely Brahmasūtras.

(ii) With great strain, He is knowable by reading the Vedas, and the Nirṇāyaka śāstras namely Brahmasūtras.

(iii) With great strain, He is finally reachable as the goal, by reading the Vedas and the nirṇāyaka śāstras namely Brahmasūtras.

3. It can be split as 'अदुर्गमः' also. In that case,

न विद्यते दुर्गा तदभिमन्यमानतमो येषां ते अदुर्गाः ॥

(अभिमान्यभिमानयोः ऐक्यव्यपदेशः इति महतः चतुर्मुखादि-त्यादौ दृष्टतमोगुणरहिताः तैः मीयते इति अदुर्गमः)

Chaturmukha Brahma and others are called अदुर्गाः because in them there is no ignorance or darkness. They have no Tamo guṇa at all. By the rule of presiding deity and the object over which such presiding takes place, being treated as indentical, it is spoken here. Viṣṇu takes them along with Him, Hence He is called दुर्गमः ।

4. दुर्गो दुःखं गमयति दैत्यान् प्रति दुर्गमः ॥

Viṣṇu is called दुर्गमः because He brings grief and unhappiness towards daityas.

5. Viṣṇu is called as 'Durgama' because it is impossible to attain Him. It would be possible only by His Prasāda. Of course, the efforts of the devotee should be there. But the final deciding factor is Īśwara Prasāda. The sūtra 2-3-42, ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ explains this, by a glorious example as हन्त रामशरवत् ।

6. Viṣṇu is called as 'Durgamah' because, Just as the midday Sun cannot be seen by men with weak eyes, Bhagawān who is endowed with infinite times more brilliance and splendour cannot be realised by weak minded people.

नेत्रदुर्बलानामिव मध्याह्नभास्करः अप्रधृष्यतेजाः दण्डापूपिकया 'दुर्गमः' ॥

७९१. दुर्गः — ॐ दुर्गाय नमः ॐ

1. दुर्गो दुःखं गमयति दैत्यान् प्रति इति दुर्गः ।

   Viṣṇu is called दुर्गः because He brings unbearable agony to the daityas.

2. Viṣṇu is called दुर्ग. because He resides in the cave of the heart where no one can reach easily.

3. Viṣṇu is called दुर्गः because He is like the fort where the six enemies starting from Desire, काम anger etc. In Śrīmad Bhāgavatam 5-1-19, King Priyavrata, is extolled and encouraged by the Lord as :

त्वं अब्जनाभाङ्घ्रिसराजकोश
दुर्गाश्रितो निर्जितषट्सपत्नः ।
भुंक्त्वेह भोगान् पुरुशालितिष्टात्
विमुक्तसंगः प्रकृतिं भजस्व ॥ १९ ॥

Resorting to the citadel of the lotus like feet of the Lord, whose navel is the seat of lotus, King Priyavrata (You - त्वं) has thoroughly conquered the six enemies. Hence first enjoy on the Earth the blessings bestowed upon him, by that supreme person. Then wholly freed from attachment, be established in Paramātmā who is denoted by the śabda Prakṛti (ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ 1-4-24).

Hence Viṣṇu is called दुर्गः.

4. बह्वन्तरायत्वात् दुःखेन प्राप्यते इति दुर्गः ॥

Viṣṇu is called दुर्गः because He is attainable only by very great efforts and strain.

७९२. दुरावासः — ॐ दुरावासाय नमः ॐ

1. दुःखेन आवास्यते योगिभिः चित्ते इति दुरावासः ॥

In the minds of Yogis, He will reside only after great strain and efforts. He is not so easy to be got in the mind with concentration.

2. दुर्दुष्टो रातो ध्वनिः नैर्गुण्यादिप्रतिपादको येषां ते दुरावाः । दुरावानस्यति क्षिपति तमसीति दुरावासः ॥

Viṣṇu is called दुरावासः because He throws the wicked devils in the eternal hells.

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७९३. दुरारिहा — ॐ दुरारिघ्ने नमः ॐ

1. दुष्टा आ सम्यक् अरयः दुरारयः तान् हन्ति इति दुरारिहा ॥

Viṣṇu is called दुरारिहा because He destroys the deep and cruel wicked people.

2. दुरारिणो दुर्गामिनो दानवादयः । तान् हन्ति इति दुरारिहा ॥

Viṣṇu is called दुरारिहा becaue He destroys the devils. (Like Tātwika, Rāvaṇa, Kamsa, Duryodhana, Jarāsandha, Kabandha, Śiśupāla, Hiraṇyakaśipu, Madhu, Kaiṭabha, Khara, Dūshaṇa etc. etc.)

७२४. शुभाङ्गः — ॐ शुभाङ्गाय नमः ॐ

1. शोभनानि अङ्गानि यस्य सः शुभाङ्गः ॥

Viṣṇu is called 'शुभाङ्गः' since He has most pure and Maṅgala auspicious limbs.

2. शुभानि अंगानि ब्रह्मादि देवताः अस्येति शुभाङ्गः ॥

Viṣṇu is having Chaturmukha Brahma and other devatās as His servants and parts of Him in the play of the world in His avatārs.

In the sūtra 3.3.57 which runs as :

ॐ अंगावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ ॥

Śrīmad Āchārya says in the bhāshya :

ब्रह्मादि अङ्गदेवतावबद्धोपासनादि प्रतिशाखं प्रतिवेदं च नोपसंह्रियते ॥

अंग-अव-बद्धाः = Brahma and others devatās who have taken shelter in the limbs of Śrī Bhagawān, and these also have to be worshipped as Aṅga devatās.

Hence Viṣṇu is called शुभाङ्गः.

3. Paramātmā - Viṣṇu is called as 'शुभाङ्ग' because He has a beauty which is of bewitching form.

मायामोहनवेषेण विप्रलभ्यासुरानपि ।
स्थितः प्रत्ययितस्तेषां 'शुभाङ्गः' इति कथ्यते ॥

Śrī Viṣṇu has a fascinating body by which He be guiled and deluded the Asuras. The beauty of Śrī Viṣṇu as Mohini made

even Goddess Mahālakshmī to feel shy. Such was the limbs of the glorious Lord Śrī Viṣṇu.

Mahān Śrīmad Āchārya states in Mahābhārata Tātparya Nirṇaya 10-23 & 24 :

तत्ो भवानन्नुपममुत्तमं वपु-
र्बभूव दिव्यप्रमदात्मकं त्वरन् ।
श्यामं नितम्बार्पितरत्नमेखलं
जांबूनदाभांबरभृत्सुमध्यमम् ॥ २३ ॥

बृहन्नितम्बं कलशोपमस्तनं
सत्पुण्डरीकायतनेत्रमुज्ज्वलम् ।
समस्तसारं परिपूर्णसद्गुणं
दृष्ट्वैव तत्संमुमुहुः सुरारयः ॥ २४ ॥

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७२५. लोकसारङ्गः

ॐ लोकसारङ्गाय नमः ॐ

1. लोकं वैकुण्ठादिलोकं रानोति ददाति लोकसाः । लोकसाश्चासौ रङ्गश्चेति लोकसारङ्गः ॥

Since Viṣṇu gives Vaikuṇṭha and other lokas like Janoloka, Tapoloka etc. He is called लोकसाः. रक्ष्यन्ते ज्ञानिनः अत्र इति रङ्गः । He keeps the अपरोक्षज्ञानिन् there and Hence He is called रङ्गः ।

Viṣṇu is called लोकसारङ्गः because He gives lokas like Vaikuṇṭha and others and keeps the Aparoksha Jñānins there.

2. लोकसारं स्वात्मानं गमयति इति लोकसारङ्गः ॥

Viṣṇu is called लोकसारङ्गः because He makes the devotees to attain Him, who is the essence of the worlds.

3. सारङ्गवत् लोकस्य सारं गृह्णाति इति लोकसारङ्गः ॥

Viṣṇu is called लोकसारङ्गः because He takes the essence (Maṅgala) of the world like the Sāraṅga bird which takes the essence.

4. लोकापेक्षया सारभूत अंगवान् इति लोकसारङ्गः ॥

Viṣṇu is called लोकसारङ्गः because He has essence of limbs. for the point of view of the world.

5. Under 1-2-11 ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ, Śrīmad Āchārya states रसं पिबति कर्मजम् ॥

(ii) Gītā 15-9 : मनश्चायं विषयान् उपसेवते ॥

(iii) Gītā 9-26 : अश्नामि प्रयतात्मनः — Kṛṣṇa takes the Karma Phala Sāra and takes them as food.

6. Viṣṇu is called as 'Loka-Sāraṅga' because He preached essential things in the world.

न्यायानपेतं यत् सारं
भोगनिर्वाणवर्त्म सः ।
तद्गच्छति सदा लोके
लोकसारंग ईरितः ॥

Paramātmā taught by His various works as Śrī Vedavyāsa, as to how to be happy in the world and how to attain salvation.

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७९६. सुतन्तुः — ॐ सुतन्तवे नमः ॐ

1. शोभनः तन्तुः चतुर्मुखादि सन्तानः यस्य सः सुतन्तुः ॥

Viṣṇu is called 'सुतन्तुः' because He has Chaturmukha Brahma and others as His descendents. In the avatār of Śrī Kṛṣṇa, Pradyumna and others in the avatār of Śrī Rāmachandra, Lava and Kuśa and so on.

2. तनुते व्याप्नोति इति तन्तुः । शोभनः तन्तुः सुतन्तुः ॥

Viṣṇu is called सुतन्तुः because He is all pervasive in a wonderful manner and in an auspicious way.

3. Viṣṇu is called as 'Sutantuh' since He had a powerful net of threads.

To capture the asuras, He had an attractive and inescapable snare of threads. He put on the appearance of tranquility and meditation. That snare of threads was good and when a person was caught in it, he could never get out of it.

तन्तुः, कृत्रिमशान्त्यादिरूपः तद्ग्रहणाय वै ।
शोभनोऽस्य 'सुतन्तुः' स ससार्णो दोषनाशकः ॥

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७९७. तन्तुवर्धनः
ॐ तन्तुवर्धनाय नमः ॐ

1. तन्तूंस्तन्त्वात्मकपटान् वर्धयति द्रौपद्यर्थमिति तन्तुवर्धनः ॥

तन्तुः = Yarn. For the sake of Goddess Draupadi, He multiplied the sarees made out of yarn. Hence Śrī Viṣṇu is called 'तन्तुवर्धनः' ।

2. Viṣṇu is called 'तन्तुवर्धनः' because He had Lord Śiva and Aniruddha being the grandsons and developed the lineage of the family.

तन्तुं वर्धयतीति तन्तुवर्धनः ॥

3. Viṣṇu is called तन्तुवर्धनः because He destroys all the family line at the time of Pralaya.

तन्तुं छेदयतीति तन्तुवर्धनः ॥

4. तन्तुः ऊर्णनाभेः तन्तुमिव ईश्वरस्य तंतुं जगत् वर्धयति इति तन्तुवर्धनः ॥

Viṣṇu is called तन्तुवर्धनः because He creates and develops the world like the spider does. Spider creates the Yarn out of its body and then eats the same. Like that Viṣṇu brings out the universe from His stomach and again keeps them inside at the time of Mahā Pralaya. यथा ऊर्णनाभिः सृजते इति श्रुतेः ।

5. तन्तूंस्तन्त्वात्मकपटान् वर्धयति द्रौपद्यर्थं इति तन्तुवर्धनः ॥

Lord Śrī Kṛṣṇa gave and they grew clothes in great number and these sarees are made out of Yarn (तन्तुः) Hence Viṣṇu is called तन्तुवर्धनः ।

6. In Bhāgavatam, the queen Kunti known for her tolerance submitted to Śrī Kṛṣṇa as 1-8-17 :

अन्तस्थः सर्वभूतानां आत्मा योगेश्वरो हरिः ।
स्वमायया वृणाद्गर्भं वैराट्याः कुरुतन्तवे ॥

Kṛṣṇa saved the child growing in the womb of Uttarā Devi and thereby maintained and made to grow the lineage of Kuru family. (Kuru तन्तवे = Continuity).

Hence Viṣṇu is called तन्तुवर्धनः.

7. Viṣṇu is called as 'Tantu-Vardhanah' because He increases the meshes and by aggravating the taste for sin in the minds of people, He strengthens the snare of Samsāra as if by strong fibres.

Gītā states in 16-19 :

तानहं द्विषतः क्रूरान् संसारेषु नराधमान्।
क्षिपाम्यजस्रं अशुभान् आसुरीष्वेव योनिषु ॥

Śrī Kṛṣṇa states that those wicked persons who hate Him, He puts them eternal Samsāra or in the hells.

अंशुभिः पापरुचिभिः तन्तुं संसारनामकम्।
सन्तनोति सदा यः सः 'तन्तुवर्धनः' ईरितः ॥

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७२८. इन्द्रकर्मा — ॐ इन्द्रकर्मणे नमः ॐ

1. मुख्यतः कर्मनामा तु प्रादुर्भावात्मकः हरिः ।
अनिरुद्धतनुश्चैव तत्र ह्यमितचेष्टितः ॥ इति ॥

The word 'Karma' mainly denotes only Hari; because He only manifests in glorious ways; and no births for Him.

इन्द्रश्चासौ कर्म च इन्द्रकर्मा ॥

Viṣṇu is called 'इन्द्रकर्मा' because He has all wealth. (ऐश्वर्यात् इन्द्रः उच्यते) and has in His nature to manifest and take avatārs to save sātwic souls.

2. Gītā states in 10-22 :

वेदानां सामवेदोऽस्मि, देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २ ॥

Here Viṣṇu resides in Indra as His antaryāmin and destroyed वृत्रासुर and reigned Swarga loka. So Viṣṇu is called 'इन्द्रकर्मा' primarily. वृत्रहननादिव्यापारः यस्मात् इन्द्रकर्मा ॥

3. ॐ न वक्तुरात्मोपदेशादिति चेदध्यात्मसंबन्धभूमा ह्यस्मिन् ॐ (1-1-29)

In this sūtra, based on the Aitareya Āraṇyaka,

"प्राणो वा अहमस्मि ऋषे" इति वक्तुः, आत्मोपदेशात् इन्द्र एवेति चेत्, न "प्राणस्त्वं प्राणः सर्वाणि भूतानि" इति बह्वध्यात्मसंबन्धः ह्यत्र विद्यते ॥

The appearance before Viśwāmitra ṛshi, and telling that I am Indra, it is only Śrī Hari, in Indra spoke. इन्द्रान्तर्गतो हरिः ऋषिं प्रति उवाच । Great wealth and Great activities are done through Indra, Hence Viṣṇu is called 'इन्द्रकर्मा' ।

4. इन्द्रा अतिसमर्था ब्रह्मादयः यस्य कर्माणि स इन्द्रकर्मा ॥

Viṣṇu is called 'इन्द्रकर्मा' because He does great Karmas which Chaturmukha Brahma does and He is also responsible for their activities.

5. इन्द्रस्य कर्म वृत्रहननादि व्यापारः यस्मात् इति इन्द्रकर्मा ॥

Viṣṇu is called इन्द्रकर्मा because He does the activities of Indra by sitting in him as Antaryāmi and does killing of Vṛtrāsura and others.

6. Viṣṇu is called as 'Indra-Karmā' because He did all for the sake of Indra. All the devatās prostrated before Him and submitted "Oh! Lord ! Be merciful towards us. Pleas protect us from the asuras. We seek refuge in Thee.".

For the sake of Indra and other gods, who sought His protection, He acted in this way and so, Indrakarmā.

प्रपन्नेन्द्राद्यर्थतया दैत्यसंहाररूपकम् ।
कर्म यस्यास्ति 'इन्द्रकर्मा' सोऽष्टार्णो मनुरुत्तमः ॥

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७९९. महाकर्मा — ॐ महाकर्मणे नमः ॐ

1. महत् जगत् सर्जनादि कर्म यस्येति = महाकर्मा ॥

Viṣṇu is called 'महाकर्मा' because He does very great action like the creation, protection, destruction of the universe and so on. This is not attainable by anyone else. The definition given in 1-1-2 is applicable only for Him. That is why, Śrīmad Āchārya states :

ब्रह्मणः लक्षणं आह— ॐ जन्माद्यस्य यतः ॐ is his bhāshya on the second sūtra.

2. करोमि अस्मिन् मीयते इति कर्म जीव उदाहृतः ।
विधिशब्देनामितत्वात् अकर्मा भगवान् हरिः ॥ इति ॥

The Jīva who is bound to mandates and prohibition is called 'Karma'. Paramātmā who is not bound by such mandates and prohibition is called 'अकर्मा'. He is great and अकर्मा also. महांश्चासौ अकर्मा चेति ॥

Hence Viṣṇu is called 'महाकर्मा' ।

3. अक्लिष्टकार्यत्वात् = अकर्मा, महांश्चासौ अकर्मा चेति महाकर्मा ॥

Viṣṇu is called 'महाकर्मा' because He does all without any strain or trouble. All are done by Him effortlessly without an iota of strain.

4. करोऽस्मिन् मीयते इति कर्म जीव उदाहृतः ॥

By Karma, Jīva is denoted.

विधिशब्देन अमितत्वात् अकर्मा भगवान् हरिः इति ॥

By Akarma, Hari is denoted.

महांश्चासौ अकर्मा च इति महाकर्मा ॥

Great Mahān and Hari is denoted by अकर्मा Viṣṇu is महाकर्मा.

5. महान्ति भूतानि कार्याणि अस्येति महाकर्मा ॥

Viṣṇu is called महाकर्मा because He does very great deeds which are very great and superb.

6. महत् तत्त्वं तदभिमानिनं हिरण्यगर्भं च करोति इति महाकर्मा ॥

Mahat Tatwa, for which the presiding deity is Chaturmukha Brahma, and Viṣṇu does Him and so He is called महाकर्मा ।

7. Viṣṇu is called as Mahākarmā because He is of magnanimous actions. All His actions are magnanimous only because by any action there is no gain or benefit for Him at all. **All He does only to help others. His magnanimity is too large and vast and cannot be measured.** The sūtra 2-1-33, ॐ न प्रयोजनवत्त्वात् ॐ is a marvellous beauty which brings the magnanimity of the actions of Śrī Viṣṇu.

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८००. कृतकर्मा — ॐ कृतकर्मणे नमः ॐ

1. कृतकर्मा = पूर्णकर्मा — Viṣṇu is called कृतकर्मा because all His actions are full and complete. There is absolutely no shortfall in any of His activities even by an iota of measure.

2. कृतकर्मा which means Having done all the karmas and there is nothing to be done at all by Him. In Gītā Lord Kṛṣṇa, says : 3-22 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥ २२॥

Pārtha! There is nothing at all need be done by ME, says to Arjuna, He is a 'कृतकर्मा' in the strict sense.

3. कृतमेव सर्वं कृतार्थत्वात् न कर्तव्यं किंचिदपि कर्मास्य विद्यते इति कृतकर्मा॥

Viṣṇu is called कृतकर्मा because He has done all the karmas which are to be done. There is nothing to be done by Him.

4. धर्मात्मकं कर्म निर्मितवान् इति कृतकर्मा॥

Viṣṇu is called कृतकर्मा because He has to stipulate the karmas which are as per dhārmic norms.

5. कृतानि सर्वकर्माणि येन सः कृतकर्मा॥

All Karmas have been done by Him and so Viṣṇu is called कृतकर्मा।

८०१. कृतागमः — ॐ कृतागमाय नमः ॐ

1. कृतः आगमः येन सः तथा कृतागमः॥

Viṣṇu is called 'कृतागमः' because by Him, in the Avatār as Śrī Vedavyāsa all the āgamas were written. Brahmasūtras, Mahābhārata, Bhāgavata and other purāṇas were all done by Him.

Even Vedas, though अपौरुषेय not done by anyone, still Śrī Vedavyasa did classification, arrangements and in orderly manner, so that, in one respect, He can be called as doer of Vedas in retaining its validity by means of 'परविद्या' namely Brahmasūtras.

2. कृतः अगमः वृक्षाः येन सः = कृतागमः ॥

Viṣṇu is called breaker of trees. कृतागमः because in the avatār of Śrī Rāmachandra, by a single arrow He destroyed the very strong seven trees for Sugrīva to appreciate and killed the daityas who were meditating for equalness with Chaturmukha Brahma.

3. कृतं सर्वं कर्म आगमयति अपगमयति अपरोक्षज्ञानिनः इति कृतागमः । कृतेन सुकृतेन आगम्यते ज्ञायते इति कृतागमः । "कर्मणा ज्ञानं आतनोति" इति श्रुतेः ॥

All the Karmas done are going to come with us, says the devotees who had Bimba rūpa God vision. Viṣṇu knows all about them.

Hence Viṣṇu is called कृतागमः ।

4. कृतः आगमः संप्रदायो येन सः कृतागमः ॥

Viṣṇu is called कृतागमः because He is the establisher of traditions. In avatār of Śrī Kṛṣṇa, He rolled the woodden grinder and saw that the two trees fall down and thereby redeeming the two devatās — नलकूबर and मणिग्रीव who were Sons of Kubera, originally cursed.

5. दुःशास्त्रादिच्छेदकारी इति कृतागमः ॥

Viṣṇu is called कृतागमः because He splits the bad āgamas and are opposed to authentic Vedas.

6. In the avatāra of Śrī Vedavyāsa, Śrī Viṣṇu did 'Paravidyā' - Brahmasūtras. He did Mahābhārata and various Purāṇas. But for the Avatāra of Śrī Vedavyāsa, there is no chance or scope for salvation at all. I humbly appeal to the devoted readers of this humble and holy book to worship "Śrī Vedavyāsa Rūpa" of Paramātmā and "Śrī Madhvāchārya" rūpa of Śrī Vāyu, with great special care and devotion which is the only path to reach Moksha.

Mahābhārata Tātparya Nirṇaya 10-3 :

नमो नमोऽगण्यगुणैकधाम्ने
समस्तविज्ञानमरीचिमालिने ।
अनाद्यविज्ञानतमोनिहन्त्रे
परामृतानन्दपदप्रदायिने ॥

Om Śrī Kṛṣṇārpaṇamastu.

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम्।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

हरिकथामृतसारः

नामस्मरणसन्धिः

Śloka 1 to 33

HARIKATHĀMṚTA SĀRA

NĀMASMARAṆA SANDHI

Śloka 1

मक्कळाडिसुवाग मडदियोळु अक्कदि नलिवाग
हय पल्लक्कि गज मोदलाद वाहनगळेरि मेरवाग।
बिक्कुवाग आकळिसुतलि देवकितनयन स्मरिसुतिह
नर सिक्कुवने यमदूतरिगे आवल्लि नोडिदरू ॥ १ ॥

(1) मक्कळाडिसुवाग = While playing with Children.

(2) मडदियोळु अक्कदि नलिवाग = While speaking affectionately with wife,

(3) हय पल्लक्कि गज मोदलाद वाहनगळेरि मेरवाग = while driving on horse, Vimāna with decoration, elephant etc. and coming round the town as a procession,

(4) बिक्कुवाग = While eucuping,

(5) आकळिसुवलि = While yawning,

(6) देवकितनयन स्मरिसुतिह = In all such times, Lord Śrī Kṛṣṇa, who took Avatār as the son of Devaki Devi should be remembered.

(7) नर सिक्कुवने यमदूतरिगे आवल्लि नोडिदरु = Such devoted persons would be never snatched by the messengers of Yama Dharmarāja.

Note 1 : Śrī Jagannātha Dāsaru following the mandate laid down in the sūtra 4-1-8 : ॐ ध्यानाच्च ॐ has done this Sandhi. The Upāsanā is of two kinds.

Upāsanā :—

1) Smaraṇa Upāsanā - This should be done always.

2) Dhyāna— This should be done by sitting in a steady position.

Śrīmad Āchārya says in the Bhāshya :

स्मरणोपासनं चैव ध्यानात्मकमिति द्विधा ।
स्मरणं सर्वदा योग्यं ध्यानोपासनमासने ॥

By स्मरण means, there may be gaps, intervals in the thinking of God. It is not such a steady process as ध्यान.

स्मरणम् = विच्छेदेन मनोवृत्तिः ।

'Dhyāna' is the one where there should not be any gap or cut in the middle of the Upāsanā.

नैरन्तर्यं मनोवृत्तेः "ध्यानं" इति उच्यते बुधैः ॥

This dhyāna should be adhered to only in the sitting posture with ali steadiness of mind, body and the seat. But in the case of 'Smaraṇa' it is not so.

आसीनस्य भवेत् तत्तु, न शयानस्य निद्रया ।
स्थितस्य गच्छतो वाऽपि विक्षेपस्यैव संभवात् ॥

But 'स्मरण' can be followed while sleeping, while lying on the cot or so, or while standing, walking etc. where there may be disturbances.

For स्मरण this is not a dis-qualification.

Note 2 : Śrīmad Bhāgavatam states in 10-44-15 and in other ślokas that the Gopikā Women were always having Smaraṇa of Lord Kṛṣṇa only :

(i) while milching the cows,

(ii) while powdering the paddy to get rice.

(iii) while churning the curd,

(iv) while talking with the others,

(v) while oscillating the cradles,

(vi) while consoling the weaping children.

(vii) while cleaning the thresold of the houses with cow-dung etc.

(viii) while taking bath.

(ix) while attending to all house hold and other items of work, they never left the स्मरण of Lord Śrī Kṛṣṇa.

Note 3 : Bhāgavatam says in 10-44-27 as:

श्रीशुक उवाच—

इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः ।
अत्युत्कण्ठोऽभवत् तूष्णीं प्रेमप्रसरविह्वलः ॥

Śrī Śukāchārya says :

Thus vividly remembering again and again, Nandagopa, whose mind was full of love for Śrī Kṛṣṇa, kept quiet, seized as he was with excessive longing and over-whelmed with a flood of love.

Note 4 : Śrī Dāsaru, by this Sandhi, reminds us the Vedic mandate, as :

"स्मर्तव्यं सततं तत्तु विस्मर्तव्यं न जातुवित् ।
सर्वे विधिनिषेधाः स्युः एतयोः एव किंकराः ॥

The Vedas lay several 'do's and 'dont do's, and as a matter of fact, if they are catalogued the whole life may end before exhausting that list. So, the main mandate should be adhered to and that is,

(i) Remember always Paramātmā.

(ii) Never forget even for a while, and the first, (i) is the King of all positive acts to be done and all others are only its servants. Second, (ii) is the King of the prohibitions (don't do) and the forgetful nature of God, is to be strictly avoided and all others are only its servants.

So the स्मरण of Paramātmā is the paramount activity to be adhered to.

So the विस्मरण of Paramātmā is the paramount activity to be avoided to.

Śrī Jagannātha Dāsaru by this Sandhi helps the devotees to have the Smaraṇa of God always, which would certainly lead to Moksha on one day or the other.

Note 5 : The Īśāvāsya Upanishad says in the 19th Mantra :

ॐ क्रतो स्मर कृतं स्मर ।
ॐ क्रतो स्मर कृतं स्मर ।

which means, Oh! Lord you are the support of the whole universe, you are the Swarūpa of knowledge, please remember me.

Whatever done by me as a sevā to you, let them be remembered by you.

The idea of this prayer is that, if the devotee remembers the Lord, then as a reciprocation the Lord will remember the devotee. So the स्मरण of Bhagawān is very very important. Logically if the devotee forgets Him, He would also forget the devotee.

Śrīmad Āchārya in the Upanishad Bhāshya has quoted Brahma Tarka :

भक्तानां स्मरणं विष्णोः नित्यज्ञप्तिस्वरूपतः ।
अनुग्रहोन्मुखत्वं तु नैवान्यत्कचिदिष्यते ॥ —इति ब्रह्मतर्के ।

'स्मरण' or 'rememberance' means, when the object disappears from vision, or the knowledge about it, then by the संस्कार – impression happening in the mind.

The knowledge of God never disappears. He is Nitya and all His qualities are Nitya. Therefore the śabda 'स्मरण' may not fit in, in this case. So the Brahma Tarka gives clarification that 'स्मरण' means "The readiness to save and protect the devotees" or waiting to do so with all eagerness.

So Śrī Dāsaru states here that if we remember God always, then He would ready and eager to protect us.

Note 6 : Garuḍa Purāṇa says :

पुत्रादीनां चुंबने चैव काले सवेणुहस्तं संस्मरेत्कृष्णमेव ।
सुसंगकाले स्वस्त्रियश्चैव नित्यं गोपस्त्रीणां पीनपयोधरं धृतम् ॥
—इति गारुडे ।

While children are being kissed with love, then at that time, Lord Śrī Kṛṣṇa with flute in His hands touching His lips has to be remembered.

Śloka 2

सरितु प्रवहगळल्लि दिव्यांबरदि पुत्रादि यल्लि
हर्षामर्ष विस्मृतियिंदागलि ओंमे बाय्यदेरदु ।
हरि हरि यंब एरडु अक्षर नुडिदमात्रदि दुरितगळु
इरदे पोवुवु तूलराशियोळु अनळपोक्कंते ॥ २ ॥

(1) सरितु प्रवहगळल्लि = When the running water in floods are seen.

(2) दिव्यांबरदि = When the worthy cloth is worn,

(3) पुत्रादि यल्लि हर्षामर्ष = When talking with the children and others with large love and affection.

(4) विस्मृतियिंदागलि ओंमे बाय्यदेरदु हरि हरि यंब एरडु अक्षर नुडिद = Even by mere casual nature if the mouth is opened and the two letters as 'HARI' is uttered, then

दुरितगळु इरदे पोवुवु = All the miseries and sins, agonies would disappear forthworth. How they will disapper, the example is given :

(5) तूलराशियोळु अनळ पोक्कंते = Just like fire falls on the heap of cotton.

(Cotton would be destroyed forth with, like that the sins would be destroyed by the pronouncement of Hari, even uttered casually).

Note 1 :

(i) When floods are there, we say River is Hariyatte — नदी हरियत्ते.

(ii) नूतन वस्त्र — new cloth is bought, we tear of them to owner size for various garments — हरितेवे वस्त्रवन्न ।

(iii) At the time of food, we tear of the leaves — एलेयन्न हरितेवे.

(iv) So when the normal course of the day we utter Hari, not intentionally mentioning God as denoted by that śabda. Even such uttering the śabda 'Hari' twice, would destroy all the sins, like the Agni falling into the heap of cotton. When such is the case, what would be the amount of virtue that could be amassed, when 'Hari' is pronounced as meaning Paramātmā, by intention "पापं हरति इति हरिः".

Note 2 : This śloka has been taken from "Śrī Kṛṣṇāmṛta Mahārṇava" of Śrīmad Āchārya. Verse 45 :

गोविन्दस्मरणं पुंसां पापराशि महाचलम् ।
असंशयं दहत्याशु तूलराशिमिवानलः ॥ ४५ ॥

By remembering Paramātmā 'Govinda' all the heaps of sins are destroyed, just like fire destroys the heaps of cotton.

Note 3 : Śrī Dāsaru has adopted the 72nd sloka also :

कुरुक्षेत्रेण किं तस्य किं काश्या पुष्करेण किम् ।
जिह्वाग्रे वर्तते यस्य हरिः इति अक्षरद्वयम् ॥ ७२ ॥

What is the use of visiting various holy places, like Kurukshetra, Pushkara, Kāśi etc. and all those puṇyas can be acquired, if one recites 'Hari' consisting of two letters only by his tongue.

By भगवन् नाम स्मरण, the effect is explained in the same work as, (verse 46) :

स्मरणादेव कृष्णस्य पापसंघातपंजरः ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥

By just remembering Lord Kṛṣṇa, the mountains of sins are cut off, just like the Vajrāyudha cuts off the mountains.

यस्य स्मरणादेव वासुदेवस्य चक्रिणः ।
कोटिजन्मार्जितं पापं तत्क्षणादेव नश्यति ॥ ५० ॥

By merely remembering Śrī Vāsudeva, with Chakra, all the sins committed in crores of births, get destroyed by that स्मरण।

नारायणो नाम नरो नराणां
प्रसिद्धचोरः कथितः पृथिव्याम् ।
अनेकजन्मार्जितपापसंचयं
हरति अशेषं स्मृतमात्र एव ॥ ४९ ॥

Nārāyaṇa is the thief in the world. Because by merely remembering Him, all the sins committed in many births get destroyed, and are snatched away by Him.

सा जिह्वा या हरिं स्तौति — तावेव श्लाघ्यौ ॥

That tongue which praises Hari, is that one which is to be praised and worthy of its existence.

Note 4 : In Kannaḍa, for the śabda 'Hari' there are three important meanings.

(1) One is the name of Paramātmā who destroys all our sins.

(2) 'tear of' in the meaning and the third one is.

(3) Water flows.

When we speak of the river is flowing, Tear of the planton leaf, Tear of the cloth, the śabda 'Hari' is used and at that time the memory of Paramātmā should came to our mind.

Note 5 : The uttering of God's name should be out of devotion, reverence and respect, then only it would yield the

required results. merely uttering the name of God, by the wicked to criticise, censure and to show hatred towards Him, is of no use at all. The uttering of names of Lord Kṛṣṇa, by Duryodhana, Śakuni, Śishupāla are of no use at all. They are haters of God.

Śloka 3

मलगुवागलि येळुवागलि कुळितु माताडुतले
मनेयोळु केलसगळ माडुतले मैदोळुवाग मेलुवाग ।
कलुषदूरन सकल ठाविलि तिळिये तत्तन्नाम रूपव
बलियोळिप्पनु ओंदरक्षण बिडु अगलनु अवर ॥ ३ ॥

(1) मलगुवागलि = While sleeping,

(2) येळुवागलि = While raising up.

(3) कुळितु माताडुतले = While sitting and talking,

(4) मनेयोळु केलसगळ माडुतले = While doing the routine work in the house,

(5) मैदोळुवाग = While taking bath,

(6) मेलुवाग = While taking food, in all such times,

(7) कलुष दूरन सकल ठाविलि तिळिये = Paramātmā who is without any defect and is pervading in all places, has to be known.

(8) तत्तन्नाम रूपव बलियोळिप्पनु = Paramātmā is residing in all such places with those necessary rūpas and names should be known. Like that Paramātmā's Smaraṇa should be there of God, then,

(9) ओंदरक्षण बिडु अगलनु अवर = Paramātmā would not leave such devotee even for a fraction of second and would be protecting him constantly.

Note 1 : Garuḍa Purāṇa states :

शय्याकाले संस्मरेत् च नित्यं
संकर्षणाख्यं विष्णुरूपं हरिं च ॥

At that time of taking bed, daily the 'Saṅkarshaṇa' rūpa of Viṣṇu rūpa Hari should be remembered.

Like that प्रातःकाले, while getting up, in the morning,

"प्रातःकाले समुत्थाय स्मरेत् नारायणं हरिम्" इति ॥

Hari as Nārāyaṇa should be remembered.

Note 2 : When we take bed, it is Paramātmā who is before us makes us to sleep, He enjoys and gives the same to us. Like that while we get up also.

Like that while we speak with others, it is He who remains in one and makes to speak and remains in the other to listen to it.

Similarly while we take bath, take food and attend to any work, the rememberance of God in various names should be in our mind. This should never be forgotten even by a fraction of a second.

Śloka 4

आव कुलदवनादरेनु इन्नाव देशदोळ् इद्दरेनु
इन्नाव कर्मव माडलेनु इन्नाव कालदलि ।
श्रीवरन सर्वत्रदलि संभाविसुत पूजिसुत
मोदिप कोविदरिगे उटेनु भयदुःखादि दोषगळु ॥ ४ ॥

(1) आव कुलदवनादरेनु = Whatever may be the Kula - family one may belong,

(2) इन्नाव देशदोळ् इद्दरेनु = Whatever may be the place, one may be staying,

(3) इन्नाव कर्मव माडलेनु = Whatever may be the activities, one may be performing,

(4) इन्नाव कालदलि = Whatever may be the time,

(5) श्रीवरन सर्वत्रदलि संभाविसुत पूजिसुत मोदिप = The devotee who does pūjā to Śrī Vara - Paramātmā - bestower of boons to Mahālakshmī (or far supreme to Mahālakshmī) in all palces, at all times, in all activities.

(6) कोविदरिगे उटेनु भयदुःखादि दोषगळु = Then such devotee would be a knowledgable Paṇḍit, and for him, is there any grief or fear or any defect ?

(The answer is that such a devotee will not fear for any one, for him there will not be any grief; and for him there will not be any defects).

Note 1 :

Āgneya Purāṇa states the following and Śrī Dāsaru has only adopted that idea in this verse.

"न विद्या न कुलं रूपं न धनं न बहुश्रुतम् ।
न हरेः प्रीणनाय स्यात् भक्तिमात्रप्रियो हरिः ।।" इति ।

(1) Hari cannot be pleased by mere :

(i) Learning (ii) By the Kula (iii) By the beauty (iv) By the wealth (v) Or by hearing many times, but He would be pleased only by sincere Bhakti and devotion towards Him.

(2) The same point is emphatically told in Kāṭhaka Upanishad :

नायं आत्मा प्रवचनेन लभ्यः, न मेधया, न बहुना श्रुतेन ।।
यमैवेष वृणुते तेन लभ्यः ।।

Paramātmā cannot be reached by mere Pravachana, or by intelligence and grasp or by hearing by various ways, but the selection is at **His descretion.** This descretion, He uses only by seeing the sincere devotion of the person.

Note 2 :

Śrī Jagannātha Dāsaru hereby emphasises the point 'Devotion' – Bhakti towards Hari is the yard stick. Hari cannot be demanded as of right. It is not our prerogative to see Him; but it is His freedom to give darśan to us. His Prasāda is the main cause for it. 'Prasāda' means a desire in the mind of God, that "I should redeem this devotee from Samsāra". Like that, He must get opinion. Any amount of our cry is of no use. All that, we have to do is to do sincere Bhakti towards Him. To do sincere Bhakti, we should have knowledge about Him. To get the knowledge about God, the resources are four Vedas. Pañcharātra Āgama, Mūla Rāmāyaṇa and Bhārata in Mūla and all other texts that go with them. But when we read them, we may find them difficult to understand. So Śrīmad Āchārya, taking sympathy on us, has written 37 works of beauty bringing the Tatwa of God. So our efforts to reach Moksha, is only to constantly read, write understand, teach, propagate the marvellous 37 works of Śrīmad Āchārya. By this process, automatically a sort of reverence, respect and regard would sprut out towards Hari and that is called Bhakti. Bhakti is not a one that can be created or manufactured. It is a feeling of spontaneous overflow by understanding the supremacy of Hari and our utter dependency and defects. On seeing these bonafides, the selection is made by Him and He gives the Prasāda and then that devotee gets emancipation as a sure result.

These points have dealt with in the sūtra 3-3-54 :

ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ ॥

Śrīmad Āchārya says in his Bhāshya :

"भक्तिः एव एनं नयति, भक्तिः एव एनं दर्शयति भक्तिवशः पुरुषः भक्तिरेव भूयसी"ति माठरश्रुतेः न परमात्मना दर्शनमिति चेत् । न ॥

From Māthara śruti "Devotion alone leads him to the Supreme; devotion alone shows Him; in the power of devotion is the person; devotion only is the best (of means), the perception, it may be said, does not arise from the grace of the Supreme Being". But this view is not correct.

"तस्यैष आत्मा विद्यते ब्रह्मधाम" इति श्रुतिः ॥

For the text says : "The Lord who is pleased with the soul enters Vāyu (the abode of Brahman) to reveal Himself to the devotee.

कथं तर्हि एषा श्रुतिः

Then how is the former Māṭhara śruti to be understood ? In reply to this, Śrī Bādarāyaṇa Mahāprabhu states :

परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ ॥

That perception is however caused only by the supreme; still such a declaration of scripture is admissible, for **devotion is indeed the pre-eminent means.**

परमात्मा एवं भक्त्या दर्शनं प्राप्य मुक्तिं ददाति इति प्रधानसाधनत्वात् भक्तिः करणत्वेन उच्यते ॥

As the Supreme Being of **His own accord** shows Himself in consideration of the soul's devotion and bestows upon him final beautitude. **Devotion becomes the foremost of all the means.**

This is also said in Māyā Vaibhava : मायावैभवे च—

भक्तिस्थः परमो विष्णुः तयैवैनं वशं नयेत् ।
तयैव दर्शनं यातः प्रदद्यान्मुक्तिमेतया ॥

स्नेहानुबन्धो यस्तस्मिन्बहुमानपुरस्सरः ।
भक्तिरित्युच्यते सैव कारणं परमीशितुः ॥ इति ॥

"The Supreme Being Viṣṇu in devotion and by devotion brings him under His influence and in consideration of devotion He discovers Himself and bestows final beautitude (on the devotee). The intense love which proceeding from a knowledge of His grateness becomes the tie between the Lord and the soul is called 'Devotion' and that indeed is the chief instrument of the Supreme Ruler".

Tatwa Prakāśikā further elucidates :

'च'शब्दः एवार्थः । परेण परमात्मनैव दर्शनं, न तु केवलं भक्तिसामर्थ्येन । तर्हि भक्तिरेवैनं नयतीति श्रुतेः का गतिः इत्यतः उक्तम्— 'भूयस्त्वात्वनुबन्ध' इति ।

दर्शनसाधनेषु प्रधानत्वात् एव अनुबन्धः भक्तिः 'हन्ता रामशर' इतिवत् कर्तृत्वोपचारात् भक्तिरेवेति श्रुतौ कर्तृतया विशिष्य चोच्यते ।

Bhakti as the agent, giving prominence to it as the most important among the sādhanas of Jñāna. An example of such a courtesy - reference in the Epic line 'हन्ता रामशरः' where Rāma is the independent agent in the process of killing Vāli and his arrow only an instrument.

So Śrī Jagannātha Dāsaru lays importance by this verse on 'श्रीवरन प्रसाद' is the main factor. Others like Kula, wealth, devotion, hearing etc. are all immaterial.

But as far as the Jīva is concerned, 'Bhakti' is the final one that he can do and should stop with that. By that alone, God will be pleased.

Gītā says:— 11-53 and 11-54 :

नाहं वेदैः न तपसा न दानेन न च इज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥
भक्त्या तु अनन्यया शक्यः ॥

Only by devotion - Bhakti, it is possible to reach Him, coupled with His Grace.

These central points of Vedanta are highlighted by Sri Dasaru in this 4th verse.

* * *

Śloka 5

वासुदेवन गुणसमुद्रदोळु ईसवल्लव भवसमुद्र
आयासविल्लदे दाटुवनु शीघ्रदलि जगदोळगे ।
बेसरदे दुर्विषयगळ अनभिलाषेयलि वळलुव
नाना क्लेशगळ अनुभविप भक्तिसुमार्ग काणदले ॥ ५ ॥

(1) वासुदेवन गुणसमुद्रदोळु ईसवल्लव भवसमुद्र आयासविल्लदे दाटुवनु शीघ्रदलि जगदोळगे = The person who always sings about the auspicious qualities of Vāsudeva, and does His Nāmasmaraṇa, would cross over the ocean of Samsāra without strain easily, in this world.

(2) बेसरदे दुर्विषयगळ अनभिलाषेयलि वळलुव = But that person who involves in the bad activities with desire and rolls always in them,

(3) नाना क्लेशगळ अनुभविप = He would also suffer from various kinds of miseries.

(4) भक्तिसुमार्ग काणदले = He would never find out the way for devotion at all.

Note 1 : वासुदेव गुणसमुद्रदोळु— By this Śrī Jagannātha Dāsaru reminds us the sūtra 1-2-1 and Bhāshya there on.

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ

"वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत्।
स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः ॥" इति।

तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Who else other than Vāsudeva can be denoted by the śabda 'Brahma', because He is the only one who is full of all infinite and unlimited auspicious qualities.

ब्रह्म means बृहन्तो हि अस्मिन् गुणाः that is whoever possess infinite auspicious qualities is called 'Brahma' and that is only 'Vāsudeva'.

Hence "Vāsudevana Guṇa-samudradoḷu" is so beautiful and authoritative.

Note 2 : वेसरदे दुर्विषयगळ—

But a person always involved only with wife, children and wealth as bringing pleasure to him, but never think about Śrī Vāsudeva, would be subjected to all miseries.

Śrīmad Āchārya in his Anuvyākhyāna states, that all these Life, Buddhi, Mind, Indriyas and others (dependents like wife, children) etc. would become our dear and loving articles provided they are understood as given by Paramātmā for us to enjoy and to think of Him always and be grateful with gratitude and Śrī Vāsudeva only is the ultimate dear object. Others, would become dear when connected with Him, but not separately.

Anuvyākhyāna, śloka 40 (Śrīmad Bhāgavatam) :

"प्राणबुद्धिमनःखात्मदेहापत्यधनादयः।
यत्संपर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥"

Śloka 6

स्नान जप देवार्चनेयु व्याख्यान भारत मुख
महोपपुराणकथेगळ पेळि केळिदरेनु दिनदिनदि ।
ज्ञानकर्मेंद्रियगळिंद एनेनु माडुव कर्मगळु
लकुमीनिवासन पूजेयंदर्पिसद मानवनु ॥ ६ ॥

(1) ज्ञानकर्मेंद्रियगळिंद एनेनु माडुव कर्मगळु = Whatever karmas are performed by the five Jñānendriyas and five karmendriyas,

(2) लकुमीनिवासन पूजेयंदर्पिसद = If they are **not submitted** at the lotus Feet of Śrīman Nārāyaṇa in whom Mahālakshmī resides,

मानवनु = Then that person would not get any good results for all such activities. They are useless.

(The person should know about the independent nature of Paramātmā and about His existence at all places, and at all times and he should know that the same Paramātmā resides in his heart as "Bimba rūpi Paramātmā")

Without this mental assimilation,

(3) स्नान जप देवार्चनेयु व्याख्यान भारत मुख महोपपुराणकथेगळ पेळि केळिदरेनु दिन दिनदि = Even if bath, japa, devatā pūjā, commentary on Mahābhārata, Purāṇas etc. if they are heard everyday, then there is no use out of them.

Note 1 : "लकुमीनिवासन पूजेयंदर्पिसद"—

Everything should be submitted as a Pūjā to Śrī Hari otherwise by those activities no spiritual gains can be obtained.

This 'Samarpaṇa' is very important. The meaning for the śabda. 'समर्पणम्' is given in the commentary on Īśāvāsya Upanishad.

'समर्पणं' नाम—

(१) सर्वकर्मणां भगवत्-कर्तृत्वेन,

(२) तत् पूजात्वेन

(३) तत् भक्तिप्रसादफलकत्वेन अनुसन्धीयमानत्वम् ॥

(i) All the activities are done by Brahman Paramātmā only, the Jīvas are only the tolls or dolls under Him; He is alone the independent doer. Remembering the sūtra 2-3 42 :

ॐ कृतप्रयत्नापेक्षस्तु विहित प्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥

Śrīmad Āchārya quotes the authority of Bhavishyat Parva as :

पूर्वकर्म, प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत् सर्वं तच्चेश्वरकृतं स्वयम् ॥

Īśwara, Śrī Hari does all the activities as a matter of fact and makes the Jīva to do so basing on his Swarūpa, Anādi Karmas and the efforts undertaken by him.

So Jīva should understand that Bhagawān is the sole independent doer and he is an utter dependent doer only.

(ii) All the activities should be done, as a pūjā – worship of the Lord Hari.

(iii) The mental faculty while doing the act should be with devotion and should aspire His Prasāda only the phala, but not any material comforts.

Śrī Jagannātha Dāsaru states that all activities should be submitted to Him with this mental attitude and good intention. For otherwise there is no use by doing the karmas.

Note 2 : Śrī Jagannātha Dāsaru by this verse brings the essence of Bhagavat Gītā as explained in the Śloka 9-27 :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

कौन्तेय = Oh! Son of Kunti, Arjuna, whatever is done as laid in the śāstras, whatever karmas are performed, whatever is eaten, whatever homas, yajñas are done, whatever tapas are performed, all those things should be done as a submission to Lord Śrī Kṛṣṇa. (As Śrī Kṛṣṇārpaṇamastu) This is highlighted in this verse by Śrī Dāsaru.

Śloka 7

देवगंगेयोळुळ्ळवगे दुरितावळिगळुंटे विचारिसे
पावुगळ भयवुंटे भयवुंटे विहगाधिपन मंदिरदि ।
जीवकर्तृत्ववनु मरेदु परावरेशने कर्तृयंदरिदु
आव कर्मव माडिदरु लेपिसवु कर्मगळु ॥ ७ ॥

(1) देवगंगेयोळुळ्ळवगे दुरितावळिगळुंटे विचारिसे = For a person who has taken holy bath in the divine Gaṅgā river, is there any sin for him, let it be enquired into. The meaning is, there is no sin at all to him.

पावुगळ भयवुंटे विहगाधिपन मंदिरदि = There is no fear and sin for such person at all.

(2) जीव कर्तृत्ववनु मरेदु परावरेशने कर्तृ यंदरिदु = Like that a person who fully understands about the dependency of Jīvas in doing karmas and Paramātmā alone is the independent kartā, no sin would adhere to him.

(3) आव कर्मव माडिदरू लेपिसवु कर्मगळु = Such devoted person whatever karmas he does, they would not stick on to him (which would give future births - They are not Kāmya Karmas and so they would not stick on to the Jīva).

Note 1 :

(i) Paramātmā alone is the independent doer.

(ii) Jīva is a dependent doer.

(iii) Even if Sat-karmas. are done, but with haughtiness, that the person thinking as the doer, then such Sat-karmas would not yield good results.

Further sin would also adhere to such haughty person.

Note 2 :

This verse is the quint essence of the celebrated Adhikaraṇam called 'Kartṛtvādhikaraṇam' - 2.3.33 to 2.3.42 consisting of 10 sūtras. This is one of the finest and fundamentals of philosophy. Unless one understands the full scope of these aspects, devotion towards Nārāyaṇa may not be, without full clarity. So in order to help the devotees, the humble author is giving here in brief, the meaning of the ten sūtras and Bhāshya thereon, for fully understanding the depth of this 7th verse by Śrī Jagannātha Dāsaru.

(१) ईश्वरस्यैव कर्तृत्वं उक्तम् । यत्कर्म कुरुते तदभिसंपद्यते (बृ.उ.) इति जीवस्य उपलभ्यते ।

The power to do everything (i.e. agentship) has been predicated only of the Lord. But in the text, "According as he does work, he attains the result (Bṛ.Up.) it is predicated to the soul.

अतः आह— ॐ कर्ता शास्त्रार्थवत्त्वात् ॐ ॥ जीवस्य कर्तृत्वाभावे शास्त्रस्य अप्रयोजकत्वप्राप्तेः जीवोऽपि कर्ता ॥

To reconcile this contradiction the Sūtrakāra states :

"The soul too is an agent, for them only scripture consisting of permission and prohibition, has a real purport, otherwise scripture would be purposeless".

If the soul should not be an agent, there would result that scripture has no purpose to serve. Therefore the individual soul also is the agent.

In Anuvyākhyāna :

अदुःखमितरत्सर्वं जीवा एव तु दुःखिनः ।
तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते ॥

ॐ विहारोपदेशात् ॐ ॥ २-३-३४ ॥

The soul is an agent in reality, on account of scripture declaring the blissful activities of the released soul.

"स्त्रीभिः वा यानैः वा ज्ञातिभिः वा अज्ञातिभिः वा" इत्यादि मोक्षेऽपि ।

For instance, in the text, with woman, or with vehicles of with those who obtain release along with him or those that had obtained release before him, he diverts himself.

२-३-३५ : ॐ उपादानात् ॐ

Here too, the soul is a real agent, on account of his adoption of means to ends.

साधनाद्युपादानप्रतीतेश्च ॥

Further since the soul is seen in this world to adopt means etc. to ends for obtaining salvation as well as accomplishing the defined results, he is a real agent.

२.३.३७ : ॐ व्यपदेशाच्च क्रियायां न चेत्, निर्देशविपर्ययः ॐ

"The soul is an agent, also on the ground of his being directed to do the work of meditation otherwise of commandment should have been differently worded".

"आत्मानं एव लोकं उपासीत" (बृ.उ.) इति क्रियायां व्यपदेशाच्च। अन्यथा आत्मैव लोकमिति निर्देशः स्यात् ॥

For scripture as in the text "Meditate on the Lord only who is resplendent and the abode of all" (बृ.उ.) directs the soul to do the work of meditation (which implies that he is a real agent). If such were not the intention of the scripture, the word 'Ātma' should have been used in the nominative case.

Then how does this agree with the statement that the Lord is the sole agent ? In reply to this question, the Sūtrakāra states :

२-३-३७ : ॐ उपलब्धिवदनियमः ॐ

"He has not the freedom - absolute power - of action, as a perception".

यथा ज्ञाने इदं ज्ञास्यामि इति अनियमः प्रतीयते एवं कर्मण्यपि जीवस्य। "य आत्मानं अन्तरो यमयति" इति च श्रुतिः ॥

Just as it is not a necessary rule in the matter of perception that the soul perceives anything when he proposes or wishes, "I shall know this", so also in the matter of action, the soul has no absolute agentship, that is, he does not accomplish or even proceed with whatever he proposes to do, his activity being controlled by the Lord. For the text says,

"He who standing within, guides the soul" and so on कुतः? For what reason ?

२-३-३८ : ॐ शक्तिविपर्ययात् ॐ

On account of the difference of power.

अल्पशक्तित्वात् जीवस्य ॥

The soul is not the absolute agent as the Lord is, for the soul is of every limited power.

२.३.३९ : ॐ समाध्यभावाच्च ॐ

And on account of the absence of the feeling in Him of being perfect (accomplished).

समाधानाभावात् च अस्वातन्त्र्यं प्रतीयते ॥

And because the dependent state of the soul appears from the absence of the sense of being accomplished, that is the feeling of satisfaction and confidence in himself, therefore the absolute agentship of the Lord and the dependent agentship of the soul are to be distinctly understood. अतः.

२.३.४० : ॐ यथा च तक्षोभयथा ॐ

And even as the carpenter, the soul is an agent in double fusion.

यथा तक्ष्णः कारयितृ नियतत्वं कर्तृत्वं च विद्यते, एवं जीवस्यापि ॥

As the carpenter is an agent, under the master who causes him to work and also an agent by himself, so in the case of the soul, there is the guidance of the Lord, as well as the soul's own capacity for action.

२-३-४१ : ॐ परात्तु तच्छ्रुतेः ॐ

And it is, but dependent upon the perfect Lord only as seen from scripture to that effect.

सा च कर्तृत्वशक्तिः परादेव । "कर्तृत्वं करणत्वं च स्वभावश्चेतना धृतिः । यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया" इति हि पैंगिश्रुतिः ॥

And that capability of action is derived by the soul from the Perfect Lord only.

"The power of an agent, instrumentality, character, the tenacious memory, physical endurance - all states and qualities exist by the grace of the Lord, and when His grace is withdrawn they all cease to exist". Thus indeed says Paiṅgi śruti.

Further, after going through these 9 sūtras it will be very clear and evident that Jīva is a "Dependent doer of actions अस्वतन्त्रकर्ता.

This is what exactly, said by that great Śrī Jagannātha Dāsaru, in this verse as :

"जीवकर्तृत्ववनु मरेदु परावरेशने कर्तृ यंदु अरिदु"

which means that understanding that Jīva is not a doer and but only Paramātmā is the doer; which means that Jīva is not an independent doer but only an utter dependent doer **and Paramātmā alone is the independent doer but none else.**

This is what is seen Brahmatarka, which summarieses the point in question.

नाहं कर्ता हरिः कर्ता तत्पूजा कर्म चाखिलम् ।
तथापि मत्कृता पूजा तत्प्रसादेन नान्यथा ॥

तद्भक्तिस्तत्फलं मह्यं तत्प्रसादः पुनः पुनः ।
कर्मन्यासो हरावेवं विष्णोः तृप्तिकरः सदा ॥

यस्मात् स्वतन्त्रकर्तृत्वं विष्णोरेव च नान्यगम् ।
तदधीनं स्वतन्त्रत्वं स्वावरापेक्षयैव तु ॥

जीवस्य विकृतिर्नाम कर्तृत्वं जडसंश्रयम् ।
पुमान् दोग्धा गौर्दोग्ध्री स्तनः दोग्धेतिवत् क्रमात् ॥

इति ब्रह्मतर्कवचनात्, ईश्वर-जीव-प्रकृत्यादीनां कर्तृत्वं, अकर्तृत्वं च विभागेन ज्ञातव्यं सर्वत्र ॥

A beautiful example is given in this autoritative sentence of Brahma Tarka. Śrī Jayatīrtha Mahān Prabhu, in his Nyāya Dīpikā, gives avatārikā to the example as under :

स्वतन्त्रकर्तृत्वमेव कर्तृत्वम्, अतः कथं जीवादेः कर्तृता उच्यते, इत्यतः परतन्त्रादिकर्तरि कर्तृशब्दप्रयोगे दर्शयति 'पुमान्' इति ॥

A learned person says : "I am not the doer, that is, I am not an independent doer. The independent doer is Lord Viṣṇu only. All my actions constitute His worship. This worship performed by me also, has become possible by His grace only.

Śrī Viṣṇu alone is the independent doer behind all my action. The results or fruits of my worship are the rise of more and more devotion to Him in me and more and more gain of His grace. Actually this constitutes the 'कर्मसंन्यास' or offering all actions to the Lord as His worship.

(1) **Independent doership** - स्वतन्त्रकर्तृत्वं - rests only in Lord Viṣṇu, but not in anybody else.

(2) The Jīva is independent vis-a-vis Jaḍa (an insentient matter); but the same Jīva is dependent when viewed through the absoltue independence of the Lord.

The doership of कर्तृत्व of all the three namely :

(1) Lord Śrī Viṣṇu

(2) Jīva, the soul and

(3) The Jaḍa or the insentient object, have been explained by the glorious illustration in Brahma Tarka.

When one comes across the action of getting milk from the udder of a cow, we find that

(i) There is a milk man.

(ii) There is a cow and

(iii) There is also the udder of the cow.

Lord Śrī Viṣṇu prompts the Jīvas to act. The Milkman prompts the cow to give milk. Just as the udder undergoes transformation, similarly the Jaḍa Prakṛti or insentient matter also transforms, which itself is कर्तृत्व for Jaḍa.

In Anuvyākhyāna, Śrīmad Āchārya has given another splendid illustration. This is quoted under Gītā fifth chapter also as an authority in his work.

स्ववन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्णवधीना भवेत् जीवकृतेत्यपि ॥

Which means, a father asks his little son and teaches him to bow down to himself. The actual action of bowing down was done by the little son, but at the same time, it was possible only because of the father's earlier action. Like that, Lord Viṣṇu, residing in us, prompts or propels us to do pūjā to Him, and such pūjā is dependent on Him.

The Father in the example, makes the son bow down, admittedly this is for the well being of the boy. The son will obtain the good results and fruits of bowing down to father, a duty cast upon the son in the Āgamas.

Similarly the Lord for the benefit and well being of the Jīvas makes them perform actions which constitutes His worship and rewards them accordingly.

So when the karmas are done like this, naturally. आव कर्मव माडिदरु लोपिस्वु कर्मगळु । They would not stick on, but as a matter of fact, they would pave away for eternal Moksha.

Śloka 8

एनु माडुव पुण्यपापगळ नाने माडुवेनेंबुवनु
अधम, हीन कर्मक्कि पात्र ना पुण्यक्के हरि एंब ।
मानवनु मध्यमनु द्वंद्वक्के श्रीनिवासने कर्तृ एन्दु
सदानुरागदि नेनेदु सुखिसुवने नरोत्तमनु ॥ ८ ॥

Śrī Jagannātha Dāsaru gives the definition for Uttama, Madhyama and Adhama Jīvas.

(1)

Uttama Jīvas

↓

द्वंद्वक्के श्रीनिवासने कर्तृ एन्दु सदानुरागदि नेनेदु सुखिसुवने नरोत्तमनु ।

Whatever actions are done by the Jīva whether good or bad whether sinful or virtuous whether admissible or inad-missibles are all done by Śrīnivāsa Paramātmā, the Lord only. The persons who thinks so is Uttama — a Supreme Person.

(2)

Madhyama Jīvas

↓

हीन कर्मक्कि पात्र ना पुण्यक्के हरि एंब मानवनु मध्यमनु ।

All the virtuous activities are done by Hari; all the sinful deeds are committed by the Jīva. A person who thinks so, is a 'Madhyama' — a middle order person.

(3)

Adhama Jīvas

↓

एनु माडुव पुण्यपापगळ नाने माडुवेनेंबुवनु ,अधम ।

All the activities whether they are virtuous or sinful, are all done by me. Then that Jīva who thinks so he is a 'Adhama' — a low person.

Note 1 : Śrī Jagannātha Dāsaru while defining the Uttama Jīvas only highlights the sūtra 2-1-24 :

ॐ अश्मादिवच्च तदनुपपत्तिः ॐ

Besides, the soul, by analogy of the stone, is not the creator (doer), is established.

चेतनत्वेऽपि अश्मादिवत् अस्वतन्त्रत्वात्, स्वतःकर्तृत्व अनुपपत्तिः जीवस्य ॥

"यथा दारुमयीं योषां नरः स्थिरसमाहितः ।
इंगयत्यंगमंगानि तथा राजन् इमाः प्रजाः ॥" इति भारते ॥

Though there is a spiritual existence, the soul being dependent and powerless like stones etc. it is not possible for him to act independently. (that is, to be an absolute agent). For the text in the Mahābhārata says :

"Just as a man having a settled and definite purpose makes a wooden doll dance, as a man sets his own limbs and fingers in emotion, Oh! King, so does the Almighty Lord cause these creatures to act".

That is what Śrī Dāsaru states when dealing with Uttama Jīvas.

Note 2 : Śrī Jagannātha Dāsaru's Parama Guru, the great Śrī Vijaya Dāsaru observes thus, and this is only repeated in this verse.

"नाने सर्वकर्तनेंबुवात तमसि
नाने हरियोडने माळ्पनेंबव बद्धा
नाने पापके कर्ता हरि पुण्यक्के यंदु
ई नुडि नुडिदवनु सत्वगुणदवनो ॥
नान्यातके सल्ले हरियन्निंदलि
तन्नामगळिंद बगे बगे वैषीक ।
येनेनु माडसिव माडुववनंते
हीनालेसुगळ्ळि हिताहितदल्लि
माणादे मरियादलेंदाव निर्गुणनो ॥"

Like this, secreat truth is brought out by Śrī Vijaya Dāsaru.

Note 3 : Gītā gives a serious example to understand the utter dependency of the Jīva in doing karmas. Gītā 2-19 : Kṛṣṇa says :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥

A person who thinks that he has killed another, does not know the truth.

Similarly a person who thinks that he has been killed by another, does not also know the truth.

Because Jīva cannot be killed since it is Nitya. Because Jīva is not the independent doer. All actions good or bad, virtuous or sinful, admissible or inadmissible, agreeable or unagreeable, coveted or not coveted, desired or not desired, aspired or not aspired, wished or not wished etc. are all **done independently only by God. He is alone the independent doer. A person who understands like this, is the Uttama.**

(A person who kills is certainly punishable under worldly and moral laws, but here all that, to be known is that, Jīva is not an independent doer).

Śloka 9

ई उपासने गैवरिळियोळु देवतेगळल्लदले
नररल्ला आव बगे इंदादरिवरर्चनेयु हरिपूजे ।
केवल प्रतिमेगळेनिपरु रमाविनोदिगे यिवरनु-
ग्रहवे देवरनुग्रहवेनिसुवदु मुक्तयोग्यरिगे ॥९॥

(1) **ई उपासने गैवरिळियोळु देवतेगळल्लदले नररल्ला = Devotees who submit this 'Twin Upāsana' viz. submitting all the good**

and sinful activities as attributable to Hari, are devatās only in the world, but not mere ordinary human beings.

(2) आव वगे इंदादरिवरर्चनियु हरिपूजे = They should be treated as devatās and they should be worshipped in this world. That would be equivalent to the Pūjā offered to Śrī Hari Himself. The devotee should treat like that in his heart.

(3) केवल प्रतिमेगळेनिपरु = They are the moving and dynamic gods - devatās.

(4) रमाविनोदिगे यिवरनुग्रहवे देवरनुग्रहवेनिसुवदु मुक्तियोग्यरिगे = The anugraha by such sacred souls is equivalent to the anugraha by Śrī Hari who is the Husband of Goddess Mahālakshmī. Persons who are desirous of Moksha should aspire and aim at worshipping sacred souls in the world.

Note 1 : Everything was submitted at the Lotus Feet of Lord Śrī Hari and the worldly activities carried on a pūjā to Lord Paramātmā. Gītā cites as an example. Emperor Janaka — No doubt he was reigning a great Kingdom, but still, he was a great Nishkāma Karma Yogin and every act, he submitted to God, as a Pūjā to Him 3-20 :

कर्मणैव हि संसिद्धिं आस्थिताः जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥

Śloka 10

तनुवे नानेंबुवनु सतिसुत मने धनादिगळु एन्नदेंबुव
द्युनदिमोदलादुदकगळे सत्तीर्थवेंबुवनु ।
अनळ लोहादि प्रतीकार्चनवे देवर पूजे
सुजनरे मनुजरहुदेंबुवनु गोखरनेनिप बुधरिंद ॥ १० ॥

(1) तनुवे नानेंवुवनु सति सुत मने धनादिगळु एन्नदेंवुव = Without worshipping Śrī Hari inside the body, thinking the temporary and decayable body, house, wife, children as belonging to him.

(2) द्युनदिमोदलादुदकगळे सत्तीर्थवेंवुवनु = Further treating that the water of Gaṅgā alone as the sacred one,

(3) अनळ लोहदि प्रतीकार्चनवे देवर पूजे सुजनरे = Further thinking that doing pūjā to the idols made of materials, as the final Devarāja Pūjā.

(4) मनुजरहुदेंवुवनु गोखरनेनिप वुधरिंद = and treating the devotees of Paramātmā as ordinary human beings, such persons would be equal to asses only.

Note 1 :

Śrī Jagannātha Dāsaru, has adopted the Bhāgavata Sloka in this verse.

यस्य आत्मबुद्धिः कुणपे त्रिधातुके
स्वधीः कलत्रादिषु भौम ईज्यधीः ।
यत्तीर्थबुद्धिश्च जलेन कर्हिचित्
जनेषु अभिज्ञेषु स एव गोखरः ॥

Note 2 :

The Jñānins would consider a person equivalent to an ass, and such person is

(1) One who thinks that body is 'I' – the soul.

(2) One who thinks that the house and other wealth all belong to 'ME'.

(3) One who thinks that the water which flows in Gaṅgā itself would clear all the sins and is supreme.

(4) One who thinks that the Pratimās made of Pañchalohas and statutes are actual God.

(5) One who thinks a person as an ordinary person only, whereas that person understands that God is present everywhere, and understands that the soul is absolutely dependent, and God alone is independent and whatever done by him is submitted to God then and there as a pūjā to Him. (Definitely such a person is a great and extra-ordinary human being).

Note 3 : अनळ लोहादि प्रतीकार्चनि—

In those pratīkas/symbols, vigrahas the **presence of God** is there. **They are not God as it is.** Śrī Jagannātha Dāsaru reminds us the sūtra : 4.1.4 : ॐ न प्रतीके न हि सः ॐ. In the case of the symbol, it should not be contemplated as 'Ātman' (the Lord); for He is not the symbol, (but He **is in the** symbol).

Śloka 11

अनळ सोम अर्क इंदु तारा अवनि सुरापग मुख्यतीर्थ-
गळु अनिल गगन मनादि इंद्रियगळिगे अभिमानि ।
यनिप सुररु विपश्चितरु सन्मनदि भजिसदलिप्प-
वर पावनव माडरु तम्म पूजेय माडिदरू सरियॆ ॥ ११ ॥

अनळ = Agni, सोम = Rudra, अर्क = Sūrya, इंदु = Chandra, तारा = Stars, अवनि = Earth सुरापग मुख्य तीर्थगळु = Gaṇgā and others sacred tirthas, अनिल = air, गगन = sky, मनादि = mind and others इन्द्रियगळिगे अभिमानी = and from them, the presiding deities.

यनिप सुररु विपश्चितरु = all those deities who are the presiding deities for them.

सन्मनदि भजिसदलिप्पवर पावनव माडरु = Those presiding deities would not purify the persons who do pūjā to them, in case they fail to do pūjā to their Antaryāmin Paramātmā.

तम्म पूजेय माडिदरू सरिये = Even though Pūjās are offered to them, still they would not care or consider the pūjā, if they are not performed to their Antaryāmin Śrī Hari.

Note 1 : In regarding to the presiding deities, Tatwābhimāni devatās, it is said :

नमोऽस्तु तात्त्विका देवाः विष्णुभक्तिपरायणाः ।
भवतोऽहं प्रपन्नोऽस्मि भवन्तः च कृपालवः ।
धर्मे मार्गे प्रेरयन्तु भवन्तः सर्व एव हि ॥

The Devatās are pleased and bestow all the boons for the only reason that they are called as 'विष्णुभक्तिपरायणाः' which they consider as the fitting compliment and they are moved and grant boons (Deeply doing sevā and Bhakti to Viṣṇu is called 'विष्णुभक्तिपरायणाः')

Note 2 : पावनव माडरु तंम पूजेय माडिदरू सरिये—

They presiding deities / Tatwābhimāni devatās would not purify the devotees – पावन माडरु – This is because the devotees should understand that the presiding deities are able to their jobs at the respective places due to the Grace of Śrī Pavamānaru (Śrī Vāyu) So when this पवमानरु as helping the presiding deities should be understood, and then only the presiding deities will make the devotees as पवनरु (पवमान संबन्ध is a sine-qua-non for the grace of God and for receiving boons from the respective devas).

Note 3 : Śrī Jagannātha Dāsaru has given the essence of षट्प्रश्नोपनिषत् and Ṭīkā thereon in this verse.

The Upanishad 4th मन्त्र states :

तद्यथा मधुमक्षिकाः मधुकरराजानं उक्रामन्तं सर्वा एव उक्रामन्ते। तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्ते । एवं वाङ्मनश्चक्षुः श्रोत्रं चेति ते प्रीताः प्राणं स्तुवन्ति । एषः अग्निः तपति एष सर्व एव पर्जन्यो मघवानेव वायुरेषा पृथिवी रायिदेवः सदसच्चामृतवत् ॥ ४ ॥

Just as when the queen bee moves out all other bees move out and when she settles down all others settle down, similarly the presiding deities of speech, mind, eye, ear etc. moved out, and settled down. They were delighted (by realising the superirority of Mukhyaprāṇa) and praised Mukhyaprāṇa that he is Agni, he is Sūrya, he is Varuṇa, he is Indra, he is Vāyu, he is Pṛthvi, he is Rāyi, he is Mūrta and Amūrta, he is immortal.

एषः अग्निः etc. convey that Mukhyaprāṇa resides in Agni etc. assumes the names Agni etc. and enables them to function in their respective way.

प्रीताः ते देवाः त्वमेव सर्वदेवादिषु स्थित्वा तन्नामा तद्गुणादिप्रवर्तकः इति प्राणं अस्तुवन् ॥ टीका ॥

The presiding deities were so much pleased and were grateful to Mukhyaprāṇa and wept before him in ecatasy, and said "You are staying in us, with our names and do all the work, and give credit to us and do anugraha to us".

Śloka 12

केंडगाणदे मुट्टिदरु सरि कंडु मुट्टलु दहिस-
लिप्पदे पुंडरीकदळायताक्षन विमलपदपद्म ।
बंडुणिगळेंदेनिप भक्तर हिंडु नोडिद मात्रदलि
तनु दिंडुगेडहिद नरन पावन माळपराक्षणदि ॥ १२ ॥

(1) केंडगाणदे मुट्टिदरु सरि = When the fire is touched without seeing the same.

(2) कंडु मुट्टलु दहिसलिप्पदे = Or touching the same, by seeing it, in all the two cases, definitely it would burn the persons' hands.

(3) पुंडरीक दळायताक्षन विमलपदपद्म वंडुणि (honey bee) गळेंदेनिप भक्तर हिंडु (group or assembly) नोडिद मात्रदलि = The sincere devotees of Paramātmā with eyes like lotus flowers, and who are adorning His lotus Feet which are so sacred, and those devotees are like honey bees to the lotus feet of Him. When such sincere devotees/Bhaktas of Śrī Hari seen, immediately,

(4) तनु दिंडु गेडहिद नरन पावन माळ्पराक्षणदि - One should full flat and do namaskārams to them. Then such act immediately purifies them. Their very look of mercy purifies them.

Note 1 : Śrī Jagannātha Dāsaru has adopted the famous Bhāgavata śloka ending with 'दर्शनादेव साधवः' ।

The sādhus who are highly devoted to Śrī Hari and is always meditating upon His glories, purifies by mere sight on the persons who do namaskārams to them.

Note 2 : Śrī Dāsaru has adopted in this verse. The authority :

"हरिः हरति पापानि दुष्टचित्तैः अपि स्मृतः ।
अवशादेव संस्पृष्टो दहत्येव हि पावकः ॥" इति ।

Note 3 : When Namaskārams are done to those great devotees who do worship of the Lotus feet of God, then they immediately redeem those who fall at them. Who are the deities who do पादभजन always of God ? Śrīmad Āchārya states in Dwādaśa Stotra :

"ब्रह्मेन्द्राद्यभिवन्दितम्"
उदीर्णं अजरं दिव्यं अमृतस्यन्द्यधीशितुः ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

This Ānanda rūpi Paramātmā's pādas are always worshipped by Chaturmukha Brahma, Śrī Vāyu, Śrī Rudra, Devendra and other devatās.

Just for example, this humble author gives one illustration:

That Devendra, is Arjuna and that Arjuna was born as a bull and later avatār as "Jayatīrtha Mahāprabhu".

So when Namaskārams are made at the sight of the Bṛndāvan of Śrī Jayatīrtha at Malkhed, immediately, we are made pure by his grace, mercy look.

Śloka 13

ई निमित्त पुनः पुनः सुज्ञानिगळ सहवास माडु
कुमानवर कूड्याडदिरु लौकिकके मरुळागि ।
वैनतेयांसगन सर्व स्थानदलि तन्नाम रूपव
धेनिसुत संचरिसु यितरालोचनेय बिड्डु ॥ १३ ॥

Śrī Jagannātha Dāsaru therefore urges here to have always good company of sādhus who are always meditating and discussing about God.

ई निमित्त पुनः पुनः सुज्ञानिगळ सहवास माडु = For this reason, always and again and again, try to have the company and association of great Jñānins. Reside near to them, so that the opportunity to perform namaskārams to them would arise frequently.

कुमानवर कूड्याडदिरु लौकिकके मरुळागि = being enticed or attracted by the worldly pleasures, don't aspire for the association of wicked persons, lingering for wealth happiness etc.

वैनतेयांसगत सर्व स्थानदलि तन्नामरूपव धेनिसुत = In all places Paramātmā is there with such appropriate names and rūpas. This should be meditated upon.

संचरिसु इतरालोचनेय बिट्टु = Like this travel should be made without spoiling the mind, and should take shelter in God, that "He is the sole saviour" of us. If done so, and then Namaskārams are submitted to Him, then God takes the responsibility of protecting such devotees' family weightage.

Note 1 : इतर आलोचनेय बिट्टु— (i) While the other anxieties about family etc. (ii) Leaving the discussion about others, and doing Bhakti, only in Śrī Hari as 'Sarvottama' and 'independent'. Doing अनन्यभक्तिः in Him, Śrī Jagannātha Dāsaru has put the essence of Gītā in those words :

Gītā states in 9-13 :

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्ति अनन्यमनसः ज्ञात्वा भूतादिमव्ययम् ॥

Lord Śrī Kṛṣṇa says to Arjuna that Uttama Jīvas who are eligible for Moksha, do worship Him **without distracting their minds in others and in other activities.**

Gītā 9-22 :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

Lord Śrī Kṛṣṇa says whoever meditates only on ME, without thinking about others (as Swatantra, Sarvottama etc.) and does

great Bhakti towards ME and worships ME, then He would take care of their all well-being and the devotee need not worry and gets his mind distracted towards them.

Gītā 9-30 :

अपि चेत् सुदुराचरः भजते मां अनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यक् व्यवसितो हि सः ॥ ३० ॥

Even though a person may have some bad manners, still if he worships Lord Śrī Kṛṣṇa as the independent God, and others are dependent on Him, then that person would be treated as a good person and his other bad minor qualities would be ignored.

This 'इतर आलोचनेय बिट्टु' is very important. Our Madhva Śāstra is great, Our Śrīmad Āchārya is great, our Paramātmā Śrī Hari is too great and so this is the opportunity given to us, now as a Madhva, we should make hay while the Sun shines. So instead of thinking on numerous worldly problems which have no end at all, let us all join and obey the mandate of Śrī Dāsaru and think, meditate, read, write, recite, sing, dance about the glories of Śrī Hari-Vāyugalu only.

This humble author submits that one should always think of this great devotee Śrī Jagannātha Dāsaru and this great work Harikathāmṛta Sara.

Śloka 14

ई नळिन जांडदोळु सर्वप्राणिगळोळु इद्दनवरत-
विज्ञानमय व्यापारगळ माडुवनु तिळिसदले ।
एनु काणदे सकल कर्मगळ नाने माडुवेनॆंब नरनु
कुयोनि यैदुव कर्तुहरि यंदवने मुक्तनहा ॥ १४ ॥

(1) ई नळिन जांडदोळु सर्व प्राणिगळोळु इद्दु अनवरत विज्ञानमय व्यापारगळ माडुवनु = Paramātmā resides as 'Antaryāmi' in all the Jīvas in the Brahmāṇḍa. He sees that all activities are carried on by those dependent Jīvas as per their Swabhāva etc. He does all the karmas on their behalf by residing in them.

(2) तिळिसदले एनु काणदे सकल कर्मगळ नाने माडुवेनेंब नरनु = Without knowing this basic truth, the person who thinks and adopts that he is the doer primarily of all karmas,

(3) कुयोनि यैदुव = Would certainly take birth in bad and worst places.

(4) कर्तु हरि यंदवने मुक्तनहा = But the person who says that Hari does all the karmas and with this mental faculty does the karmas and submits the same to Śrī Hari, would reach Moksha and he would be considered as a released soul even now, in the world.

Note 1 :

(i) कुयोनि यैदुव— Why the person who thinks that he is the doer of all attains bad births and ultimately reaches tamas. This is because of the main sin, that when that person thinks that he is the doer, in haughtiness, he forgets about god. This विस्मरण of God is a henious crime. Further,

(ii) When the Jīva thinks that he is the doer he forgets God or indirectly, thinks that he is all capable. That quality only belongs to God but to none else. So the Jīva is put to the sin of 'ऐक्योपासन' for which the minimum punishment is only eternal hell.

Note 2 :

(i) Paramātmā whose is of Uttama Jñāna Swarūpa is present in Brahmānda and in all Jīvas.

(ii) He never shows His presence to the Jīvas.

(iii) The person who fails to understand that Paramātmā like this is present and does all the work, would be born as dog, jackal, ass, etc. if he thinks that he is the sole independent doer.

(iv) The person who understands that Paramātmā does all the work independently and does Upāsanā about Him in devotion would reach Moksha in the end.

Śloka 15

कलिमलापहळु एनिसुतिह बांबोळियोळगे संचरिसि
बदुकुव जलचरप्राणिगळु बल्लवे तीर्थमहिमेयनु ।
हलवु बगेयलि हरिय करुणाबलदि बळ्ळिदराद ब्रह्म
अनिल विपेशादि अमररु अरियरु अनन्तन अमलगुण ॥ १५ ॥

(1) कलिमलापहवु एनिसुतिह बांबोळियोळगे संचरिसि बदुकुव जलचर प्राणिगळु वल्लवे तीर्थमहिमेयनु = Gaṅgā River has the capacity to clear of the Kali Samparka dosha. But the fish and other acquatics residing in Gaṅgā may not know this.

(2) हलवु बगियलि हरिय करुणाबलदि वळ्ळिदराद = Like that human beings would not know the mahimās of Paramātmā. Why human beings ?

(3) ब्रह्मा अनिल विपेशादि अमररु अरियरु अनन्तन अमलगुण = Even Chaturmukha Brahma, Śrī Vāyu, Rudra and other

devatās do not know **fully** the unblemished auspicious attributes of Ananta, **fully**.

Note 1 : ब्रह्मा अनिल विपेशादि अमररु अरियरु अनन्तन अमलगुणा— When Chaturmukha Brahma is the presiding deity of all Vedas and when God is knowable only by Vedas, why not one can conclude that he knows Paramātmā fully well, especially when he knows all the Vedas very well and fully.

Though the Vedas and other Sadāgamas are the only sādhanas to know Him, still they themselves declare that they are incapable of describing Him completely.

तैत्तिरीयोपनिषत् – 2-4-9 declares :

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

Consequently even though a person is fully conversant with the Vedas, he cannot understand Him completely since the Vedas themselves are inadequate in this respect. So God cannot be known completely. Śrīmad Bhāgavata Tātparya Nirṇaya cites here in a glorious way :

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ।
नारोहयत्यनुभवमप्रसिद्धस्वरूपतः ।
तथाप्यनुभवारोहः प्रसन्ने केशवे भवेत् ॥

Though the Vedas speak of Hari, still they cannot speak about Him well - which means completely.

Then the fundamental and basic question starts as to the existence of 'Śabdas' which are capable of describing Him completely.

(1) What are or which are those Śabdas ?

(2) Where are they available ?

(3) Why does none have access to them ?

These are the questions to be answered. It is also admitted that there are numerous qualities of an auspicious nature available in abundance in Śrīman Nārāyaṇa, but not explained in the Vedas. These qualities are 'वाच्य'. Hence there should be, as a natural corollary, śabdas which are 'वाचकाः' for them. The relationship of वाच्यवाचकसंबन्ध is fundamental and eternal. Where there is a śabda, there should be an object. When there is an object it should be capable if being expressed by a śabda. There is no exception at all to this aximatic rule. Even in the case of a hare's horn शशविषाण, there is an object hare denoted by the śabda 'शश' equally there exists an horn denoted by the śabda 'विषाण', **only the combination is made due to confusion of mind or ignorance.**

The classical truth is just as there are separate and distinct रस, गन्ध etc. only available to God, there exist also, अप्राकृतशब्दाः **which are part and parcel of the Lord. They are identical with His Swarūpa.**

परमात्मनः स्वरूपभूतशब्दाः, ते च अप्राकृताः ।

These śabdas only will be able to tell Him fully and others can only describe to a portion. His Swarūpa is (totally different and unique from all (even Śrī Lakshmī). Hence it is that none is able to comprehend Him (including Lakshmī) fully. There is only one who has understood or known him completely. Who is He ? He is He Himself. "स्वयमेव आत्मना आत्मानं त्वं वेत्थ" Arjuna says so in Gītā, in Vibhūti Adhyāya.

Having these sacred truths in mind, Śrī Dāsaru writes :

"अरियरु अनन्तन अमलगुण".

* * *

Śloka 16

श्रीलकुमिवल्लभनु हृत्कीलालजदोळिद्दु अखिल
चेतन जालवनु मोहिसुव त्रिगुणदि बद्धरन माडि ।
स्थूलकर्मदि रतर माडिसु लीलगळ तिळिसदले
भवदि कुलालचक्रद तेरदि तिरुगिसुतिहनु मानवर ॥ १६ ॥

(1) श्रीलकुमिवल्लभ हृत्कीलालजदोळिद्दु अखिल चेतन जालवनु त्रिगुणदि बद्धरन माडि मोहिसुव = Paramātmā who is the Antaryāmi of Mahālakshmī and who resides in the heart of all in the lotus portion of them steadily, and He makes them all to be bound by the three guṇas — Satwa, Rajas and Tamo and makes them to be enveloped by it by His will and discretion.

(2) स्थूल कर्मदि रतर माडि = He makes them to be interested or involved in ordinary (patent karmas in the world; and makes the Jīvas to be interested and sucked in those karmas).

(3) लीलगळ तिळिसदले = He is present and does all the work primarily and the Jīvas are only mere puppets and such aspect is not shown by Him though He is present in all the Jīvas.

(4) भवदि कुलाल चक्रद तेरदि तिरुगिसुतिहनु मानवर = In the Samsāra – in the life here. He makes the Jīvas to revolve just like the wheel used by a potter to roll, in Samsāra.

Note 1 :

(i) Paramātmā is residing in all the Jīvas steadily. Śrī Jagannātha Dāsaru reminds us the sūtra 1.2.11

ॐ गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ॐ

(ii) Jīvas before they were brought to creation, by getting the stout bodies, they exist with the classification of Satwa, Rajas and Tamo quality Jīvas.

(iii) Paramātmā when they come to creation that is, when God brings to creation at the prayers of Mahālakshmī gives then the necessary and appropriate bodies in par with their nature as Sātwica, Rājasa and Tāmasa and makes them to do work - karmas as per them in the world with the outer - stout bodies.

(iv) By His will and desires, He makes the Jīvas become interested and involved in the outward worldly activities and karmas.

(v) He only remains in all Jīvas and does all the work and He alone is the independent doer. But still He never shows so, and makes the Jīvas to think that as though they are the independent doers and deludes them.

(vi) By this, the Jīvas attain old age, birth, death etc. and revolve in the Samsāra Chakra.

Note 2 : कुलालचक्रद तेरदि तिरुगि—

This idea has been taken by Śrī Jagannātha Dāsaru from the Gītā in verse 18-61. As a matter of fact, the entire idea given in the verse, is only an extension of that great verse in Gītā :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि भारत ॥

By reading 'Harikathāmṛta Sāra' with devotion, one would get the benefit of reading Bhagavat Gītā, and this is the singal example to show the same.

अर्जुन, ईश्वरः यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् सर्वभूतानि हृद्देशे तिष्ठति ।

Oh! Arjuna, Paramātmā is the most capable and Master of all, makes all the Jīvas to rotate like machines. This is done by His Desire and will. He makes them to involve and propels to do various karmas. He resides in the Lotus heart of all the Jīvas.

Note : लीलगळ तिळिसदले—

Jīvas are only puppets in the Hands of Śrī Bhagawān. Jīvas are achetanas in His Hands. The sūtra 2-1-24 states : ॐ अश्मादिवच्च तदनुपपत्तिः ॐ, states clearly that Jīvas are like stones in His Hands and He can deal in whatever way He desires.

Śrīmad Āchārya in his Bhāshya brings out a splendid Vākya from Bhārata to highlight this point.

"यथा दारुमयीं योषां नरः स्थिरसमाहितः ।
इङ्गयत्यङ्गमङ्गानि तथा राजन्निमाः प्रजाः ॥"

—इति भारते ।

अस्वातंत्र्यमेव जीवस्य कुतः इत्याह 'यथेति' ॥

Just a puppet show takes place, where the demonstrator with strings in his hands makes the dolls to jump, to walk, to fall down etc. etc. In the same way, Paramātmā out of His pure discretion and volition does all.

Nyāya Sudhā, splendidly states,

"किं नाम, स्वेच्छानियमतः एव ॥"

"On the contrary, it is determined by His own sweet will".

"What if, all are due to His will only".

***

Śloka 17

वेदशास्त्र विचारगैदु निषेधकर्मव तोरेदु नित्यदि
साधुकर्मव माळ्परिगे स्वर्गदलि सुखवीव ।
ऐदिसुव पापिगळ निरयव खेद मोद मनुष्यरिगे
दुर्वादिगळगंधंतमदि मह दुःखगळनुणिप ॥ १७ ॥

(1) वेदशास्त्र विचारगैदु निषेधकर्मव तोरेदु नित्यदि साधुकर्मव माळ्परिगे स्वर्गदलि सुखव ईव = Those devotees who read Veda-śāstras and also hear their essence through elderly knowledgeable persons, and having understood the same; and thereby avoided the prohibited karmas, as laid down by elders as well as by the śāstras, and then always being involved in performing good karmas beneficial to others as well as allowed in śāstras and approved by elders, for such devoted persons, Paramātmā gives maximum happiness in Swarga or in Moksha respectively to them.

(2) पापिगळ निरयव ऐदिसुव = For the sinners who do not

(i) hear the words of elders.

(ii) who give sorrows to others.

(iii) who involves in bad karmas which are not approved by Śrī Hari, in the śāstras, He gives hell only to them.

(3) खेद मोद मनुष्यरिगे = Unhappiness and happiness (mixed) are given to the human beings.

(4) दुर्वादिगळगंधंतमदि = दुर्वादिगळिगे अंधंतमदि मह दुःखगळनु उणिप = For the wicked vādins, Mithyā vādins, that those who contend that

(i) Jīva and Paramātmā are identical.

(ii) the world created by God as false,

(iii) there is no difference in the world.

(iv) God has connection with Matter inherently.

(v) there is no difference in the ānanda in Mukti.

(vi) God has only limited attributes etc. etc.

He gives eternal hell and there they suffer complete agonies and griefs only, without any iota of happiness or joy. He makes them to suffer them eternally for ever.

Note 1 : दुर्वादिगळिगे अंधंतमदि—

This 'andhantamas' is the eternal hell. Once a devil or demon is thrown into it, there is no question of him again, raising back to the earth or other place. It is permanent. Śrī Jagannātha Dāsaru refers here to the sūtra 3-1-16 : ॐ अपि सप्त ॐ ॥

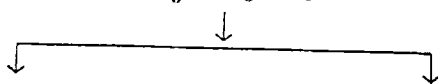
The authors of smṛtis speak also of the seven chief hells and of their divisions eternal and temporary.

रौरवोऽथ महांश्चैव वह्निर्वैतरणी तथा ।
कुंभीपाक इति प्रोक्तान्यनित्यनरकाणि तु ॥
तामिस्रश्चान्धतामिस्रो द्वौ नित्यौ संप्रकीर्तितौ ।
इति सप्त प्रधानानि बलीयस्तूत्तरोत्तरम् ॥

Thus in Bhārata "The temporary hells are said to be Rourava, Mahā Rourava, Vanhi, Vaitaraṇi and Kumbhīpāka; and the two eternal hells are properly called Darkness and Blinding Darkness, are known as Tāmisra and Andhatāmisra. These are the seven chief hells in the ascending order of horribleness" — Bhārata.

Note 2 :

Here Śrī Jagannātha Dāsaru explains the position of Rajasa and Tāmasa Jīvas after the end of Brahma Kalpa.

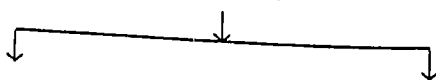
Rājasa Jīvas

Having Rajo Guṇa but having Sātwica Guṇa less than 50%

They read Vedas, śāstras and they perform the karmas as per them and leaves behind the prohibited karmas also. But they will only in karmas do not realise that Paramātmā is Sarva kartā and do not submit all the karmas done to Paramātmā and they donot have such knowledge but only do Sat-karmas as it is. They will attain only Temporary Swarga, by His Grace.

Having Rājasa Guṇa but having Sātwica Guṇa more than 50%

They do Karmas alloted in the śāstras and destrain from doing prohibited karmas. But they realise that God is Sarva kartā and whatever is done by them is only out of His Orders and Will and they also submit them under His lotus feet, as a Pūjā to Him. Para-mātmā gives them permanent Moksha to them. They follow the mandate Gītā in 9-27 :

यत्करोषि यदश्नासि
यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय
तत्कुरुष्व मदर्पणम्॥

Tāmasa

Tāmasa Rājasas

They have Tamo guṇa but have more than 50% Rājasa Guṇa in them. They do little

Tāmasa Tāmasas

These have Tāmasa guṇas but having Rājasa guṇas less than 50%. They will hate

virtuous karmas also. Due to this, they attain Narakas which are not eternal, but only ordinary hells.

Paramātmā. They are mithyā vādins. He will contend that they are Paramātmā. Everything they will base on ignorance. After removal of ignorance one would realise that he is God is their teaching. He will hate the devotees of God. For them, Paramātmā sends to eternal hell and from there is no coming back at all to them.

Śloka 18

निर्गुणोपासकगे गुणसंसर्गदोषगळीयदले
अपवर्गदलि सुखवित्तु पालिसुवनु कृपासांद्र ।
दुर्गमनु यंदेनिप त्रैविध्यर्गे त्रिगुणातीत संतत
स्वर्गभूनरकदलि संचारवने माडिसुव ॥ १८ ॥

(1) निर्गुणोपासकगे गुणसंसर्गदोषगळु ईयदले = Those who do Upāsanā of God as not having any Satwa, Rajas and Tamo guṇas connected Prakṛti Sambandha and doing Upāsanā that God is having Aprākṛta Ānanda, knowledge etc. for them He does not give the phala due to little Tāmasa guṇas which is mixed with Rājasa guna. He does not give such bad results to them.

(2) कृपासांद्र अपवर्गदलि सुखवित्तु पालिसुवनु = The God who is the Swarūpa of Kāruṇya will keep them in Moksha and grant full happiness to them and would protect them.

(3) त्रैविध्यर्गे दुर्गमनु यंदेनिप त्रिगुणातीत = Those who learn the three Vedas — Ṛg, Yajur and Sāma Vedas and understand their meaning in a sophisticated outwards without going deep in it with the aid of the Great Brahmasūtras, and does pūjā to different different devatās and attain non-permanent Swargas and others. They are called 'Traividhyakararu'. For those Traividhyakaras, He can not be achieved easily at all.

Like this, what is told about Paramātmā, and He is far above this Satwa, Rajas and Tamo guṇas connected to Prakṛti.

स्वर्गभूनरकदलि संचारवने माडिसुव = For such Traividhyakaras, Paramātmā would see that they travel in Swarga, Earth, Hell and rotate there only always.

Note 1 :

(i) Paramātmā is Prākṛta guṇa śūnya.

(ii) Paramātmā is having only Aprākṛta guṇas.

(iii) For those Rājasas who meditate upon Him as having Aprākṛta guṇas, He clears off the sins that they may have due to little Tāmasa qualities in them.

(iv) This Paramātmā who is the ocean of mercy and sympathy destroys those sins totally.

(v) In Moksha, Paramātmā gives them full and complete ānanda and sukha.

(vi) By reading Ṛgveda, Yajurveda, Sāmaveda and others and understanding them superfluously without going deep into it and aspiring only for sukhas, bhogas etc. in Heavens, in Swargas, are called 'Traividhyakaras'. They will never attain eternal joy and be present in Moksha.

(vii) They will pray to various kinds of devatās and indulge in doing yāgas and yajñas and due to their effort, would live for some time in Swarga.

(viii) After the lapse of their time of enjoyment in Swarga again they will be born in the world. Again they will do Yajñas and Yāgas and go to Swarga and come back to the earth, but would never attain eternal moksha.

(v) After the Brahma Kalpa, they will reach a stage called 'Nitya Samsāra' and would be enjoying and suffering happiness and misery jointly. This cycle will be repeated always.

(vi) But Uttama Bhaktas would understand the inner and deep meaning of Vedas by taking refuge in Paravidyā – namely Brahmasūtras. They will understand Paramātmā is the most important Person spoken out in all the Vedas, in sentences, words and letters.

(xi) They will perform all the Yāgas, Yajñas etc. for the satisfaction of Paramātmā and as a sevā to Him and for His pleasure. For them, Paramātmā would grant eternal Moksha.

Note 2 : In the present verse, Śrī Jagannātha Dāsaru has only echoed the taught of Lord Śrī Vedavyāsa and Lord Kṛṣṇa, as found in Gītā : 2.42, 43, 44 and 45.

यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः ।
वेदवादरताः पार्थ नान्यत् अस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

Those who see the Vedas only outwardly, without going deep in the inner meaning, and those thereby enjoy only in doing karmas, they would contend that there is no such thing as Moksha or Viṣṇu as the Supreme deity. Stating so, they would indulge and involve in Bhogas only and be interested in reaching swargas only.

Being interested only in the results of attaining Swarga, and think that Swarga is the best Purushārtha, they leave the fruit of Moksha and are interested only in Swarga which is like flower and get under the clutches of births and deaths. They are unable to place their minds in God, who is the Supreme Person proved by all authorities. They are unable to understand this highest virtuous point and they fail to workout for their salvation.

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

Vedas speak of this Satwa, Rajas, Tamo guṇas only superficiously. But Arjuna, you have to be detached from them. You have to go deep in the subject and try to understand the correct meaning of Vedas with the help of Brahmasūtras, then it can be seen that each word, sentence, letter, Swara, speak only the highest glories of Śrīman Nārāyaṇa.

Śloka 19

मूवरोळगिद्दरु सरिये सुखनोवुगळु संबंधवागवु
पावनके पावन परात्पर पूर्णसुखवनधी ।
ई वनरुह भवांडदोळु स्वकलेवर तदाकार माडि
परावरेश चराचरात्मक लोकगळ पोरेव ॥ १९ ॥

(1) मूवरोळु इद्दरु सरिये सुखनोवुगळु संबंधवागवु = Even though Paramātmā is all pervasive in all the three types of Sātwica, Rājasa and Tāmasa Jīvas, still He would not have actual connection to happiness and agonies. This is because, Paramātmā is :

(2) पावनक्के पावन = The Uttama Person of those Uttama vastus, which means Paramātmā is the superior - Uttama to Mahālakshmī and Chaturmukha Brahma, who are Uttama Jīvas in all the 14 worlds.

(3) पूर्णसुखवननिधी = He is the sea or ocean of Sukha in complete.

(4) ई वनरुह भवांडदोळु स्वकलेवर तदाकार माडि पर अवर ईश = In the Brahmāṇḍa which was born out of the Lotus flower, He makes His body like that of that Brahmāṇḍa and acts as the Master for all Uttama Jīvas like Mahā-lakshmī, Chaturmukha Brahma and others, as well as the lower Jīvas including grass and negligible articles in the universe.

(5) चराचरात्मक लोकगळ पोरेव = That Paramātmā remains as Antaryāmin in all and protects all the worlds always.

Notes :

(i) Paramātmā is the Supreme of all superior souls.

(ii) Paramātmā is far above Mahālakshmī and Chaturmukha Brahma and other devatās.

(iii) He is the ocean for all auspicious attributes which are infinite and unlimited in Him.

(iv) Therefore, even though He resides in all the three types of Jīvas as Sātwica, Rājasa and Tāmasa, in all pervasive

way, still He is not influenced or experienced by the Sukha and grief enjoyed or suffered by them.

(v) The Body of Paramātmā is the Brahmāṇḍa. (which means the whole Brahmāṇḍa is inside His body).

(vi) He is all pervasive in all the Brahmāṇḍa through out.

(vii) He is present in all the Jīvas, Jaḍas inside, as well as outside and protects all the worlds and all of them safely.

Śloka 20

अनिमित्त निरंतर स्वाधीन कर्तृत्ववनु मरदे
नेनु माडुव वेळ्ळ हरिवळ्ळ होरगे नेलसिद्दु ।
ताने माडुवनेंदरिदु मद्दाने यंददि संचरिसु
पवमानवंदित वंदरक्षण बिट्टगल निन्न ॥ २० ॥

(1) अनिमित्त निरंतर सवाधीन कर्तृत्ववनु मरदे = Therefore one should not aspire for anything in return and always should forget that He is the independent doer.

(2) नेनु माडुव वेळ्ळ हरिवळ्ळ होरगे नेलसिद्दु = Whatever karmas are done, then all those karmas are performed only by Hari remaining outside and inside in all the Jīvas.

(3) ताने माडुवेनंदरिदु मद्दाने यंददि संचरिसु = Paramātmā, Himself does all the work and having known and understood like this, without any fear, one can travel freely like a strong elephant. Life should be boldly carried on like this.

(4) पवमानवंदित वंदरक्षण निन्न बिट्टु अगल = Paramātmā who is worshipped by Śrī Vāyu, Pavamāna always, will not

leave even by a fraction of a second, the Jīva woul always be protected by Him.

Note 1 :

(i) One should not except anything in return fror Paramātmā, and all the Pūjās and Sevās, should b submitted to Him, in the order of strict Nishkām Karma. This is taught in Gītā in 2-48; 3-30 and 5-10, i crux.

(ii) One should totally feel, understand and enjoy th t Paramātmā is the only one independert kartā and a l are dependents upon Him for each and every activit , however small or insignificant, it may be.

(iv) One should realise this always and totally dedicate a l the activities to Him and walk like a strong elephant the path of life without fear.

(v) All the karmas should be submitted to Him; the n Paramātmā who is the Antaryāmi of Śrī Vāyu, w ll not leave us even by a fraction of a second and w il protect us always.

Note 2 :

समर्पणं नाम सर्वकर्मणां भगवत्-कर्तृत्वेन, तत्-पूजात्वेन, तत्-भक्ति-प्रसादफलकत्वेन अनुसन्धीयमानत्वं समर्पणत्वम् ॥

This is told by Śrī Raghunātha Tirtha in the Khaṇḍārtha on Īśāvāsya Upanishad. This is what exactly Śrī Jagannātha Dāsa u stresses here.

All karmas are done by Him independently,

All karmas should be done by us a worship or pūjā to Him, without hankering for the results / fruits. All kármas are done only

to obtain His Grace and to please Him and to satisfy Him. This mental attitude / faculty with which when one does karma, then that is called 'Submission of Karma' to Śrī Hari

Note 3 : पवमानवंदित—

When God is referred, Śrī Jagannātha Dāsaru gives this adjective deliberately, namely "God who is always worshipped by Śrī Vāyu".

This is because Paramātmā should be meditated by the devotees through the Grace of Vāyu only and God should be meditated as present Vāyu and with Vāyu only, but not separately. The beauty can be appreciated, that when a devotee attains Aparoksha Jñāna – God vision. Even then God never becomes visible for that devotee alone, but only sitting on Śrī Vāyu as 'वायुवाहन' ।

Śrī Jayatīrtha Mahāprabhu in his Tatwa Prakāśikā under the sūtra 3-3-54 : ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात् अनुबन्धः ॐ, states :

एतैः प्रवचनाद्युपायैः यः दर्शनार्थं यतते, तस्यार्थे तैः प्रसन्नः परमात्मा ब्रह्मधाम वायुं विशति, तस्य तत्र आविर्भवति इत्यर्थः ॥

So God vision is had, only with Śrī Vāyu. For Śrī Vāyu is a sine-qua-non devatā and without him, there is no solution or solace for the Jīva. To appreciate this basic fundamental Vedic truth, Śrī Dāsaru here calls Paramātmā as 'पवमानवंदित'.

Śrī Jagannātha Dāsaru, wants his devotees to get release from this Samsāra by devotedly reading this work with the help of Śrīmad Āchārya's works and to work out for one's own emancipation.

* * *

Śloka 21

हलवु कर्मव माडि देहव बळलिसदे दिनदिनदि
हृदयामल सदनदि विराजिसुव हरिमूर्तियने भजिसु।
तिळियदी पूजाप्रकर्णव फल सुपुष्पाग्र्योदक
श्रीतुलसिदलवर्पिसलु वप्पनु वासुदेव सदा ॥ २१ ॥

(1) हलवु कर्मव माडि देहव बळलिसदे = Adopting different, different kinds of Vratas, Yāga, Yajñas and performing the same one should not make his body to suffer too much and become too much tired and feel disgusted over such performance.

(2) दिनदिनदि हृदयामल सदनदि विराजिसुव हरिमूर्तियने भजिसु = Every day in the pure heart as temple and Paramātmā Hari staying should be worshipped who is shining in the lotus heart of the Jīva.

(3) ई पूजाप्रकर्णव = This type of pūjā to Śrī Hari is easy as well as Uttam pūjā of the high order also.

(4) तिळियदे फल सुपुष्प अग्र्योदक श्रीतुलसीदळ सदा अर्पिसलु वासुदेव वप्पनु = Without understanding such pūjā with pure heart and Hari staying in it, mere outward pūjā for mere vanity by using many flowers, fruits, water used for Abhisheka, Tulasi petals when submitted to Him, is of no use at all. Śrī Vāsudeva would not receive or accpet them.

Note :

(i) Pūjā to be submitted to Paramātmā is of various kinds :

(1) Anvaya Pūjā

(2) Vytireka Pūjā

(3) Mānasa Pūjā — Keeping all the Pūjā materials in the mind and Pūjā to be done by the eyes of the mind by pious and reverential imagination.

Śrīmad Āchārya was doing such Pūjā always is gloriously described in Madhva Vijaya 14-37 :

तमरुणमणिवर्णं दिव्यदेहाख्यगेहे
स्नपितमतिपृथुश्रद्धानदीचित्तवार्भिः ।
ननु स जयति नित्यं हृत्सरोजासनस्थं
न तु सकृदिति पुष्पैः अष्टभिः भावपुष्पैः ॥

Śrīmad Āchārya, indeed, did not engage in this diural ritual during the worship with diverse flowers only once but he incessantly adored the ruby - tinted Śrī Hari (who is the Bimba rūpi Paramātmā and Jīvas are only His Pratibimbas) residing in the lotus of their hearts.

That was the temple of his divine body. He gave sanctimonious bath - Abhisheka with water of his mind picked from the river of absolute faith with the eight exquisite flowers of feeling.

They are— That is, bhāva pushpas are :

(1) Non-Violence

(2) Sense-Control

(3) Kindness to all beings

(4) Tolerance

(5) Knowledge

(6) Penance

(7) Meditation and

(8) Truth.

(4) Mahā Pūjā— Whatever articles of Pūjā are found in various places, are submitted to Paramātmā available at those places.

(5) Tadākāra Pūjā— Understanding that Paramātmā is present in each creature with the same Ākāra/rūpa and figure and with this intention and anusandhāna, submission of food etc. to those creatures and treating them as a pūjā to Paramātmā.

Note 2 : Śrī Jagannātha Dāsaru who is the Mercy King of the devotees here in this verse gives a very practical advise and proper advise. He warns that one should not involve in very strict Vratas, Upavāsas and other rituals which would have such great impact on him which he may not be able to bear and would collapse. In such a case, his further sādhana would be stopped. He may not be able to read and get knowledge of the śāstras of Śrīmad Āchārya and develop Bhakti towards Hari. So in such a case, by running such strong and heavy Vratas, the devotee should do all such things mentally with pure heart and devotion to Śrī Hari and continue the process of acquiring knowledge of Śrī Hari, by śāstras.

Note 3 : Paramātmā is not concerned with the quantity of flowers, fruits and other pūjā materials used by one in doing Pūjā. He is only concerned with the quality of the person doing pūjā and his mental condition and the intention with which he performs the Pūjā. Śrī Dāsaru reminds us two verses in Gītā, by this verse 9-22 :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ २२ ॥

Whoever offers with sincere and pure devotion, even a leaf, a flower, fruit or even water, the same will be received by him. प्रयतात्मनः भक्ति-उपहृतं = Which means with detachment in worldly life

वैराग्य and with Bhakti, if they are submitted to Him, certainly the same will be accepted properly. Bhakti is the important factor. But not the quantum of Pūjā materials used with vanity and with the mind that we are offering the same and we are the owners of such articles and we are doing the Pūjā. The actual fact is :

Paramātmā propels and drives us to Pūjā. He stands steadily in us and does pūjā by Himself and accept them. **For the world, it appears as though we do Pūjā.**

He is present in all the pūjā articles and for all of them He is the owner and Master. He has made them available to us for the Pūjā. He has given the mind to do Pūjā with them. All these factors, Śrīmad Āchārya has put in one śloka in Anuvyākhyāna, and that is what Śrī Dāsaru means in this verse precisely : (This is qutoed in the 5th Adhyāya of Gītā as an authority).

स्ववन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्ण्वधीना भवेत् जीवकृतेत्यपि ॥

A father asks his little son and teaches him to bow down to himself. The actual action of bowing down was done by the little son, but at the same time, it was possible only because of the father's earlier action and help rendered. Like that, Lord Viṣṇu residing in us, prompts and propels us to do Pūjā to Him and such Pūjā is dependent upon Him. The father in the example makes the son to bow down, which is admittedly for the benefit or wellfare of the boy. The son will obtain benefit and good results, by such act.

Similarly the Lord for the benefit and well being of the Jīvas makes them perform actions which constitute His worship and rewards them accordingly.

Note : Further Śrī Dāsaru hereby teaches that one does Upavāsa, Yāga, Yajña etc. he should not feel that he has done,

out of strength and will power or so. but such vratas were possible to be done by him, **only due to His grace.** This should be convicted mental attitude of a true devotee, then only the vratas would yield the required phala.

Śloka 22

धरणि नारायणनु वुदकदि तुरियनामक-
नग्नियोळु संकर्षणाह्वय वायुग प्रद्युम्ननिरुद्ध ।
इरुतिहनु आकाशदोळु मूरेरडु रूपव धरिसि
भूतग करेसुवनु तन्नामरूपदि प्रजर संतैप ॥ २२ ॥

Here Śrī Jagannātha Dāsaru explains the five rūpas of Paramātmā's present in the five bhūtas.

(1) धरणि नारायण = Nārāyaṇa is present in Pṛthvi Tatwa.

(2) उदकदि तुरिनामकनु = Vāsudeva – as Turiya Nāma is present in water 'Ap' Tatwa.

(3) अग्नियोळु संकर्षणाह्वय = Paramātmā by the name Sankarshaṇa is present in Tejas Tatwa in Agni.

(4) वायुग प्रद्युम्ननु = In Vāyu Tatwa, Paramātmā in the rūpa of Pradyumna is present.

(5) आकाशदोळु अनिरुद्ध इरुतिहनु = In Ākāśa Tatwa, Paramātmā as Aniruddha is present.

(6) मूरेरडु रूपव धरिसि भूतग तन्नामरूपदि इरुतिहनु = With five rūpas (3+2) Paramātmā present in the five bhūtas. He is present in those rūpas and being called with those names themselves and in present in them.

(7) प्रजर संतैपा = He protects the Jīvas in this universe.

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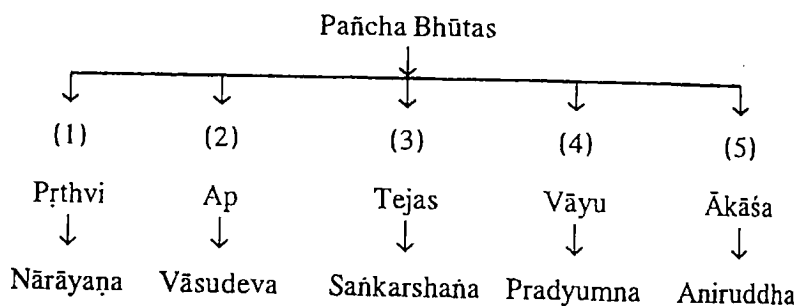
Śloka 23

घनगतनु तानागि नारायणनु तन्नामदलि
करेसुव वनद गर्भोदकदि नेलसिह वासुदेवाख्य ।
ध्वनिसिडिलु संकरुषणनु मिंचिनोळु श्रीप्रद्युम्न
वृष्टिय हनिगळोळगनिरुद्धनिप्पनु वर्षवेंदेनिसि ॥ २३ ॥

(1) घनगतनु तानागि नारायणनु तन्नामदलि करेसुव = Nārāyaṇa is residing in the cloud and is being called by the Same name.

(2) वासुदेवाख्य वनद गर्भोदकदि नेलसिह = Vāsudeva rūpi Paramātmā is residing in the waters of the cloud.

(3) संकरुषणनु ध्वनिसिडिलु = Saṅkarshaṇa rūpi Paramātmā is residing in the thunders as well as in the sounds created by the clouds.

(4) श्रीप्रद्युम्न मिंचिनोळु = In the lightening actually Pradyumna rūpi, Paramātmā is dwelling in.

(5) अनिरुद्धनु वर्षवेंदेनिसि इप्पनु = Paramātmā with the name of 'Varsha' is residing in the rūpa of Aniruddha, in the rainy waters.

Note :

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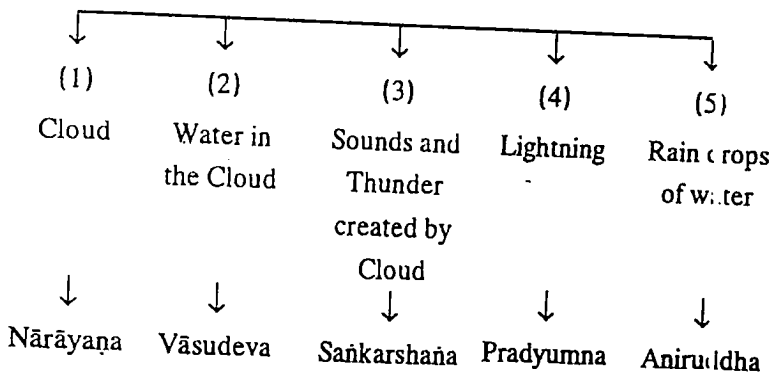

Śloka 24

गृहकुटंबधनादिगळ संनहगलुळ्ळवरागि
विहिताविहित धर्मसुकर्मगळ तिळियदले नित्यदलि ।
अहरमैथुननिद्रेगोळगागिहरु सर्व प्राणिगळु
हृद्गुहनिवासियनरियदले भवदोळगे तोळ्ळुवरु ॥ २४ ॥

(1) सर्व प्राणिगळु गृहकुटुंबधनादिगळ संनहगलुळ्ळवरागि विहिताविहित धर्मसुकर्मगळ तिळियदले नित्यदलि अहरमैथुननिद्रेगे ओळगागिहरु : All the creatures available in the world are involved heavily in their houses, wives and children and also in earning wealth etc. and always driving their minds only towards them. They forget due to this, as to what karmas are to be done and what ought not to be done by them. They spend their time in taking food, in hunting for corporal pleasures, sleep etc. and totally forget themselves.

(2) हृद्गुहनिवासियनु अरियदले भवदोळगे तोळ्ळुवरु (तोळवरु) = Without knowing Paramātmā who is seated in the lotuses of their hearts, they would be suffering in the Samsāra with the life of births and deaths continuously.

Śloka 25

जडजसंभव खगफणिपकेंजेडेयरिंदोडगूडि
राजिसुतडवियोळगिप्पनु सदा गोजाद्रिजनु यनिसि ।
उडुपनिंदभिवृद्धिगळ ता कोडुत पक्षिमृगाहिगळ-
कारोडल कावनु तत्तदाह्वयनागि जीवरन ॥ २५ ॥

(1) जडज संभव = Chaturmukha Brahma.

खग = Garuḍa फणिप = Śesha, केंजेडेयरिंद = Rudra and others and with them,

ओडगूडि = Joining with them,

राजिसुत सदा गोजा अद्रिजनु यनिसि = Always shining Goja, Adrija with these names,

अडवियोळगिप्पनु = Available in the forests.

(2) उडुपनिंद वृद्धिगळ ता कोडुत = Remaining in the Moon, He sees that the trees and plants in the forest grow,

कारोडल = Having the body with black colour,

पक्षिमृग अहिगळ तत्तदाह्वयनागि आ कोडल जीवरन कावनु = And remaining in the birds, animals, snakes etc. with those names and in those shapes, that Paramātmā is protecting all the Jīvas.

Notes :

(i) Paramātmā, with the names of Goja, Adrija, is residing in the forests along with Chaturmukha Brahma, Garuḍa, and Śesha, Rudra and other devatās.

(ii) He remains in the Moon and sees that the trees, creepers, plants etc. in the forest grow.

(iii) Having the body like that of a nightingale flower, dark in colour, Paramātmā, being called by those names and remaining in those shapes and rūpas, resides in all birds, animals, snakes etc. and protects all the creatures.

Śloka 26

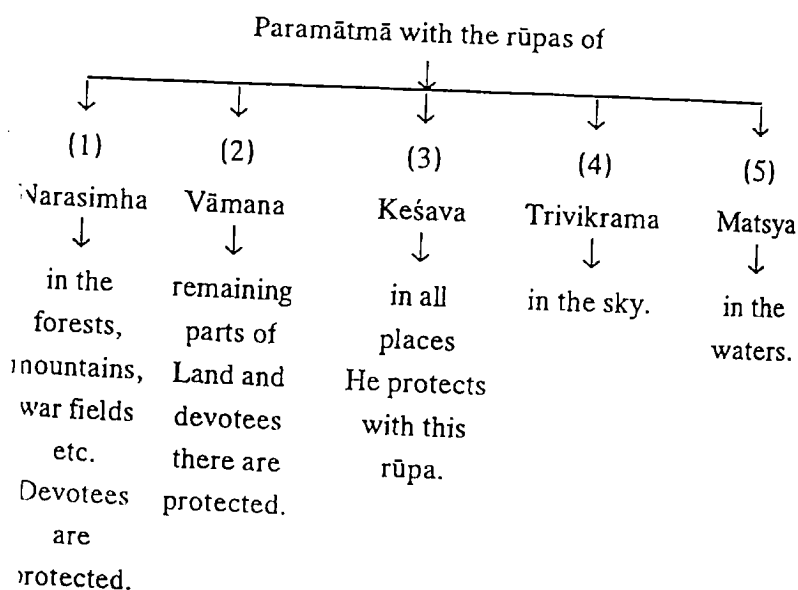
अपरमित सन्महिम नरहरि विपिनदोळु संतैसुवन
काश्यपिनळदवन स्थळगळलि सर्वत्र केशवनु ।
खपति गगनदि जलगळलि महा शफरनामक भक्तरन
निष्कपटदिंदलि सलहुवनु करुणाळु दिनदिनदि ॥ २६ ॥

(1) अपरिमित (अपरमित) सन्महिम नरहरि विपिनदोळु संतैसुवनु = Paramātmā who has extra-ordinary glories and mahimās and that Narahari (Śrī Narasimha) would protect all the creatures who meditate on Him in the forest.

(2) काश्यपिनळदवन स्थळगळलि सर्वत्र केशवनु = Paramātmā who asked for three steps of land from Bali Chakravarti, with the name of Keśava protects all available on the land, as well as,

गगनदि खगपति = Paramātmā in the sky with the rūpa of Trivikrama, by which He measured the sky,

जलगळलि शफरनामक निष्कपटदिंदलि भक्तरन दिनदिनदि करुणाळु सलहुवनु = Paramātmā with rūpa of Matsya in the waters, all the acquatics without any bias or partiality always protect His devotees and He is the very Swarupa of mercy and love for His devotees.

Note 1 :

He does protect without any partiality or bias always His devotees remainig in various places with such rūpas.

Note 2 : निष्कपटर्दिद सलहुवनु—

Paramātmā has no partiality or biased nature at all even by an iota in measure. Śrī Jagannātha Dāsaru, brings to our notice, the following sūtras, to our memory to appreciate the most impartial and unbiased nature of Śrī Hari.

Under Sūtra 2-1-35 The Bhāshya starts as :

सर्वकर्तृत्वं वैषम्यनैर्घृण्ये तस्य, इत्यतः वक्ति—

If the Lord is the cause for all, partiality and mercifulness may then have to be predicated of Him. To refute this objection, the Sūtrakāra states :

ॐ वैषम्ये नैर्घृण्ये न, साक्षेपत्वात् तथा हि दर्शयति ॐ ॥

Partiality and cruelty are not in the Lord, for His d spensation is relative. (to the Karma of the souls, for the śruti shows that).

कर्मापेक्षया फलदातृत्वात्, न तस्य वैषम्यनैर्घृण्ये।

As the Lord dispenses the fruits to the souls accord ng to karmas, their actions, He cannot be said to be partial or merc less.

"पुण्येन पुण्यं लोकं नयति, पापेन पापं" इति हि श्रुतिः।

Accordingly the Śruti, says : "The Lord in considerat on of his soul's good deeds, leads to happy regions and leads the soul, to the region of miseries hell on account of his sinful leeds (प्रश्नोपनिषत्)

So God is never partial and is never of biased nature at all.

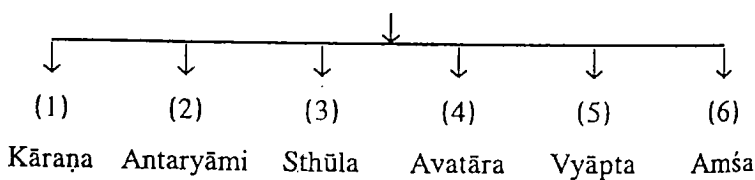
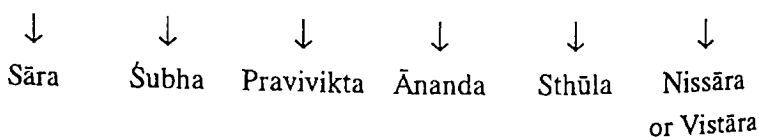
Śloka 27

कारणांतर्यामि स्थूलवतार व्यासांशादि रूपके
सार शुभ प्रविविक्त नंद स्थूल विस्तार।
आरु रसगळनर्पिसलु परगी रहस्यव पेळदे
सदापारमहिमन रूपगुणगळ नेनदु सुखिसुतिरु ॥ २७॥

(1) **कारण, अंतर्यामि, स्थूल, अवतार व्यास and अंश आदिरूपके = For the six rūpas of Paramātmā such as Kāraṇa, Antaryāmin, stout, Avatāra, pervasive and Amśa rūpas — are the six and for them**

सार शुभ प्रविविक्त नंद स्थूल विस्तार (निस्सार) = Sāra, Śubha, Nanda (or) Ānanda, Sthūla, Vistāra or Nissāra the rasas and the articles containing those rasas have to be submitted to that Paramātmā with six rūpas as stated above.

(2) अल्परिगे ई रहस्यव पेळदे सदा अपार महिमन रूपगळ नेनदु सुखिसुतिरु = For those persons who are wicked and do not have Bhakti in God, don't preach this secret of submission to be made to Him. Always just remember and do dhyāna of Paramātmā who has extra-ordinary mahimās and has infinite rūpas and think of them and be happy always.

Note 1 :

To them respectively, the articles with contain the respective rasas have to be submitted. The Rasas are :

Note 2 :

This secret should not be explained to those who have no devotion to God. Always think of the extra-ordinary mahimās of the Lord, and do dhyāna of His infinite rūpas.

Note 3 :

(1) 'Kāraṇa rūpa'—

Paramātmā is residing as the reason - Kāraṇa in Mahālakshmī who is there for the creation of the world. Like this for Sustenance and destruction also Paramātmā in the rūpas of Viṣṇu and Rudra is available. For protection, and destruction like this, He is the main Kāraṇa.

Paramātmā is the Mukhya Kāraṇa residing in Mahālakshmī and Chaturmukha Brahma, for the various articles in the universe. The rūpa of Paramā-tmā which is available in Mahālakshmī, Chaturmukha Brahma is called 'Kāraṇa rūpa'.

For this Bhagavat rūpa, 'Sāra' rasa has been submitted. 'Sara' means, Paramātmā has created Sātwika, Rājasa and Tāmasa articles in the world, as per the three basic types of Jīvas.

For example :

Sātwica articles : Rice, Ghee, Milk, Dhall,

Rājasa articles : Cholam, some vegetables etc.

Tāmasa articles : Onion, white Poondu, Mūlangi etc.

(2) **Antaryāmi Rūpa—**

Paramātmā is residing in this rūpa right from Chaturmukha Brahma to an insect, in their hearts. In that for the devatās and human beings, for the antaryāmin the 'Śubha' rasa should be submitted. 'Śubha' rasa means, those which are there for the enjoyment of happiness. In that, those which are to be seen and enjoyed, heard and to be enjoyed and consumed and to be enjoyed are all included. All these Uttama articles are to be submitted at once to 'Antaryāmin' Paramātmā.

The sūtra 1-2-18 says :

ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपेशात् ॐ ॥

The internal ruler is Viṣṇu, on account of His characteristic attributes being mentioned in the passage treating of the Adhidevas, etc. (Presiding deities etc.)

(3) Sthūla rūpa

This is the 'Virāṭ Rūpa' having Brahmāṇḍa as the śarīra. For this Bhagavat rūpa, the rasa called 'Pravivikta' has to be submitted. By the word 'Pravivikta' means a place where there is no human being travelling and is a seculed place. The pious puṇyatirthas and kshetras are the Ekānta places. When the pilgrimage, and holy bath in the rivers are taken, the ānanda that is engaged should be submitted to the Sthūla rūpi Virāṭa rūpi Paramātmā.

(4) Avatāra rūpas

Rāma, Kṛṣṇa, Narasimha are the Avatāra rūpas. For these rūpas, the ānanda that are derived by Bhojana, drinking, sleep, Bhoga etc. have to be submitted.

(5) Vyāpta rūpa

This Bhagavat Rūpa is all pervasive in the inner and outside of Brahmāṇḍa. In all places, it is pervasive. For this rūpa, the Sthūla rasa should be submitted. For example for our eyes, what is seen as Sāra, that should be submitted. For example, when water is poured to a tree, then the water should be poured to the tree with the intention that Paramātmā who is all pervasive in all parts of the tree, be pleased.

(6) Amśa rūpa

All Jīvas are amśas of Paramātmā (It is NOT the amśa as understood by the Viśishṭādwaita school). Jīvas are the pratibimbas of Paramātmā. Paramātmā is available in the Pratibimba which is the same shape, size etc. In the antaryāmin rūpa, devatās and human beings have

been told already. Leaving them, the others like birds, animals, acquatics etc. have to be taken here. The rasa by name 'Nissāra' have to be submitted. 'Nissāra' means that though they may look as Nissāra – without taste for us, still they should be Sāra for the Jīvas which eat them. For example the grains, rice dust, water which is thrown after washing the rice are all Nissāra for us; but the same is Sāra for a cow and it eats them with taste.

Śloka 28

जलगदुडपन विमलबिंबव मेलुवेनेंबति
हरुषदिंदलि जलचरप्राणिगळु नित्यदि यत्नगैवंते ।
हलधरानुज भोग्य रसगळ नेलेयनरियदे पूजिसुत
हंबलिसुवरु पुरुषार्थगळ सत्कुलजरावेंदु ॥ २८ ॥

(1) जलगद उडुपन बिंबव मेलुवेनु एंदु अतिहरुषदिंदलि जलचर प्राणिगळु नित्यदि यत्नगैवंते = The creatures that are living in waters (acquatics) always try to swallow the pratibimba of the Moon which so pure and which falls on the waters.

(2) हलधरानुज भोग्य रसगळ नेलेयनरियदे पूजिसुत हंबलिसुवरु पुरुषार्थगळ सत्कुलजरावेंदु = Like that, those who do not understand the essence that are to be submitted to Lord Kṛṣṇa, who is the younger brother of Balarāma, who has axe as his weapon, act in different way. They have the idea that they are born in superior family and spread over the Pūjā Vigrahas of Paramātmā before them in a way that other may be afraid of them, and would do outward Pūjā and pray for the Dharma, Artha, Kāma and Moksha, the four Purushārthas.

Note :

(i) Devatās should know that what rasas are submitted to which of the rūpas of Him.

(ii) But without knowing this, and expecting reply consideration from God, and also thinking that they are born in superior kula and in praiseworhty families, and coupled with the ahaṅkāra as 'I' and 'Me' and spreading the pratimās of God and doing pūjā in such manner and with such mental attitude, they cannot be objects of Karma or Prasāda of Paramātmā.

(iii) The acquatics which live in water and runs to clear off their hunger by trying to eat the pure and neat Moon's reflection in water as food. They fail and like this, the position of them would be reduced to.

Śloka 29

देवऋषिगंधर्वपितृनरदेवमानवदनुजगोजय
राविमोदलादखिल चेतन भोग्यरसगळनु ।
यावदवयवगळोळगिद्दु रमावरनु स्वीकरिप
यावज्जीवगणकेष्वयोग्य रसगळ नीनेंदेंदु ॥ २९ ॥

देव ऋषि गंधर्व पितृ नर देव मानव दनुज गोजय रावि मोदलाद अखिल चेतन भोग्य रसगळनु = For the devatās ṛshis, Gandharvas, Pitṛ devatās, Kings like Priyavrata and others, human beings, rākshasas, cows, small white goats, donkeys, small Kuri goats, and for all of them, those chetanas, what are the rasas that are to be enjoyed —

यावत् अवयवगळोळगिद्दु रमावरनु = That Paramātmā who s the Husband and superior to Mahālakshmī, rema:ns in their eyes, ears, and mouth and other indriya; and consumes the rasa of the enjoyable articles th-ough them. Paramātmā grasps through His indriyas and then स्वीकरिप.

यावत् जीवगणगे एन्दु एन्दु स्वयोग्य रसगळ ईवनु = He enjoys the same and then for all the groups of Jīvas always, the rasas which are eligible to them as per their statu: and calibre, are supplied by him out of mercy.

Notes :

(i) Chaturmukha Brahma and all Jīvas have no nde-pendence.

(ii) They cannot act out of volition any karma .nde-pendently.

(iii) Paramātmā in all Jīvas in those respective forms and does all the karmas.

(vi) Then He sees that the Jīvas do those activities a:: per His mandate.

(v) Paramātmā receives and enjoys all the sāra thr∪ugh the eyes, ears, mouths etc. and other indriya:: by Himself and then appropriates to the chetana:: as per their capacity, calibre and status and gives such pleasures to them always. He does so in all devatās, Gandharvas, Pitṛ devatas, Chakravarti, human beings, dānavas, cows, goats, donkeys etc. etc.

* * *

Śloka 30

वरट बुद्धिय बिट्ट लौकिक हरटेगळनीडाडि
कांचन परटेलोष्ठादिगळु समवेंदरिदु नित्यदलि ।
पुरुटगर्भांडोदरनु सत्पुरुटनेंदनिसेल्लरोळगिद्दु-
रुट कर्मव माळपनेंदडिगडिगे नेनवुतिरु ॥ ३० ॥

(1) वरट बुद्धिय बिट्ट = By leaving the buddhi of harsh and unconvinced type and has no equity or balance of mind,

लौकिक हरटेगळनीडाडि = By leaving the chatting connected to worldly affairs which is of no use,

(2) कांचन परटे लोष्ठादिगळु नित्यदलि समवेंदु अरिदु = Always thinking that Gold, coconut shell and pieces of tiles etc. are of same value.

(3) पुरुटगर्भांडोदरनु सत्पुरुटनेंदु एनिसि = Always meditating that Paramātmā who has in his stomach the Brahmāṇḍa as the 'Sat Purusha' – Purushottama.

(4) एल्लरोळगे इद्दु उरुटु कर्मव माळपनु एन्दु अडिगडिगे नेनेवुतिरु = That Paramātmā is residing steadily in all the Jīvas and does uttama and adhama superior and lower karmas. Let this taught be often come to your mind and meditate on God.

Note :

(i) Paramātmā is all pervasive and He should be worshipped so. Instead merely doing pūjā to pratimās and thinking God is only in Ksehtra and Gaṅgā water alone is pure are all only the result of ignorance, and unnecessary arguments.

(ii) Chatting about worldly matters which is of no use, has to be avoided in a strict sense.

(iii) Gold, Coconut shell, piece of tiles are all to be treated as equal. **This means one should not have unwanted and unnecessary attachments over wealth.**

This idea is taken by Śrī Jagannātha Dāsaru from Gītā 6-7 and 8 :

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ।
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्तः इति उच्यते योगी समलोष्टाश्मकांचनः ॥

Heat and cold, happiness, and grief, like that reputation and defame, in all these, excess happiness or total dejection should not be made. Viṣṇu is Sarvottama (or Paroksha Jñāna) and special knowledge (Aparoksha Jñāna) and by these, the Sukha of Indriyas should be won over. That person is called as Yogi who sees mud, stone, Gold stone as equal, and should treat them as equal in value.

This aspect has two fold inner meaning :

(1) That person Yogi, has attained so much mental equanimity that wealth cannot take way him from the path of devotion. Wealth and mind would be equal to him. He cannot be tempted by Gold or other precious jewels.

(2) God present in stone, Gold, mud is equal and identical; for Him it does not matter as to where He resides. Whereever He is, He would be equal in all respects.

(3) Paramātmā who has Brahmāṇḍa in His Belly should be worshipped as Sarvottama.

(4) Paramātmā Himself resides in the Jīvas who are of Satwa, Rajas and Tamo guṇas. He makes them to

experience them as per karmas. Like this dhyāna of Paramātmā has to be made.

Śloka 31

भूतळदि जनरुगळु मर्मकि मातगळनाडिदरे
सहिसदे घातिसुवरतिकोपदिंदलि यच्चरिपतेरदि ।
मातुळांतक जार हे नवनीतचोरने यनलु तन्न
निकेतनदोळिट्टवर संतैसुवनु करुणाळु ।। ३१ ।।

(1) भूतळदि जनरुगळु मर्मकि मातगळनाडिदरे सहिसदे घातिसुवरु अति कोपदिंदलि यच्चरिपतेरदि = In the world, when people talk in secret about others, or criticise them or censure them, then the affected party would not tolerate the same. He would raise up with ultimatum voices against such people and would also punish them.

This is the normal proceedure (custom seen and experienced in the world. But Śrī Jagannātha Dāsaru state, a different happening in the case of Paramātmā in such cases, to bring the difference between God and man and also to bring the hidden glories of Lord Kṛṣṇa.

(2) मातु कांत = Oh Killer of maternal uncle,

जार = Oh! Having gone with Gopis

नवनीत-चोर = Oh! thief of butter,

यनलु तन्न निकेतनदोळिट्ट = When called like this, Paramātmā, Śrī Kṛṣṇa would keep them in His Moksha Loka,

करुणाळु संतैसुवनु = And would protect them always. He is the ocean of mercy. He is Kṛpā-Samudra.

Śloka 32

हरिकथामृतसारविदु संतरु सदा चित्तैसुवदु
निष्ठुरिगळिगे पिशुनरिगयोग्यरिगिदनु पेळदले ।
निरुत सद्भक्तियलि भगवच्चरितेगळ कोंडाडि हिग्गुव
परम भगवद्दासरिगे तिळिपुदु ई रहस्यवनु ॥ ३२ ॥

(1) इदु हरिकथामृतसार = This is 'Hari Kathã' and is the supreme essence of nectar.

(2) संतरु सदा चित्तैसुवदु = Knowledgeable persons should always hear them and have in their minds steadily.

(3) निष्ठुरिगळिगे पिशुनरिगे अयोग्यरिगे इदनु पेळदले = For those who talk with great self praise of themselves, and for those who criticise others in secrecy; and for those who have wicked nature, this work should not be taught or told to them.

(4) निरुत सद्भक्तियलि भगवच्चरितेगळ कोंडाडि हिग्गुव = For those who always invovle themselves in Uttama Bhakti and those who hear the stories of Paramātmā in praise of Him and full extremely happy.

(5) परम भगवत् दासरिगे ई रहस्यवनु तिळिपुदु = For those supreme devoted souls this secret of this great work and the hidden meanings, should be made known.

Notes :

(i) This Harikathāmṛta Sāra is a work which describes the attributes, rūpas, kriyas of Paramātmā who is an extra-ordinary and unique Entity.

(ii) This work is thus, the quint - essence of such great nectar.

(iii) This should not be told to persons who are wicked by nature and for those who have pride and pejudice and for those who speak and criticise behind the back.

(iv) Always those who are involved in describing the attributes of Paramātmā and praise them and feel happy and joyful over the same are the deserving devotees, and to them, this great work should be taught.

(v) This brings many points which are sādhanas for attainment of Moksha.

(vi) This should never be told to mithyāvādins, and haters of Viṣṇu.

Śloka 33

सत्यसंकल्पनु सदा येनित्तदे पुरुषार्थवेंदरिद-
त्यधिक संतोषदलि नेनवुत्त भुंजिपदु ।
नित्यसुख संपूर्ण परमसुहृत्तम जगन्नाथ विट्ठल
बित्तिसि भवांबुधिय चित्सुख व्यक्ति कोडतिप्प ॥ ३३ ॥

(1) सत्यसंकल्पनु = Paramātmā is always is steady in the truthful path and would keep the truth under any circumstances.

(2) सदा येनित्तदे पुरुषार्थवेंदरिदत्यधिक संतोषदलि नेनवुत्त भुंजिपदु = Whatever position is granted by Him, at all times having that itself as the Purushārtha, with great satisfaction of mind, Paramātmā should be remembered always and all the happiness and griefs are to be enjoyed or suffered.

(3) नित्यसुखसंपूर्ण = He is always with full and complete happiness and enjoying the same,

परम सुहृत्तम = He is clearing off all the hindrances and troubles of the devotees and is always with them as a good friend.

जगन्नाथ विट्ठल = That Paramātmā is called as 'Jagannātha Viṭṭhala'.

भवांबुधिय बत्तिसि चित्सुख व्यक्ति कोडुतिप्प = He will make the Samsāra of births and deaths to dry up fully and would grant Swarūpa ānanda to be felt by experience of such devotee.

Notes :

(i) For Paramātmā whatever comes to the mind, the same will be fully administered by Him.

(ii) To remove that, or to override the same, even Chaturmukha Brahma and others are not capable of.

(iii) Whatever the Saṅkalpa made by God, it would be beneficial only to Sātwika souls.

(iv) Whatever He gives at whatever time, the same is treated as the wealth and purushārtha given by Him and the devotee of the Lord should happily accept the same. He should always worship and extol Him. That devotee should enjoy or suffer respectively the happiness and grief that come in the way.

(v) Purushārtha is what is given by Him considering the status of the soul. Whatever given by Him should be accepted but should not have wrong desire for others.

Whatever is obtained by Īśwara Krupā should be accepted and we should be happy over it. If one fails to

satisfy himself and be content over what is obtained, then contrary to it, even a King of Kings cannot be happy, there cannot be any peace of mind.

Whereever Paramātmā keeps us either in the hot, cold, or medium places, and in whatever time either in the young age, or middle age, or in old age, whatever unhappiness or happiness is given, without loosing balance of mind, are such things should be accepted as a blessing or anugraha from the Lord. If this attitude is strictly adopted and Bhagavat sevā is done, then surely Paramātmā would redeem us from Samsāra Sāgara and keep us in Mukti and makes us feel our swarūpa ānanda to the full extent.

Śrī Jagannātha Dāsaru concludes this sandhi by referring to the idea of the first mantra in the famous Īśāvāsya Upanishad as :

ईशावास्यं इदं सर्वं = The world is under the control of Paramātmā.

यत्किंच जगत्यां जगत् = All these worlds are sub-servient to him,

तेन त्यक्तेन भुंजीथाः मा गृधः कस्यस्वित् धनम् = So one should be satisfied by what is given to him by HIM. One should not aspire for the wealth of others. **He should be indebted and grateful to God for what is given to Him and be happy and always meditate upon Him, to attain liberation.**

॥ इति श्रीमत् जगन्नाथदासराजविरचित श्रीमद् हरिकथामृतसारस्य नामस्मरणसंधिः समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Om Śrī Kṛṣṇārpaṇamastu.

Tāmraparṇī Subbāchār Rāghavendran

Popularly known as

T.S.R.

The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gītā, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyas. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhānta Onnahini Sabhā, Tiruchānur, Tirupati (A.P.)

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmiji of Palimar Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of "Paravidyā Pravīna" on him & blessed for continued service to Vedānta Philosophy.

Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 143

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part I[illegible] (802 to 908 Names) &

HARIKATHĀMṚTA SĀRA

BIMBA APAROKSHA SANDHI

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā

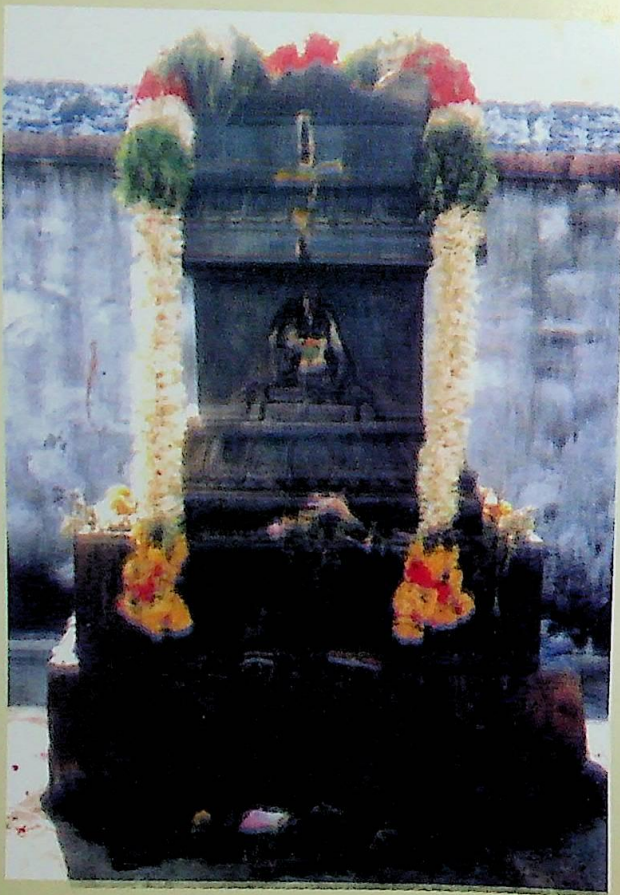
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2004

श्री श्री १००८ श्री सुधिनिधितीर्थ महाप्रभुः

ईरोड

Śrī Śrī 1008 Śrī Sudhinidhi Tirtha Mahan

Erode

[1885 A.D. to 1906 A.D.]

सुगुणतीर्थकराब्जोत्थः ज्ञानवैराग्यसागरः ।
सुधिनिधितीर्थः सन्तापान् हन्तु सन्ततम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः — Part IX

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

&

हरिकथामृतसारः

बिंबापरोक्षसन्धिः

HARIKATHĀMṚTA SĀRA

Bimba Aparoksha Sandhi

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and happiness for this 143rd publication – "Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha" Part – IX & "Harikathāmṛtasāra — Bimba Aparoksha Sandhi".

Our Joint Secretary Śrī T. S. Rāghavendran M.A., B.L., Advocate has written this book by taking each name of Śrī Viṣṇu in detail and has explained the reasons in brief for the applicability of such names to Him. When Śrī Vishṇu Sahasranāma is recited by understanding such meanings, the puṇya gained will be great and vast. As a matter of fact, this is the main intention of the author in writing 9 volumes thus far. With one more part, the famous Grantha comes to a conclusion by the Grace of Śrī Hri-Vāyugaḷu.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards Śrī Hari-Vāyugalu will increase to a very large extent and this is the only and proper way to attain Moksha. Śrī T. S. Rāghavendran has given very elaborate notes and explanation so that the devotees reading this book will have the benefit of full and complete meanings and authorities with which the great author has written this book.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be

able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 87 works which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

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(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
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Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
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(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

I am very grateful to my Vidyā-Guru Śrī T. S. Rāghavendran, for rendering such vast help in spite of his busy schedule.

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this book in memory of Śrī M. P. Ranganathan, Prop : Śrī Rajeshwari Hall, Rāja Street, Coibatore - 1.

I am personally very grateful for the noble donors and also in the capacity of Secreatary of SMSO Sabhā, I thank them all and pray before Lord Śrī Veṅkaṭeśwara for their welfare always.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

Tiruppur
15.4.2004, Thursday
Taraṇa Saṁvatsara
Chaitra Kṛṣṇa Ekādaśī
Holy Arādhanā day of
Śrī Śrī 1008 Śrī Satyavijaya Tīrtha Mahān
Satya Vijaya Nagaram, Arni, Tamilṅadu.

सत्यपूर्णाम्बुधेर्जातो विद्वज्जनविजृम्भितः ।
धनीध्वंसीतुनस्तापं श्रीसत्यविजयोडुपः ॥

* * *

Introduction in brief by the
AUTHOR

By the Extraordinary Grace of Śrī Hari Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 87 books before the truth-seekers of the world as listed in the Publisher's note.

The present 88th book relates to Śrī Vishṇu Sahasranāma Bhāshya Saṅgrahārtha Part IX dealing with the names of Śrī Vishṇu from 802 to 908. When the name of Lord Śrī Vishṇu is uttered without knowing the meaning, it would bring lot of virtues. When the meaning is known, it would bring still very large and vast puṇya to the devotee. That too, when it is connected to the holy works of Śrīmad Āchārya and then recited, **the phala is nothing short of achieving Moksha**. With this main intention only, all these books are written by this humble author.

In addition to this, this humble book also contains "Harikathāmṛta Sāra — Bimba Aparoksha Sandhi" 31 Ślokas by the Great Śrī Śrī Jagannātha Dāsaru.

Finally, this humble work is submitted at the Lotus pādas of Mahān Śrī Sudhinidhi Tīrtha Śrīpādaṅgaḷavaru, Erode.

Śrī Śrī 1008 Śrī Sudhinidhi Tīrtha Mahān

Erode, Tamilnadu

Śrī Sudhinidhi Tīrtha Śrīpādaṅgaḷavaru is the 31st disciple of Śrī Madhvāchārya. He is in the lineage of Śrī Padmanābhatīrtharu

of Śrī Śrīpādarāja Muṭṭ. He is the 23rd disciple from Śrī Śrīpādarāja and a direct disciple of Śrī Sujñānanidhi Tīrtha Śrīpādaṅgaḷavaru. He is familiarly known by his Pūrvāshrama name as "Hariappāchār Swāmīji". Śrī Shyāmāchār was his father, his maternal grandfather Śrī Hebbani Śeshāchārya, his uncle Śrī Veṅkaṭarāmāchār and later became his father-in-law, were all Pīṭhādhipatis and predecessors of Śrī Sudhinidhi Tīrtha Swāmījī.

Hebbani a small village in Mulbagal taluk was the native village of his ancestors. They were born and brought up at Hebbani a village known for Brāhmin domination. The village has two temples one for śaivites. i.e., Śiva and another for Vishṇavites i.e., Keshavanārāyaṇa. Hariappāchār took his early studies from his father at Hebbani village, later with his maternal grand father and also the Pīṭhādhipati of Śrī Śrīpādarāja Muṭṭ. He had his higher studies with Śeshāchār, son of Subbaṇṇāchār of Holvanahalli, a village in Koratagere Taluk of Tumkur dist. Brāhmin families of both the villages had a sort of understanding, a close relation existed between them.

Mulbagal a place for many historical temples and an abode for many schools of Indian philosophical thought. every house in agrahāra was a study centre till a few decades back. Entry into agrahāra sound the Sanskrit teachings of scholars. Depressed could have solace in the midst of the locality. All Every individual were cordial and co-operative to each other. Many Sādhus, Saints and Ṛshis in and around this town, had their own hermitage had built temples of their choice. One such was Vināyaka temple at Kurudumale a modern name to Kudumale, wherein a beautiful Vināyàka on a Sāligrāma stone of more than 12 feet height was installed, it is a great sight for the devotees. The then Mahārāja of Mysore visited this place often to perform Pūjā at the commencement of all his work.

Śrī Ānandatīrtharu (Śrī Madhvāchārya) had visited this town and stayed here for a day on his way to Tirupati for observance of Chāturmāsya. Veṅkaṭagiri Māhātmya book gives the description of this incident. He had blessed the place by visiting the old temples like Viṭṭhalanārāyaṇa, Prasanna Someśwara and Arjuna Pratishṭha Āñjaneya.

The tradition and practice was such that on the occassion of the car festival, Pīṭhādhipatis of Śrī Śrīpādarāja Muṭṭ must offer the first pūja to deity in car and pull the car a few yards, later on the public were allowed to offer their Pūjā. Mulbāgal is known as Mūḍala Bāgilu — an eastern gate to Tirupati.

Śrī Viṭṭhalanārāyaṇa Swāmy is another idol of Pāṇḍuraṅga Viṭṭhala of Panḍharapur. At the time of muslim invasion the idol of Pāṇḍuraṅga Viṭṭhala was brought here and kept in this temple for safety and security for several years until Śrī Śrīpādarāja entered Mulbagal. Then they carved an identical Viṭṭhalamūrty and kept here and the original Pāṇḍuraṅga idol was taken back to Pandharapur (A stone inscription near Mahādwāra of the temple does explain this).

Śrī Arjunapratishṭha Mukhyaprāṇa is a purāṇic deity. Purāṇas say that after the Mahābhārata war the Āñjaneya found in the flag of the chariot of Arjuna was installed here. A big Āñjaneya of about 15 feet height is worshipped everyday with a talampoo uninterrupted in all seasons.

Many sages have worshipped Swayamvyakta Śrī Someśwara Swāmy. Īśwara here was worshipped by Śrī Padmanābha Tīrtharu on his visit to Mulbāgal. Śrīpādarāja and all the saints of Śrīpādarāja Mutt too have worshipped. Even to day the first pūjā is offered by Śrīpādarāja Mutt on all special occassions.

Every brāhmin house in agrahāra were to be a Gurukula, rich in vedic vibrations. There existed a power to convert a layman

into an educated, what to say about an intelligent. These were the circumstances when Śrī Hariappāchār was a student. He was an inborn genius and could complete his course in a very short time. He required a person to brush his knowledge and enrich intellect.

Śrī Veṅkaṭaramaṇāchār maternal uncle of Hariappāchār had two sons and two daughters, Śeshāchār, Śrīnivāsāchār, Rukkammā and Laksmīammal. Śrī Hariappachar married Rukkammā, Veṅkaṭaramaṇāchār's last brother had no issue, hence he adopted Śrīnivāsāchār, Lakshmī Ammal was married to one Bhavāni Kṛshṇāchār son of Bhavāni Nārāyaṇachār. (Suguṇanidhi Swāmigaḷu a great leveller, who merged Oḍapaḷḷi Mutt with main Mutt, Śrī Śrīpādarāja Mutt).

Śrī Hariappāchār married at an early age as per the customs. He lived at Mulbagal and was administering Mutt properties in the capacity of an agent of the mutt and also taught Madhva Philosophy to students. While he was an agent, the properties of Tamilnadu were in the process of amalgamation. Hence he stayed most of his time at Erode and Bhavāni. Bhavāni happens to be his great grand father Śrī Suguṇanidhi's place, and his sister-in-law Lakshmī ammāl was also there.

In the year 1885 Śrī Suguṇanidhi learning that his days are coming to a close, he opted Śrī Hariappachar to be his successor. He gave Sanyāsa on Parthiva year full moon Kārtika Pañchami Fifth November, Wednesday. Śrī Hariappāchār was named as Śrī Sudhinidhitīrtha Śrīpādaṅgaḷavaru. After his āśrama stayed for a few years at Mulbagal and later spent most of his days at Erode. He loved educating others and took much initiative in giving quality education and that too a respectful and a moral education.

Śrī Sudhinidhi Swāmīji's way of teaching and his patience in handling students and his urge for clarity was an example of a

classic teacher. Once a student had to be taught ten times a particular lesson. He never felt the pain in doing so. After 10th time also the student could not understand and grasp the lesson, then he preached him a mantra to chant and pray the lord. After the prescribed number of chantng, the student could understand the lesson immediately.

In another instance Maṅgala function (completion ceremony) of Maṇimañjari was performed by one of the students. Swamīji started listening to it, the student went on explaining for a few hours. The audience turned restless and they were doubtful about the clarity of the subject. Swāmījī was listening to the explanation in deep concentration, after realising the audiences' repurcusion, he stopped the student and he himself took the rest of the subject and narrated with a simple language the whole Sudhā text with a simple Maṇimañjari stanza. His simple and lucid way of teaching were liked by every one. He taught more than thousand students at Erode like Śrī Śrīpādarāja Mahān who taught 10,000 students in his University.

After completing Vidwat examination from Mysore Sanskrit Pāṭhaśālā a person came to Swamīji to learn Dwaita Philosophy in deep. Śrī Swāmīji desired or wished to develop quality education. He never opted for number. Hence a new entrant was to be selected only after sufficient test, he selected them by examining their patience and devotion. The same yardstick he adopted for this person also. Swāmījī wished to test him about egoism. If it is found that he is egocentric, he will try to reduce his egoistic nature and then teach him. If he is incurable, he will be considered as unfit and never taught such personalities. This person was also subjected to for an acid test by asking him to collect Tulasi and flowers for Pūjā and serving water at the time of lunch, usually such were the tests given to a new entrant.

All of a sudden one day Swāmījī called the new entrant and questined him about his previous education. Swāmījī considered Sumadhvavijaya as all pervasive and a basic lesson, a foundation to Madhva Philosophy. He considered Sumadhvavijaya as the noblest and holiest scriptúre in poetic style, chanting will make a person pure. So many stories are told about the rich effects of chanting Sumadhvavijaya daily. It was usual practice in the Mutt that every one must complete 16 contos of Madhvavijaya at least before going to bed, this was strictly followed by every one, even the cook used to recite it while cooking. Swāmījī insisted on all of his students to compulsorily go for it. The same analogy was applied to a new entrant also.

Śrī Swāmījī considered writing and reading Madhva Śāstra as the holiest work, holier than bathing in the Ganges. Once one of his students was asked to write Vyāsarāja's Tarka Tāṇḍava with 8 commentaries. At that time the print media was not in the reach of every person, printing was used rarely and besides that the teachers of older days school believed, that writing will enhance the capacity of a student and he will have a good hold over the subject, it is also known that, one time writing is equal to ten times reading. Respective students were doing it sincerely without wasting time, one day in the morning they had been to river Cauvery for bathing and performing morning prayers and pūjās, they took more time than usual, this was noticed by Swāmījī, after they returned. Swāmījī told them convincingly that writing of Madhva Śāstra is equal to bathing in Ganges, when such being the case they need not waste their precious time bathing in Cauvery, though the cauvery is holier, the importence is given to Madhva Śāstra. It shows that one should not take long time in doing nitya-vidhis as in normal days, whenever a person attends to a discourse on Bhāgavata or on Madhva Śāstra, One should curtail

ones' regular karmas and pūjās and give more prominence to Śāstras, this Swāmījī preached and practiced the same.

In the year 1932 Mysore University authorities made a search for clear and correct version of Tarka Tāṇḍava of Vyāsarāja, then the authorities have found this manuscript and certified that the copy written at the time of Śrī Sudhinidhi Tīrtha Swāmījī was a perfect, and authenticated copy.

Śrī Sudhinidhi Swāmījī was an exponent in Madhva Philosophy and a great scholar, writer, was liked by all, never had an enmity was recognized at Tirupati, Tiruchānūr, Śrī Madhva Siddhānta Onnāhini Sabhā. A place known for the gretest Mādhva Paṇḍits congregation, and here every year in the month of Mārgaśira a Vidwat Sabhā is being conducted, even now. Kañchi Subbarao was its founder trustee. A place where many Pañḍits, Scholars from different factions and mutts attend without any ill-feeling to exchange their thughts on the philosophy, and to discuss, clarify the doubts on the subjects of common interest, students attend this congregation to putforth their acquired knowledge before a gathering. It had became a centre for Mādhva philosophical examination. The students eagerly await and get prepared to face the exams here. They were put to test and obtain the certificate from the learned scholars, and remuneration from Sabhā authorities were an attraction to many youths to attend the Sabhā. The Pontiffs of one or the other mutt were to preside the function. In the year 1888 or so the committe had decided to install a deity in the Sabhā Maṇṭap in order to enhance the sacredness to the Sabhā. As the members had decided to install Vedavyāsa Idol, to suit Sabha's śāstra-vichāra it was approved by the pontiffs of all the mutts, the paṇḍits and the common public.

Śrī Śrī 1008 Śrī Satyavīra Tīrtha Swāmīji of Śrī Uttarādi Mutt gave mandate to Śrī Sudhinidhi Tīrtha Swāmījī of Śrī Śrīpādarāja

Mutt for installation ceremony and was unanimously accepted by all. He was a great scholar of the times. His name was accepted by all with a greater rejoice and satisfaction. The committe members approached Śrī Swāmīji and requested him to attend the function and install Śrī Vedavyāsa idol in the Sabhā Maṇṭap, Swāmījī gave his consent whole-heartedly.

At the appropriate time Śrī Swāmījī entered Tiruchānur. All the members received with due honours and respects to the Pīṭha and took him in a procession to Sabhā Maṇṭap. On the fixed Muhūrtam Śrī Sudhinidhi Tīrtha Swāmījī had performed the Pratishṭhā with all the vedic chantings by vedic paṇḍits and in presence of innumerble paṇḍits, devotees and Madhva followers.

Śrī Vedavyāsa devaru is being worshipped till today, the Sabhā is being conducted without any interruption. Śrī Swāmījī is being remembered even today at the time of the congregation of Sabhā.

He had respected education, and education always stood and occupied earned first place in the court of Śrī Sudhinidhi Tīrtha Swāmījī. He despiced teasing brāhmins. He had greatest regard for brāhmins, one day his disciple Rāmaṇṇāchār was invited for a ceremony lunch by his classmate, the completion of the ceremony was a bit late, meanwhile Rāmaṇṇāchār hurried to Narasimha Tīrtha to have darśan of Śrīpādarājaru, by the time he returned, the host was waiting for him and making other brāhmins also to wait. Swāmījī learnt this and was silent, in the evening as usual after pūjā every one was offered phala mantrākshatā except Rāmaṇṇāchār. He felt sad and realised that a mistake must have commited by him and was eager to know his mistake. He waited for Swāmījī to inform. When he realised the gravity of Swāmījīs calmness his anxiety volunteered him to prostrate and hold his hands close to know his offence. Knowing Ramnnachar's mental

strain, Swāmījī had informed him about the morning incident and the consequence of it, to get over this he had to wait for one day and take Phalamantrākshatā after chanting thousand times Gāyatri Mantra and reciting 16 cantos of Sumadhva Vijaya. Swāmījī explained the grave consequences of making a brāhmin to wait, abusing and hurting. Next day after completing Swāmījī's instructions Rāmaṇṇāchār was offered Phalamantrākshatā. Swāmījī had preached these principles and asked them to practice it.

Town of Mulbagal had a peaceful, serene, congeneal, hormonious and a best co-operative atmosphere, especially within brāhmin sub-sects. There existed an understanding between one sect and another. Śrī D. V. Gundappa, Smārta Brāhmin and a native of Mulbagal and a contemporary writer, in one of his books devotes a chapter named as "Mulubāgilu Mādhva Mahanīyaru" in which the brāhmin community in general and a special mention for Mādhva Brāhmins that too Śrī Sudhinidhi Swāmījī is highlighted. He considers Śrī Sudhinidhi Swāmījī as the highest order of Sanyāsi. Since he had his early spiritual education and the Upanayana ceremony were conducted at his guidance and the Gurūpadeśa was given by the Swāmījī, besides this when he was young he used to see Swāmījī every day morning between 6.45 to 7.00 a.m. while going to school, Swāmījī with Śrīnivāsāchār (they would be successor) used to pass near his house from Narasimha Tīrtha after completing their morning walk. He used to prostrate from a distance with reverence and devotion as soon as they were seen, this habit he had developed from a very ealry days, in case if he missed on any day, the day would appear as gloomy to him, on the other hand, Swāmījī, after approaching him would just pat on his back and shower his affection and used to tell him a few moral teachings, this had stayed in his mind upto his last days.

He is a great scholar and a Tapasvi. Hariappāchar Swāmījī followed his Āśrama Dharmas very prudently. He was a patient hearer. Never seen an anger in his face. He advised everybody to learn the internal meanings of Vedānta Śāstra through Dwaita thinking and to know inner secrets of meditation before commencing meditation. He was a simple personality accessible to every one. He was a pious man and used to help the needy. Hariappachar Swāmījī had a greater respect and a friendly approach towards other communities. Every one respected him because of his sincerity selflessness, his principles of āchāra. He was a staunch disciplenarian.

In yet another book by Paṇḍharināthāchārya Galagali titled as "Madhva-Vāṅmaya-Tapasvigaḷu" says that Śrīpādarāja Mutt was ruled by many Paṇḍits in the present generation Śrī Sudhīnidhi Swāmījī occupies the top most place in the history. He was a famous personality and a great scholar. Śrī Sudhinidhi Swāmījī was popularly known only by his Pūrvāśrama name i.e., Śrī Hariappāchār, because of his simplicity He had revived the Śrī Śrīpādarāja's Gurukula by teaching 1000 students.

His students were spread all over the country, the scholars brught up by him have left the style of teacing which is still followed in different parts of the country. He had won prizes, certificates and golden anklets and shawls by winning the stalwarts. He had attended the Sabhās at Garwal, Baroda, Anantashayanam, Pudukottai and other places.

The Śrīraṅgam devasthānam and the public had restricted procession and the entry for some community heads, but Śrī Sudhinidhi Swāmījī had a free entry and was allowed to be taken on a procession. To be precise the brāhmins of both the locality took him in procession, this was notified in the gazette also.

Śrī Śrīpādarāja Mahān has appeared in Swāmījīs dream on one day and asked him to clean his bṛndāvan's back as there existed some dirt which he could not remove by himself. The incident proved right on the next day while doing Abhishekam to Bṛndāvan.

Śrī Sudhinidhi has ruled the Vedānta Sāmrājya of Śrī Śrīpādarāja Mutt for 21 years i.e. 1885 to 1906. In the year 1906 in the month of Phālguṇa Śuddha Pañchamī reaching end of his life, invited Hebbani Śrīnivāsāchār his Pūrvāśrama brother in law to be his successor. The coronation ceremony was held on the same day and named him as Śrī Medhānidhi Tirtha Swāmījī. After completion of the formalities, he handed over all the responsibilities to him and left to Erode.

He had asked his disciple to make ready for his Bṛndāvan in between the Bṛndāvans of Śrī Lakshmimanohara Tīrtha Swāmījī the eighth pontiff from Śrī Śrīpādarāja, the first Bṛndāvan of Oḍapaḷḷi and Śrī Lakshmīpati Tīrtha Swāmījīs Bṛndāvan the 9th disciple after Śrī Śrīpādarāja and the second Brndavan of Oḍapaḷḷi on the banks of Cauvery. The place is called as Bṛndāvana thope, where other five Bṛndāvans are of Śrī Śrīnidhi, Śrī Vidyānidhi, Śrī Tejonidhi, Śrī Taponidhi and Śrī Yeshonidhi are also situated. He has asked to make smallest Bṛndāvan. In the midst of these Bṛndāvans a small Bṛndāvan conveys the message that he would like to stay in the midst of elders and scholars as a small man and enjoy the blessings of elders. Fifteen days after Śrī Medhānidhi Tīrtharu was conse-crated, Śrī Sudhinidhi left his mortal coils in 1906 Viśwāvasu Samvatsara Phālguṇa Bahula Ashṭami after completing Brāhmaṇa Santarpaṇa.

The news of sudden demise of Śrī Sudhinidhi Swāmījī spread like wild fire. The devotees, disciples of the Mutt and studetns of Śrī Sudhinidhi has gathered by next day morning. Thousands of

persons performed Sumadhva Vijaya Pārāyaṇa, Bhajans and discourses on all the three days.

Even today commencing of any learning will end smoothly if it is commenced in front of Śrī Sudhinidhi's Bṛndāvan. A person with simple thinking, devoted and dedicated is certain to be blessed. This is the experience of many innocent dedicated persons.

My Father and Guru Śrī D.V. Subbāchār used to tell that Śrī Śrī Madhvanātha Śrīpādaṅgaḷavaru the celebrated scholarly saint of Śrīrangam and Śrī Śrī Sudhinidhi Tīrtha used to meet and state that they were "Paraloka Bandhugaḷu" (परलोकबन्धुगळु). My father used to tell the practical advice that will be given by Śrī Śrī Sudhinidhi Tīrtha, when any devotee does namaskārams to him. They are :

(1) Do Upavāsa on Ekādaśi

(2) Don't have Loans and Liabilities in life.

(3) Read Sumadhva Vijaya and Mahābhārata Tātparya Nirṇaya without fail.

This humble author has no capacity or status to submit this humble work directly at the lotus feet of Śrī Śrī 1008 Śrī Sudhinidhi Tīrtharu, but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet. The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Śrī Śrī 1008 Śrī Sudhinidhi Tīrtharu and Śrī Hari-Vāyugaḷu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

15.4.2004, Thursday
Taraṇa Saṁvatsara
Chaitra Kṛṣṇa Ekādaśī
Holy Arādhanā day of
Śrī Śrī 1008 Śrī Satyavijaya Tīrtha Mahān
Satya Vijaya Nagaram, Arni, Tamilnadu.

— तां. राघवेन्द्रः
T. S. Rāghavendran
Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

सत्यपूर्णाम्बुधेर्जातो विद्वज्जनविजृम्भितः ।
धनीध्वंसीतुनस्तापं श्रीसत्यविजयोडुपः ॥

* * *

Sri M. P. Ranganathan

Prop. : Śrī Rajeshwari Hall,
121, Raja street, Coimbatore - 641 001.

सस्यमिव मर्त्यः पच्यते । सस्यमिव जायते पुनः ॥ (काठक १-५)

"Man dies like grass and again born as grass grows".

The entire cost of publication of this book has been donated by the family members of Late M. P. Ranganathan in high regard to the departed soul and duly co-ordinated and arranged by Śrī B. G. Ramakrishan.

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Part IX

&

Harikathāmṛta Sāra - Bimba Aparoksha Sandhi

from

Family Members of Late Śri M. P. Ranganathan
through Sri B. G. Ramakrishnan

in memory of

Late Śri M. P. Ranganathan

Prop. : Śrī Rajeshwari Hall,
121, Raja street, Coimbatore - 641 001.

S.M.S.O Sabhā and All the Devoted Public and in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, Humble Author of this book are highly greatful and ever indebted to the donors and pray for the noble soul to rest in peace. Pray also before Lord Sri Venkateswara for long life, peace and prosperity for the donors and all the members of the family.

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

अष्टमः भागः		८०१
उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः । अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी	॥ ८५ ॥	१०
सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः । महाह्रदो महागर्तो महाभूतो महानिधिः	॥ ८६ ॥	७
कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः । अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः	॥ ८७ ॥	१०
सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः । न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्र निषूदनः	॥ ८८ ॥	८
सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः । अमूर्तिरनघोऽचिन्त्योऽभयकृद्भयनाशनः	॥ ८९ ॥	८
	c/f	८४४

b/f ८४४

अणुर्बृहत्कृषः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ ९० ॥ ९

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ ९१ ॥ १०

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥ ९२ ॥ ९

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ ९३ ॥ ८

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ ९४ ॥ १०

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ ९५ ॥ ९

सनात् सनातनतमः
कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति
स्वस्तिभुक् स्वस्तिदक्षिणः ॥ ९६ ॥ ९

नामानि १०८

ॐ श्रीकृष्णार्पणमस्तु ॥

|| श्रीः ||

|| श्रीलक्ष्मीवेङ्कटेशो विजयते ||

|| श्रीहयवदन मध्वेश पाहि ||

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

नवमः भागः

(उद्भवः to स्वस्तिदक्षिणः)

[802 — 908]

८०२. उद्भवः — ॐ उद्भवाय नमः ॐ

८०३. सुन्दरः — ॐ सुन्दराय नमः ॐ

८०४. सुन्दः — ॐ सुन्दाय नमः ॐ

८०५. रत्ननाभः — ॐ रत्ननाभाय नमः ॐ

८०६. सुलोचनः — ॐ सुलोचनाय नमः ॐ

८०७. अर्कः — ॐ अर्काय नमः ॐ

८०८. वाजसनः — ॐ वाजसनाय नमः ॐ

८०९. शृङ्गी — ॐ शृङ्गिणे नमः ॐ

८१०. जयन्तः — ॐ जयन्ताय नमः ॐ

८११. सर्वविज्जयीन् — ॐ सर्वविज्जयिने नमः ॐ

८१२. सुवर्णबिन्दुः — ॐ सुवर्णबिन्दवे नमः ॐ

८१३. अक्षोभ्यः — ॐ अक्षोभ्याय नमः ॐ

८१४. सर्ववागीश्वरेश्वरः — ॐ सर्ववागीश्वरेश्वराय नमः ॐ

८१५. महाह्रदः — ॐ महाह्रदाय नमः ॐ

८१६. महागर्तः — ॐ महागर्ताय नमः ॐ

८१७. महाभूतः — ॐ महाभूताय नमः ॐ

८१८. महानिधिः — ॐ महानिधये नमः ॐ

८१९. कुमुदः — ॐ कुमुदाय नमः ॐ

८२०. कुन्दरः — ॐ कुन्दराय नमः ॐ

८२१. कुन्दः — ॐ कुन्दाय नमः ॐ

८२२. पर्जन्यः — ॐ पर्जन्याय नमः ॐ

८२३. पावनः — ॐ पावनाय नमः ॐ

८२४. अनिलः — ॐ अनिलाय नमः ॐ

८२५. अमृतांशः — ॐ अमृतांशाय नमः ॐ

८२६. अमृतवपुः — ॐ अमृतवपुषे नमः ॐ

८२७. सर्वज्ञः — ॐ सर्वज्ञाय नमः ॐ

८२८. सर्वतोमुखः — ॐ सर्वतोमुखाय नमः ॐ

८२९. सुलभः — ॐ सुलभाय नमः ॐ

८३०. सुव्रतः — ॐ सुव्रताय नमः ॐ

८३१. सिद्धः — ॐ सिद्धाय नमः ॐ

८३२. शत्रुजित् — ॐ शत्रुजिते नमः ॐ

८३३.	शत्रुतापनः	— ॐ शत्रुतापनाय नमः ॐ
८३४.	न्यग्रोधोदुम्बरः	— ॐ न्यग्रोधोदुम्बराय नमः ॐ
८३५.	अश्वत्थः	— ॐ अश्वत्थाय नमः ॐ
८३६.	चाणूरान्ध्रनिषूदनः	— ॐ चाणूरान्ध्रनिषूदनाय नमः
८३७.	सहस्रार्चिः	— ॐ सहस्रार्चिषे नमः ॐ
८३८.	सप्तजिह्वः	— ॐ सप्तजिह्वाय नमः ॐ
८३९.	सप्तैधाः	— ॐ सप्तैधसे नमः ॐ
८४०.	सप्तवाहनः	— ॐ सप्तवाहनाय नमः ॐ
८४१.	अमूर्तिः	— ॐ अमूर्तये नमः ॐ
८४२.	अनघः	— ॐ अनघाय नमः ॐ
८४३.	अचिन्त्यः	— ॐ अचिन्त्याय नमः ॐ
८४४.	भयकृद्भयनाशनः	— ॐ भयकृद्भयनाशनाय नमः ॐ
८४५.	अणुर्बृहत्	— ॐ अणुर्बृहते नमः ॐ
८४६.	कृशस्थूलः	— ॐ कृशस्थूलाय नमः ॐ
८४७.	गुणभृन्निर्गुणः	— ॐ गुणभृन्निर्गुणाय नमः ॐ
८४८.	महान्	— ॐ महते नमः ॐ
८४९.	अधृतः	— ॐ अधृताय नमः ॐ
८५०.	स्वधृतः	— ॐ स्वधृताय नमः ॐ
८५१.	स्वास्यः	— ॐ स्वास्याय नमः ॐ

८५२. प्राग्वंशः — ॐ प्राग्वंशाय नमः ॐ

८५३. वंशवर्धनः — ॐ वंशवर्धनाय नमः ॐ

८५४. भारभृत् — ॐ भारभृते नमः ॐ

८५५. कथितः — ॐ कथिताय नमः ॐ

८५६. योगी — ॐ योगिने नमः ॐ

८५७. योगीशः — ॐ योगीशाय नमः ॐ

८५८. सर्वकामदः — ॐ सर्वकामदाय नमः ॐ

८५९. आश्रमः — ॐ आश्रमाय नमः ॐ

८६०. श्रमणः — ॐ श्रमणे नमः ॐ

८६१. क्षामः — ॐ क्षामाय नमः ॐ

८६२. सुपर्णः — ॐ सुपर्णाय नमः ॐ

८६३. वायुवाहनः — ॐ वायुवाहनाय नमः ॐ

८६४. धनुर्धरः — ॐ धनुर्धराय नमः ॐ

८६५. धनुर्वेदः — ॐ धनुर्वेदाय नमः ॐ

८६६. दण्डः — ॐ दण्डाय नमः ॐ

८६७. दमयिता — ॐ दमयित्रे नमः ॐ

८६८. दमः — ॐ दमाय नमः ॐ

८६९. अपराजितः — ॐ अपराजिताय नमः ॐ

८७०. सर्वसहोनियन्ता — ॐ सर्वसहोनियन्त्रे नमः ॐ

८७१. नियमः — ॐ नियमाय नमः ॐ

८७२. यमः — ॐ यमाय नमः ॐ

८७३. सत्त्ववान् — ॐ सत्त्ववते नमः ॐ

८७४. सत्यः — ॐ सत्याय नमः ॐ

८७५. सत्यधर्मपरायणः — ॐ सत्यधर्मपरायणाय नमः ॐ

८७६. सात्त्विकः — ॐ सात्त्विकाय नमः ॐ

८७७. अभिप्रायः — ॐ अभिप्रायाय नमः ॐ

८७८. प्रियार्हः — ॐ प्रियार्हाय नमः ॐ

८७९. अर्हप्रियकृत् — ॐ अर्हप्रियकृते नमः ॐ

८८०. प्रीतिवर्धनः — ॐ प्रीतिवर्धनाय नमः ॐ

८८१. विहायसगतिः — ॐ विहायसगतये नमः ॐ

८८२. ज्योतिः — ॐ ज्योतिषे नमः ॐ

८८३. सुरुचिः — ॐ सुरुचये नमः ॐ

८८४. हुतभुक् — ॐ हुतभुजे नमः ॐ

८८५. विभुः — ॐ विभवे नमः ॐ

८८६. रविः — ॐ रवये नमः ॐ

८८७. विलोचनः — ॐ विलोचनाय नमः ॐ

८८८. सूर्यः — ॐ सूर्याय नमः ॐ

८८९. सविता — ॐ सवित्रे नमः ॐ

८९०. रविलोचनः — ॐ रविलोचनाय नमः ॐ

८९१. अनन्तः — ॐ अनन्ताय नमः ॐ

८९२. हुतभुग्भोक्ता — ॐ हुतभुग्भोक्त्रे नमः ॐ

८९३. सुखदः — ॐ सुखदाय नमः ॐ

८९४. अनेकदः — ॐ अनेकदाय नमः ॐ

८९५. अग्रजः — ॐ अग्रजाय नमः ॐ

८९६. अनिर्विण्णः — ॐ अनिर्विण्णाय नमः ॐ

८९७. सदामर्षी — ॐ सदामर्षिणे नमः ॐ

८९८. लोकाधिष्ठानः — ॐ लोकाधिष्ठानाय नमः ॐ

८९९. अद्भुतः — ॐ अद्भुताय नमः ॐ

९००. सनात्सनातनतमः — ॐ सनात्सनातनतमाय नमः ॐ

९०१. कपिलः — ॐ कपिलाय नमः ॐ

९०२. कपिः — ॐ कपये नमः ॐ

९०३. अव्ययः — ॐ अव्ययाय नमः ॐ

९०४. स्वस्तिदः — ॐ स्वस्तिदाय नमः ॐ

९०५. स्वस्तिकृत् — ॐ स्वस्तिकृते नमः ॐ

९०६. स्वस्ती — ॐ स्वस्तिने नमः ॐ

९०७. स्वस्तिभुक् — ॐ स्वस्तिभुजे नमः ॐ

९०८. स्वस्तिदक्षिणः — ॐ स्वस्तिदक्षिणाय नमः ॐ

ॐ श्रीकृष्णार्पणमस्तु ॥

८०२. उद्भवः

ॐ उद्भवाय नमः ॐ

(1) उत्कृष्टं भवनं जन्म स्वेच्छया भजते इति उद्भवः ॥

Viṣṇu is called उद्भवः because He has splendid birth (avatār) of His own discretion and opinion.

(2) उद्गतं अपगतं जन्म अस्य सर्वकारणत्वात् इति उद्भवः ।

Viṣṇu is called उद्भवः since He has birth not connected to any type of sin or blemish. He is the reason for all, also.

(3) भवात्संसारादुत्पत्तेर्वोद्गत उद्भवः ॥

Viṣṇu is called उद्भवः because He is the rescuer or redeemer from the Samsāric bondage for all sātwic souls.

(4) भवात् उद्गतः विष्णुः ॥

From birth He is outside. That means He has no birth at all. He is always eternal. "उत्पत्तिः वासुदेवस्य प्रादुर्भावः न तु जनिः ।" — Śrīmad Āchārya states in विष्णुतत्त्वविनिर्णयः ।

Birth for Vāsudeva means only appearence or manifestation but not actual being born like us.

(5) Gītā states in 4-9 :

जन्म कर्म च मे दिव्यं एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ५ ॥

Kṛṣṇa tells Arjuna, that His births are taken in plenty (avatārs) as per His own choice and discretion. It is at the pleasure of the Lord. Births are not due to karmas or their

consequences. The births are divine in nature and are superb.

(6) Mahābhārata Tātparya Nirṇaya states in 1-10 as :

पंचात्मकः स भगवान् द्विषडात्मकोऽभूत्
पंचद्वयी शतसहस्रपरोऽमितश्च ।
एकः समोऽप्यखिलदोषसमुज्झितोऽपि
सर्वत्र पूर्णगुणकोऽपि बहूपमोऽभूत् ॥ ६ ॥

(a) Lord Nārāyaṇa originally assumed forms as :

(i) Vāsudeva (ii) Saṅkarshaṇa (iii) Aniruddha (iv) Pradyumna and (v) Purushottama.

(b) Lord Nārāyaṇa assumed केशव — Keśava etc. — Twelve forms.

(c) Lord Nārāyaṇa assumed Ten forms as Matsya, Kūrma, Varāha, Narasimha, Rāma, Paraśurāma, Kṛṣṇa, Vāmana, Buddha and Kalki.

(d) Lord Nārāyaṇa assumed 1000 forms starting from 'Viśwa'.

(e) Lord Nārāyaṇa assumed 'पर' etc. innumerable forms.

(f) Lord Nārāyaṇa assumed 'Aja' etc. infinite forms.

But He is one, He is the same in all His forms, He is absolutely free all flaws in all His forms. He possesses infinite attributes in all His forms, but still assumes in numberable forms.

स एव दशधा प्रोक्तः विष्णुः मत्स्यादिरूपकः ।
शतं नारायणाद्यात्मा विश्वाद्यात्मा सहस्रकः ।

परादिरूपो बहुधा सः अनन्तात्माऽजितादिकः ।

—ब्राह्मे ॥

Hence Viṣṇu is called उद्भवः since He takes avatārs from Himself.

८०३. सुन्दरः
ॐ सुन्दराय नमः ॐ

(1) सुन्दरः = सौन्दर्यवान् ।

Viṣṇu is called 'Sundara' since He is the most Handsome Person.

(2) शोभने दरः = शङ्खः यस्य इति = सुन्दरः ।

Viṣṇu is called 'Sundara' because He is having fine conch in His Hands.

(3) Dwādaśa Stotra 10-13 :

शतमोदोद्भव सुन्दर वर पद्मोत्थितनाभे ॥

Śrī Viṣṇu is having beautiful Navel in which lotus is born and from where Chaturmukha Brahma took avatār.

(4) Dwādaśa Stotra 10-14 :

जगदंबामल सुन्दर गृहवक्षोवरयोगिन् ॥

Śrī Viṣṇu is having beautiful chest where Goddess Mahālakshmī is residing there who is the Mother of all worlds.

(5) Dwādaśa Stotra 6-4 :

राघव राघव राक्षसशत्रो
मारुति वल्लभ जानकीकान्त ।
देवकिनन्दन सुन्दररूप
रुक्मिणिवल्लभ पाण्डवबन्धो ॥ ४ ॥

Oh! Śrī Rāmachandra, the glorious son of Raghu dynasty ! You were responsible for the killing of Rāvaṇa. You are dear to Śrī Hanumān. You are the son of Devaki; Kṛṣṇamūrty, who are the most handsome vigraha. You are the Lord of Rukmiṇi.

(6) Dwādaśa Stotra 6-5 :

देवकिनन्दन नन्दकुमार वृन्दावनांचन गोकुलचन्द्र ।
कन्दफलाशन सुन्दररूप नन्दितगोकुल वन्दितपाद ॥ ५ ॥

Kṛṣṇa is the most handsome rūpa and He is the eater of Kaṇdaphala and worshipped by all in Gokula.

(7) In Yukti Mallikā under भेदसौरभम् Śrī Vādirāja Mahāprabhu, states in the verse 279 as :

अतः पूर्णानन्दमात्रं सुखाद्याकारसुन्दरम् ।
नारायणं परं ब्रह्म प्रियमेवेति च श्रुतिः ॥ २७९ ॥

He concludes after great analysis of all Upanishads and sūtras that Nārāyaṇa is having complete ānanda as His body, Happiness as His body and **this is very very handsome.** That Supreme Brahma is dear to sātwic souls, is the essence of śrutis.

(8) In Āditya Purāṇa — Deva Śarmā, best disciple of Śrī Vāyu deva states in 5-31 :

श्रीहरिः मम हृत्पद्मकर्णिकास्थो अतिसुन्दरः ।
पद्मासनसमासीन इन्द्रनीलसमद्युतिः ॥ ३१ ॥

Lord Śrī Hari is my heart's lotus pole, He is very very handsome.

(9) Devotee Devaśarma, śishya of Śrī Vāyu, describes the beauty of the vigraha of Śrīnivāsa in Āditya Purāṇa in 2-6 as under :

श्रीसुन्दर श्रीनिवास नाभिस्थः चतुराननः ।
तव पादाम्बुजे रम्ये सौन्दर्ये लग्नमानसः ॥ ६ ॥

Oh! Most handsome Śrīnivāsa, in your navel Greate Chaturmukha Brahma resides. In your lotus feet, I am immersed by its beauty and attractiveness.

(10) Āditya Purāṇa states 2-25 :

इत्यचित्यपदात्यन्तं पादसौन्दर्यमोहितः ।
अमृतस्य पुरा पाने मे नाभूदीदृशं सुखम् ॥ २५ ॥

Mahālakshmī states or any other devatā states : "Oh! Veṅkaṭeśa, even while drinking nectar, I did not experience this bliss of enjoying the **beauty of your feet.**

* * *

८०४. सुन्दः
ॐ सुन्दाय नमः ॐ

(1) सुं सुखं ददाति इति सुन्दः ।

Viṣṇu is called 'सुन्दः' because He is the giver of happiness.

(2) सुन्दं उपसुन्देन रेपयति = नाशयति इति सुन्दरः ।

Viṣṇu is called 'सुन्दः' because He gets destroyed सुन्दः by his own brother उपसुन्दः ॥

(3) सुखं भक्तेभ्यः ददाति इति सुन्दः ॥

Viṣṇu is the bestower of Nitya Sukha to His devotees and so He is called as 'Sunda'. He bestows Moksha and Sukha there is beyond our contemplation. Viṣṇu is the only god who independently bestows such Moksha. This is stated in the final sūtra 564 (4.4.23) as ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ.

Of the released souls — devotees of Viṣṇu, no returning, according to the word, no returning, according to the word.

"न च पुनरावर्तते न च पुनरावर्तते" इति ॥

Since such happiness for ever, is bestowed by Him on His devotees, He is called as 'सुन्दः'

(4) उन्दी क्रेदने इति – which means He has Kāruṇya (wetness) in His Heart — His Heart is not dry. This means, He is always merciful and He is an ocean of mercy.

In respect of His Kāruṇya, the entire purāṇas, itihāsas explain in detail. He excuses the several faults committed by His devotees. He has no prejudice or biased nature. He takes into account the inherent swabhāva of the soul and his past karmas and excuses the mistakes committed by His devotees.

The best example for this, is the case of Aśwatthāmāchārya. He is Lord Rudra. He has done tapas for 40 kalpas and the duration, one cannot even imagine He is called as Vaishṇavāgresara. वैष्णवाग्रेसरः । Taking these factors into

account, Paramātmā, who is सुन्दः an ocean of mercy, excused the faults committed by him towards Pāṇḍavas.

(5) सुन्दः means He who softens. When the Nectar appeared at the Milky ocean, Śrī Viṣṇu saw that the hearts of the asuras melted away and obeyed His words totally and by that He deprived nectar to them, since they were not eligible to have it.

विश्वातिशायि सौभाग्यशालित्वात् स उनत्ति यत् ।
सुष्ठुः चेतः क्लेदयति रक्षसां सुन्दः ईरितः ॥

* * *

८०५. रत्ननाभः
ॐ रत्ननाभाय नमः ॐ

(1) रत्ननाभः रत्नं = पुंरत्नं चतुर्मुखो नाभौ यस्य ।

Viṣṇu is called 'रत्ननाभः' because He has in His Navel, the ratna son — Chaturmukha Brahma.

(2) अरत्ननाभः - अरत्नान् अरति दैत्यान् नभतः इति ।

Viṣṇu is called 'अरत्ननाभः' because He gets destroyed all daityas by His Navel. (नभ - हिंसायां इति धातोः)

(3) रत्नं = श्रेष्ठवस्तु ।

Viṣṇu has splendid Navel and so He is called as 'रत्ननाभः'. This Navel has all the 14 worlds in it and all of them are under His absolute control. In Vedavyāsa Karāvalambana Stotra 32 it is said :

जीवस्वरूप विनियामक बिंबरूप
मूलेशनामक सुसार भुगन्धरूप ।
प्रादेशरूपक विराट् अथ पद्मनाभ
वासिष्ठ कृष्ण मम देहि करावलंबम् ॥ ३२ ॥

पद्मं = चतुर्दश (१४) भवन आधारकमलं नाभौ यस्य सः = पद्मनाभः ॥

Such is the glory of His navel and so He is called as 'Ratna nābha'.

रत्नवत् सुन्दरा नाभिः अस्येति 'रत्ननाभः' ॥

(4) रत्नपदार्थसुखादेः आश्रयः = रत्ननाभः ।

He is the store house for all happiness and precious articles and so He is known as 'Ratnanābha'.

(5) Viṣṇu is called as 'Ratnanābha, because He has a gem-like Navel.

पाण्डित्य-विडम्बन-मृष्टोदर-व्यक्त-रम्यनाभी रत्ननाभः ।

To show that He is the first and greatest Jñānin which none can think of, He gently passed the Hand over His Belly. So He is called as 'Ratna-nābha'.

स रत्ननाभ इति उक्तः यः पाण्डित्यस्य विडम्बनात् ।
मृष्टोदर-व्यक्त-रम्यनाभिः सत्फलदो मनुः ॥ इति ॥

* * *

८०६. सुलोचनः
ॐ सुलोचनाय नमः ॐ

(1) शोभने लोचने यस्य सः सुलोचनः ।

Viṣṇu is called 'सुलोचनः' since He has splendid eyes.

(2) सुष्ठु लोचनं यस्य असौ तथा ।

Viṣṇu is called 'सुलोचनः' because He has very good eyes.

(3) शोभनं लोचनं = नयनं; अथवा ज्ञानं अस्येति सुलोचनः ॥

He has splendid and auspicious knowledge and so He is called as सुलोचनः ।

His knowledge is always correct and complete in all respects – नियमेन यथार्थम् ।

His knowledge is always independent स्वतन्त्रं च ।

His knowledge has so much clarity which none other can have. निरतिशयस्पष्टम् ।

(4) Nobody, including Mahālakshmī can have full access to His knowledge. It is infinite in all respects. This is indicated by the particle 'सु'. So when Śrī Vedavyāsa who is Viṣṇu only did various works, the same have been done taking into account the capacity or calibre of the persons including great devatās, to understand them. But at the same time, it is not the fullness of His knowledge being shown. Only a very small fraction has been used to do the great Paravidyā—Brahmasūtras and Mahābhārata and various other works. The depth and fathom of His knowledge is not known to anyone else.

Lord Śrī Kṛṣṇa, says in Gītā, 8-26 :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

"I (Kṛṣṇa) know all about the past, present and future, in all respect of everything. But None can understand ME fully well".

Hence Viṣṇu is called as सुलोचनः, which means, that His knowledge, is very vast, unique, extra-ordinary, remarkable and spectacular and splendid in all respects.

(5) Under Chāndogya Upanishad, it is stated in 1-6-7 as :

तस्य यथा कप्यासं पुण्डरीकमेवं अक्षिणी तस्योदिति नाम स एषः सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः धामभ्यो य एवं वेद ॥ ७ ॥

The eyes of Paramātmā are so beautiful like the lotus flower which has the stem which is not dried up and has drunk water. They were like red lotus flowers and were so attractive.

(6) Śrī Vādiraja Mahān in Rukmiṇīśa Vijaya states in 3-56, regarding the attractive eyes of Lord Kṛṣṇa. सुलोचनत्व is fully and eminently described.

न निष्ठुरा वाक्समुदेति वक्त्रात्करश्च नस्ताडयितुं यशोदे ।
विलोलनेत्रं तव पुत्ररत्नं ध्रुवं सुतस्ते जगतां नियन्ता ॥ ५६ ॥

यशोदे विलोले आरोपितभयेन चंचले नेत्रे यस्य तं तव पुत्ररत्नं = पुत्रश्रेष्ठं कृष्णं विलोक्य, वक्रात् अस्मन्मुखात् निष्ठुरा परुषा वाक् = वाणी च न समुदेति = नोद्गच्छति ॥

Oh! Yaśodā, on seeing your son — Śrī Kṛṣṇa who is total gem of all, with His rolling attractive eyes out of fear as it were, definitely harsh words or words to scold Him, do not start from our lips. So said the Gopikā women and residents of Gokula.

This is because of 'सुलोचनत्वं' in the eyes of Śrī Kṛṣṇa. That attracted them all and they were spell bound.

८०७. अर्कः

ॐ अर्काय नमः ॐ

(1) अर्कः अतिशयेन सुखरूपः ।

Viṣṇu is called 'अर्कः' because He is the incarnation of happiness in an extra-ordinary way.

(2) अर्च्यते पूज्यते इति अर्कः । अर्च पूजायाम् ।

Viṣṇu is called अर्कः since He is being adorned in unique manner.

(3) अरणात् = सुखरूपत्वात् = अर्कः

अर्च्यत्वात् = अर्कः

Viṣṇu is being extolled and is praised by all and so He is known as अर्कः ।

(4) Viṣṇu is called as 'अर्कः' Arkaḥ because He who is praised.

अहो । महात्माऽतिधार्मिकः इति तैः स्तुतः अर्कः । 'अर्क स्तुतौ' इति ॥

Viṣṇu is called as Arkaḥ because He is praised by all the devatās and all sātwic souls as "Oh! great Paramātmā and highly virtuous one".

Śrī Madhva in his famous Dwādaśa Stotra repeatedly states :

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

८०८. वाजसनः

ॐ वाजसनाय नमः ॐ

(1) वाजं अन्नं सनति संभजते इति वाजसनः ।

Viṣṇu is called वाजसनः because He is the antaryāmin of the Sun and giver of annam.

(2) वाजं अन्नं सनोति ददाति इति वाजसनः ।

Viṣṇu is called as 'Vājasanaḥ' because it is He who advocated eating much. In Buddha Avatāra, in order to delude the undeserving wicked souls by nature, He gave atheistic teachings and He created a taste in them, for the enjoyment of pleasures in the world itself.

अन्नादीन् ऐहिकानेव यस्मान्मह्यं भजन्ति ते ।
स वाजसनिः (वाजसनः) इत्युक्तः वस्वर्णो अन्नप्रदो मनुः ।

(3) Viṣṇu is called 'Vājasanaḥ' because He is the giver of food.

Paramātmā Viṣṇu is Kāruṇya Mūrti because before the Jīvas are brought to creation, He created food for their survival in advance.

Before the child is born, He creates food to it, in the mother, in the form of milk.

(4) In Upādhi-Khaṇḍana, by Śrī Madhva, he beautifully concludes that Prakaraṇa grantha, with the śloka, which brings the glory of Śrī Viṣṇu as वाजसनः the supplier of food.

नमोऽमन्दनिजानन्दसान्द्रसुन्दरमूर्तये ।
इन्दिरापतये नित्यानन्दभोजनदायिने ॥

भोजनदायिने = वाजसनः — Viṣṇu is the supplier of food.

(5) Like Him none can eat or consume. During pralaya, He swallows the entire Brahmāṇḍa as stated in the sūtra 1-2-9 :

ॐ अत्ता चराचरग्रहणात् ॐ

सर्व अत्तृत्वं is available in Him alone and so He is alone 'वाजसनः' ॥

८०९. शृङ्गी
ॐ शृङ्गिणे नमः ॐ

(1) शृङ्गाणि गोवर्धनशृङ्गाण्यस्य सन्तीति शृङ्गी ।

Viṣṇu is called शृङ्गि because the Govardhana mountain having peeks are under His control.

(2) In the avatār of Varāha शान्ति पर्व 350-27 Viṣṇu had one horn. Hence He is called शृङ्गी

(3) In the avatār of Matsya also, He had one horn —Bhāgavatam 8-24-44. He had one horn. Hence He is called शृङ्गी.

सोऽनुव्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे ।
एकशृङ्गधरो मात्स्यो हैमो नियतयोजनः ॥ ४४ ॥

(4) Viṣṇu is called as 'Śṛṅgī' because He is Sarvottama and He is prominent of all प्राधान्यात् शृङ्गि इति ॥

(5) Viṣṇu is called as 'Śṛṅgī' because He has a horn. Viṣṇu has in Hand a bunch of pea-cock feathers as an emblem of His doctrine Ahimsā. That was almost like a horn. Hence He is known as 'Śṛṅgi'. This is found in Buddha Avatāra.

करेऽस्ति पिच्छिका यस्य शृङ्गी अहिंसा विडम्बनात् ॥

८१०. जयन्तः
ॐ जयन्ताय नमः ॐ

(1) अतिशयेन जयति इति जयन्तः ।

Viṣṇu is called जयन्तः since He wins always in a special and extra-ordinary manner.

(2) अतिशयेन जन्महेतुः इति जयन्तः ।

Viṣṇu is called जयन्तः because He is the reason for birth of all in a splendid and special way.

(3) जयतीति जयन्तः ।

Viṣṇu is called जयन्तः because He always wins and is always victorious.

(4) In Rāmāyaṇa as well as in Mahābhārata, the victory is only by the building of the bridge to across the southern sea and

the battle in Kurukshetra war. In both cases, Śrī Viṣṇu only as Śrī Rāma and as Śrī Kṛṣṇa brought the victory and happiness to the souls.

Similarly in the historical great incident of charming the Milky ocean, it is Śrī Viṣṇu only, who had the Mandara up again to the sea so that the churning process could continue. Like this, all victories belong to Śrī Viṣṇu and so He is called as 'Jayantaḥ' — the conqueror.

(5) That is why, Śrī Madhvāchārya in Tātparya Nirṇaya, while commencing the 5th adhyāya states as :

जयति हरिरचिन्त्यः सर्वदेवैकवन्द्यः
परमगुरुरभीष्टावाप्तितः सज्जनानाम् ।
निखिलगुणगणार्णो नित्यनिर्मुक्तदोषः
सरसिजनयनोऽसौ श्रीपतिर्मानदो नः ॥

Viṣṇu is always victorious जयति why because :

(i) हरिः अचिन्त्यः = No one can fully contemplate on Him. He is beyond anyone's capacity to imagine.

(ii) सर्वदेवैकवन्द्यः = He is always being worshipped by all devatās.

(iii) परमगुरुरभीष्टावाप्तितः सज्जनानाम् = He brings to the sātwic souls all the desirables and He is the greatest Guru.

(iv) निखिलगुणार्णवः = He is the unlimited ocean of all auspicious attributes.

(v) नित्यनिर्मुक्तदोषः = He is totally free from all defects.

(vi) सरसिज नयनः = He has eyes like Lotuses.

(vii) श्रीपतिः = By all these, He alone is always victorious.

८११. सर्वविज्जयी
ॐ सर्वविज्जयिने नमः ॐ

(1) सर्वा च सा विच्च सर्ववित् ।
सर्वविदो जयप्राप्तिः अस्य अस्तीति सर्वविज्जयी ॥

Viṣṇu is called सर्वविज्जयी since He has won all types of knowledge and having that victories with Him. Viṣṇu is called सर्वविज्जयी because He knows all and all victorious always.

(2) सर्वविषयं ज्ञानं अस्य इति 'सर्ववित्', जेतुं शीलं अस्येति जयी इति सर्वविज्जयी ।

Viṣṇu is called सर्वविज्जयी because He has full knowledge in entirety of all and has the zeal, capacity and potency to win over all.

(3) सर्वं विदधति इति सर्ववित् जेतुं शीलं अस्येति जयी इति सर्वविज्जयी ।

Viṣṇu is called सर्वविज्जयी because He has the capacity to support all and does so also. He has the capacity to win over all and everything.

(4) सर्वलाभवान् सर्ववित् जेतुं शीलं अस्येति जयी इति सर्व-विज्जयी ।

Viṣṇu is called सर्वविज्जयी because He has all profits which means all results are with Him only. He has by nature to win over all.

Hence He is alone सर्वविज्जयी ।

(5) Viṣṇu is called as Sarvavijayī because He wins all the learned.

सर्वविदो जयति इति ।

By His sweet words and convincing arguments He defeated even men of great learning. No doubt Arjuna is a great Aparoksha Jñānin. In Bhāgavata out of 700 verses, Arjuna spoke in 84 verses and raised several doubts. But all such doubts were cleared and all the doubts were cleared and were defeated. Hence Śrī Viṣṇu is called 'Sarvavijjayī'. Gītā is an answer to all philosophical on slaughts and Kṛṣṇa by His 574 ślokas defeated all who are against Hari Sarvottama. He is always victorious.

८१२. सुवर्णबिन्दुः
ॐ सुवर्णबिन्दवे नमः ॐ

(1) शोभनो वर्णोऽक्षरं बिन्दुश्च यस्य वाचकः सः सुवर्णबिन्दुः ।

The auspicious and maṅgala letters are of Vedic letters. Viṣṇu is denoted by all such letters in a primary sense. Hence Viṣṇu is called सुवर्णबिन्दुः which means He is primarily and in an important way (परममुख्यवृत्त्या) denoted by all Vedic letters.

(2) शोभनाः वर्णाः, यस्मिन् सः सुवर्णाः – वेदाः, तस्य बिन्दुः ज्ञाता इति सुवर्णबिन्दुः ॥

Viṣṇu is called सुवर्णविन्दुः because He knows completely all the Vedas which consist of auspicious letters.

(3) शोभनो वर्णो बिन्दुः लक्षणं अस्येति सुवर्णबिन्दुः ।

The most auspicious letters are His qualities and Hence Viṣṇu is called सुवर्णबिन्दुः ।

This is a very important philosophical point, to be carefully examined and enjoyed.

(1) Viṣṇu is denoted by all letters in the Vedas.

(2) Even though Goddess Mahālakshmī and Śrī Vāyu know all the Vedas thoroughly and completely, still they have not fully known Viṣṇu. Why ? What is the reason for this ? When विष्णुः is वेदैकसमधिगम्यः why not He be fully known when all the Vedas are known by them.

The answer is that, Viṣṇu is having many, many auspicious and maṅgala qualities and then specific specialities (विशेषाः) not covered by Vedas. Vedas themselves plead their inability on this aspect (यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह) ।

(3) Then, when it is established that there are infinite maṅgala qualities not covered by Vedas, automatically there should be śabdas which denote them.

शब्दः śabda is called वाचकः entity or substance पदार्थः is called वाच्य. So naturally when there are वाच्याः viz. maṅgala qualities not covered by Vedas in Lord Viṣṇu, which are the śabdas that denote them ? Admittedly they cannot be Vedic letters. It should be beyond that.

They are the śabdas which अप्राकृतशाब्दाः which are identical with His Swarūpa.

परमात्मनः स्वरूपभूतशब्दाः, ते एव च अप्राकृतशब्दाः They only can denote Him fully, for which none has access, other than Him. Hence only Arjuna tells in Gītā :

"स्वयमेव आत्मना आत्मानं त्वं वेत्थ" इति ।

These अप्राकृतशब्दाः are सुवर्णविन्दुः and being the quality to Him.

अप्राकृतशब्दाः सुवर्णाः, ते एव बिन्दुः लक्षणं अस्य, इति सुवर्णबिन्दुः ।

What a glorious and spectacular 'विष्णुः' we have as Paramātmā.

८१३. अक्षोभ्यः

ॐ अक्षोभ्याय नमः ॐ

(1) अक्षोभ्यः क्षोभयितुं अशक्यः इति ॥

Viṣṇu is called 'अक्षोभ्यः' because, He cannot be mislead or confused by anyone.

(2) केनापि न क्षोभ्यते इति अक्षोभ्यः ।

No one, however intelligent may be, cannot mislead Him.

(3) Viṣṇu is called अक्षोभ्यः because in the avatār of Lord Kṛṣṇa, He made all His 16,108 wives to revolve around Him, by His beauty and mercy looks. In Bhāgavatam 10.61.4 it is stated :

स्मायाबलोकलवदर्शित भाव हारि
भ्रूमण्डलप्रहितसौरवमन्त्रशौण्डैः ।
पत्न्यस्तु षोडशसहस्रमनङ्गबाणैः
यस्येन्द्रियं विमथितुं करणैः न शेकुः ॥ ४ ॥

Śrī Kṛṣṇa never made them to shed tears from their eyes.

(4) Viṣṇu is called as 'Akshobhya' because He could not be confounded. Viṣṇu is possessed of inpenterable thoughts which others cannot even imagine and so He cannot be influenced or confounded by others. Hence it is said :

गभीराशयवत्त्वेन हि अविकार्यतया परैः ।
अक्षोभ्यः ससवर्णः स्यात् अक्षोभ्यत्वप्रदायकः ॥

(5) Further such influence and confoundation is possible only with the persons having partiality and cruelty. But in the case of Śrī Viṣṇu, they are totally absent as stated in the sūtras given below and so He is अक्षोभ्यः in the strict sense.

२-१-३५ : ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ

२-१-३६ : ॐ न कर्मविभागादिति चेन्न अनादित्वात् ॐ

२-१-३७ : ॐ उपपद्यते च अपि उपलभ्यते च ॐ

८१४. सर्ववागीश्वरेश्वरः
ॐ सर्ववागीश्वरेश्वराय नमः ॐ

(1) सर्वेषां वाचः = सर्ववाचः तासां ईश्वरस्य रुद्रस्य च ईश्वरत्वात् = सर्ववागीश्वरेश्वरः ।

For all the speech, 'Umā' is the presiding deity. For her, the Lord is 'Śiva'. Viṣṇu is the head and master of Śiva also and therefore He is called 'सर्ववागीश्वरेश्वरः'

Śrīmad Āchārya says in the Sūtra-Bhāshya under the aphorism 4.2.1 : ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ as from Skanda Purāṇa.

"उमा वै वाक् समुद्दिष्टा मनो रुद्र उदाहृतः ।
तदेतन्मिथुनं ज्ञात्वा न दाम्पत्यात् विहीयते ॥"

—इति स्कान्दे ।

Which means :

Umā – Pārvati is the presiding deity of speech, and Lord Rudra is the presiding deity of Manas. One who understands the combination of these two, will never get dissolved out of his family tie as husband and wife.

Viṣṇu is the Master and Lord of such Īśwara – Rudra and therefore He is called by the name 'सर्ववागीश्वरेश्वरः'.

(2) सर्वेषां वाचः = सर्ववाचः तासां ईश्वरः सर्ववागीश्वरेश्वरः ।

Which means Viṣṇu is the Master or Lord of all talented speeches. He is the head of all these who have talent in delivering speech. Hence He is called so.

(3) Chaturmukha Brahma brings the Vedas from his four mouths. Bṛhaspati Āchārya is well known for his intelligent and sweet words. Paramātmā Śrī Viṣṇu bestowed all such qualities to them and so the real first speaker is only Viṣṇu and so He is known as Sarva-vāgīśwareśvaraḥ'.

वादितायां गतः पारं सर्ववागीश्वरेश्वरः ।
वाग्मितायाश्च सर्वेशः ख्यवर्णो वाक्प्रदो प्रभुः ॥

(4) In Rāmāyaṇa, Lakshmaṇa states about the capacity of Vāk of Śrī Hanumān as :

नूनं व्याकरणं कृत्स्नं अनेन बहुधा श्रुतम् ।

Śrī Rāma, is the bestower of such merit to Śrī Hanumān and Śrī Viṣṇu is सर्ववागीश्वरेश्वरः in the real and strict sense.

* * *

८१५. महाह्रदः

ॐ महाह्रदाय नमः ॐ

(1) महान् ह्रदः यस्य कालियमर्दनकाले विद्यते इति महाह्रदः ।

Viṣṇu is called 'महाह्रदः' since at the time of controlling the serpent by name 'कालिय' He jumped at the great deep water hole (मडु)

(2) समुद्रशयनकाले महान् ह्रदयः यस्य सः महाह्रदः ।

Viṣṇu is called 'महाह्रदः' because while He was sleeping on the sea, He went to the great depth inside the waters.

(3) Lord Kṛṣṇa had 'ब्रह्मरथं' — water made in depth and in this He showed to Vaikuṇṭha to Nanda Gopa and other gopālakas. Śrīmad Bhāgavataṁ states in 10-26-14 to 17 are the splendid verses thereon.

इति संचिन्त्य भगवान् महाकारुणिको विभुः ।
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥ १४ ॥
ते तु ब्रह्महृदं नीता मग्नाः कृष्णं अचक्षत ।
ददृशुः ब्रह्मणो लोकं यत्राक्रूरोऽभ्यगात्पुरा ॥ १५ ॥
सत्यं ज्ञानं अनन्तं यद् ब्रह्मज्योतिः सनातनम् ।
यदि पश्यन्ति मुनयो गुणापाये समाहिताः ॥ १६ ॥
नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।
कृष्णः च तत्र छन्दोभिः स्तूयमानं सुविस्मिताः ॥ १७ ॥

These verses explain about the Madhuvan known as 'Brahma-hṛdam' belonging to the Lord, Nandagopa and others got immersed in that, and had the glorious divine darśan of Vaikuṇṭha and others, as the great devotee 'Akrūra' had earlier. There they saw the Bhagawān Mūrty which had the qualities of (1) सत्यत्व (2) ज्ञानत्व (3) आनन्दत्व (4) सनातनत्व etc. and they were delighted to see Lord Kṛṣṇa there being extolled by several Vedas.

Hence Śrī Viṣṇu is called महाह्रदः.

(4) In the same place, devotee Akrūra saw the Lord Mahā Viṣṇu sleeping and shining on the bed of Śesha while he went inside water to have bath, keeping Śrī Kṛṣṇa and Balarāma on the shore in the chariot. Bhāgavatam says in 10-37-38 :

निमज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् ।
तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥ ३८ ॥

There in the water in the madavu, Akrūra saw the glorious and marvellous rūpa of Lord Viṣṇu which are described in several verses in that अध्याय in Bhāgavatam 10.37.42 and 43 :

सहस्रशिरसं देवं सहस्रफणमौलिनम् ।
नीलांबरं विसश्वेतं शृंगैः श्वेतमिव स्थितम् ॥ ४२ ॥

तस्योत्संगे घनश्यामं पीतकौशेयवाससम् ।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥ ४३ ॥

Devotee Akrūra praises the Lord in many verses which would bring great puṇya to the readers :

10.38.20 :

नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।
वामनाय नमस्तुभ्यं क्रांतत्रिभुवनाय च ॥ २० ॥

10.38.22 :

नमस्ते वासुदेवाय नमः संकर्षणाय च ।
प्रद्युम्नाय अनिरुद्धाय सात्त्वतां पतये नमः ॥ २२ ॥

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८१६. महागर्तः

ॐ महागर्ताय नमः ॐ

(1) महान्तश्च ते अगाश्च महागाः शेषाचलादयः ॥

Śeshāchala and other mountains are called 'महागाः' तत्र ऋच्छतीति 'महागर्तः' Viṣṇu lives/resides there and hence He is called 'महागर्तः' ।

(2) महान् गर्वः असुरान् नयति इति = महागर्तः ।

Viṣṇu is called 'महागर्तः' because He drops the asuras and daityas in the pit of Naraka — eternal hells.

(3) महान् गर्तो हृदयगुहालक्षणः यस्य इति = महागर्तः ।

Viṣṇu is called 'महागर्तः' because He resides in the hole or pit of the heart cave.

This we find in the sūtra 1-2-11 :

ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ ॥

गुहां प्रविष्टौ पिबन्तौ विष्णुरूपे एव ॥

The two rūpas of Viṣṇu only enter the cave of the heart and resides there in and enjoys the auspicious dharmas.

The Taittarīya Upanishad also states in 2-1 as "यो वेद निहितं गुहायाम्" इत्यादिना प्रसिद्धं 'हि'शब्देन दर्शयति says Śrīmad Āchārya in his Bhāshya. The entering into the heart's cave by Śrī Viṣṇu is supported by Śruti.

(4) Viṣṇu is called as Mahā-gartaḥ because He sends into the great pits of Hell like Raurava all those who have lost their charms which is not there even by an iota of extent. They have Jñānam which is contrary to the teachings of the Vedas totally. So He is called as Mahāgartah.

पापक्रान्ततया नष्टप्रज्ञानां रौरवादयः ।
गर्ता यस्मात् महागर्तः स स्मृतो वसुवर्णगः ॥

* * *

८१७. महाभूतः
ॐ महाभूताय नमः ॐ

(1) महान्ति भूतानि आकाशादीनि यस्मात् इति = महाभूतः ।

Viṣṇu is called 'महाभूतः' because from Him only, all the five great bhūtas, namely Earth, Water, Fire, Sky, Air are generated.

(2) विष्णुः महत् परिमाणः, पंचभूतापेक्षा, इति महाभूतः ।

Viṣṇu is called 'महाभूतः' because He is greater than the five bhūtas enumerated above.

(3) "एको विष्णुः महत् भूतं" – इति प्रमाणम् ॥

Viṣṇu is called as Mahā-bhūtaḥ because He considers great men as His own.

महान्तो महात्मानोऽस्य स्वभूताः इति ॥

Śrī Kṛṣṇa states in Gītā says :

"महात्मानस्तु मां पार्थ" इत्यादि ॥

* * *

८१८. महानिधिः

ॐ महानिधये नमः ॐ

(1) स्वप्राप्त्या निधिवत् सन्तोषकरत्वात् महानिधिः ।

Viṣṇu is called महानिधिः because He gives great happiness to those who have reached Him, like great new treasures.

(2) महान्ति भूतानि अस्मिन् निधीयन्ते इति महानिधिः ।

Great Pañchabhūtas take shelter only in Him.

(3) महांश्चासौ निधिश्चेति, महानिधिः ।

Viṣṇu is called महानिधिः since He is a very great treasure.

(4) In Dwādaśa Stotra in 10-17, Śrīmad Āchārya states :

परमज्ञान महानिधि वदन श्रीरमणेंदो
करुणापूर्ण वरप्रद चरितं ज्ञापय मे ते ॥

Śrī Kṛṣṇa is having Pūrṇa Jñānam and He is Mahā Nidhi, which is infinite and unlimited. His Face is like the Moon and let the stories connected to Him, be made available to us.

(5) Paramātmā Viṣṇu is called as 'Mahānidhi' because He has unlimited and infinite wealth.

The greatest wealth is that, He is independent स्वतन्त्रः such महानिधि He only has, but not anybody else. Hence He is called as 'Mahā-Nidhi'.

(6) Paramātmā likes His true devotees like a treasure. So He is known as Mahā-Nidhi.

महात्मनो निधिरिव प्रिया यस्य 'महानिधिः' ।

(7) Kubera states in Śrī Veṅkaṭeśa Kalyāṇam under Bhavishyottara Purāṇa 12th Adhyāya :

तवाधीनं देव सर्वं जगदेतच्चराचरम् ।

Oh! Śrīnivāsa! the entire universe consisting of sentient and non-sentient entities is totally under your control and so Kubera pleads that Lord Śrī Śrīnivāsa is 'Mahānidhi' but not he, as understood by the ignorant.

८१९. कुमुदः

ॐ कुमुदाय नमः ॐ

(1) कौ मोदते इति कुमुदः ॥

Viṣṇu is called कुमुदः because He is very happy always on the Earth and in all places.

(2) अनेक अवतारैः कुं = भुवं मोदयतीति = कुमुदः ।

By many avatārs, Viṣṇu makes the world happy and so He is called कुमुदः ।

(3) प्रकृतिमण्डले एव, तैः सह मोदते इति 'कुमुदः'।

He who is with delight on the Earth.

(4) Paramātmā by His Avatāras making the world happy, has been splendidly explained in Śrī Vyāsa Karāvalambana Stotram by great Śrī Yādavārya Mahān.

(१) आम्नायहारिसुरवैरिहरावतार।

In Matsya Rūpa, Paramātmā destroyed Asura Hayagrīva and others, and brought to the sātwic souls by restoring Vedas and therefore He is 'Kumuda'.

(२) कूर्मस्वरूपधृतभूधरनीरचारिन्।

Paramātmā in Kūrma Rūpa brought the Mandara mountain up from the sacred Milky ocean so that the churning process was continued and devatās got nectar and hence is 'Kumuda'.

(३) पृथ्वीधराध्वरवरांग।

In the Avatāra of Varāha, He brought the Earth and brought happiness to all and so He is Kumuda.

(४) प्रह्लादशोकविनिमोचन।

In the Avatāra of Lord Narasimha He cleared off the miseries of His devotee Prahlāda and so is Kumuda.

(५) यांचामिषाद सुरवंचक वामनेश।

In the Avatāra of Vāmana, He restored the Devatā Kingdom back to Devendra and so He is Kumuda.

Like this in all Avatāras, Paramātmā Śrī Viṣṇu brought happiness to sātwic souls.

८२०. कुन्दरः
ॐ कुन्दराय नमः ॐ

(1) हिरण्याक्षजिघांसया कुं दारयति इति कुन्दरः ।

Viṣṇu is called कुन्दरः because by defeating and destroying the demon हिरण्याक्षः, He supported and brought the Earth above the sea level.

(2) भक्तसमर्पितकुन्दपुष्पेण रमते इति कुन्दरः ।

Viṣṇu is called कुन्दरः because He is satisfied and pleased by the Kunda flowers offered with devotion by the devotees.

(3) In Dwādaśa Stotra 6-7, Śrīmad Āchārya states :

चन्द्रशतानन कुन्दसुहास नन्दितदैवतानन्दसुपूर्ण ।
दैत्यविमोहक नित्यसुखादे देवसुबोधक बुद्धस्वरूप ॥ ७ ॥

Paramātmā's face is like the moon;

His smile was like the Kunda flower;

कुन्दसुहासवत् हासः, भक्तजनान् सह रमते इति कुन्दरः ।

(4) Viṣṇu is called as 'Kundara' because :

(i) He gives the world (Ku) of salvation, or

(ii) He is flawless like the Kunda flower, or

(iii) Kundam is the Jñānam of the supreme reality, that He bestows, to the deserving sātwic souls.

मुक्तिभूमिप्रदा कुन्दसुमवत् विपुला मतिः ।
कुन्दम्, तत् राति दत्तेऽसौ कुन्दरः कीर्तितोऽथवा ।
कुमव्ययं पापवाचि कुन्दरः तस्य दारणात् ॥

८२१. कुन्दः
ॐ कुन्दाय नमः ॐ

(1) कुं शब्दं करोति इति कुन्दः ।

Viṣṇu is called कुन्दः, He did śabdas viz. ॐ कार and अथ first which are very maṅgala bestower.

(2) कुं भूमिं इन्द्राय ददाति इति - कुन्दः ।

Viṣṇu in the avatār of Vāmana, born as the younger brother of Indra, got back the Earth back to him, from Bali Chakravarti.

(3) कुं = कुत्सितं - दुष्टक्षत्रियान् ध्यति = संहरति इति कुन्दः ।

In the avatār of Paraśurāma, He destroyed the wicked kshatriyas. Hence Viṣṇu is called कुन्दः.

(4) कुं = भूमिं यागक्रियाद्वारा कश्यपाय ददाति इति कुन्दः ॥

Viṣṇu is called कुन्दः because He did penance and got back the Earth and gave it to the safe Kaśyapa Ṛshi.

कुं पृथिवीं कश्यपाय ददाति इति कुन्दः ।

"तस्मिन् यज्ञे महादाने दक्षिणां भृगुनन्दनः ।
मारीचाय ददौ प्रीतः कश्यपाच्च वसुन्धराम्" इति हरिवंशेषु ॥

(5) कुं = कुत्सितं द्यति खण्डयति इति ।

Viṣṇu is called कुन्दः because He destroys the wicked.

(6) Viṣṇu is called as 'Kundaḥ' because He grants the successive stages of higher knowledge.

भक्तेभ्यः परभक्त्यादिप्रदानात् कुन्दः उच्यते ॥
अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एव एको जनार्दनः ।

Paramātmā for the ignorant, He grants Jñānam. For the Jñānins after Aparoksha Jñānam, He grants Moksha. For the Muktas, in Moksha, He grants Ānanda also. So He is called as 'कुन्दः' (Kundaḥ).

८२२. पर्जन्यः
ॐ पर्जन्याय नमः ॐ

(1) पर्जन्यः परं जन्यं यस्मात् ।

All the avatārs of Paramātmā, takes place from the Mūlarūpa, Śrīman Nārāyaṇa. So He is called पर्जन्यः ।

(2) In the Bṛhadāraṇyaka Upanishad under the mantra 8.2.10 :

पर्जन्यो या अग्निर्गौतम तस्य संवत्सर एव, इत्यत्र भाष्ये—

वासुदेवस्तु पर्जन्यः परं स जनयेत् यतः ।
परमस्य सकाशात् जन्यः

Vāsudeva was born from the Mūla rūpi Nārāyaṇa. He resides in the crowds of clouds.

(3) Under छान्दोग्योपनिषत् 2.14.2 states :

अभ्राणि संप्लवन्ते स टिंकारो मेघो जायते
स प्रस्तावो वर्षति स उद्गीथो विद्योतते

स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनं
एतत् वैरूपं पर्जन्ये प्रोतम् ॥

(1) Moving around the clouds is हिंकारः.

(2) Arising of cloud is प्रस्तावः.

(3) Raining is उद्गीथ.

(4) Lightning and thunder is प्रस्तावः.

(5) Holding up of rains is निधनः.

This is Vairupaśamanam to be chanted to the God designated as 'पर्जन्यः' present in the rains.

पर्जन्यः stands for पर्जन्यनामा and पर्जन्यस्थः ॥

Hence Viṣṇu is called पर्जन्यः।

(4) Viṣṇu is called as 'Pārjānyaḥ' because He removes the three kinds of heat due to :

(i) Pain of suffering caused by the mind.

(ii) Caused by gods and

(iii) Caused by animals etc.

स्वतत्त्वज्ञापनेन त्रितापापहः पर्जन्यः ॥

आध्यात्मिक, आधिदैविक and आधिभौतिक — sufferings are all removed by Him who is called as Pārjanya.

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८२३. पावनः
ॐ पावनाय नमः ॐ

(1) पुनाति इति पावनः ।

Viṣṇu is called 'पावनः' because He makes the sātwic souls — devotees as pure and without blemish as per their status.

(2) पान्ति इति पा राजानः तेषां अवनं यस्मात् इति पावनः ।

Kings protects the citizens Viṣṇu is called 'पावनः' because He protects all the Kings, Emperors and so on.

(3) पवनस्य वायोः पिता पावनः इति ॥

Viṣṇu is called 'पावनः' because He is the father of Śrī Vāyu.

(4) Viṣṇu is called as 'Pāvanaḥ' because He who goes (to His devotees). Paramātmā goes to His devotees voluntarily out of His volition to remove their distress and so He is called as 'Pāvana'.

तदर्थं च पवते पवनश्च सः ॥

(5) Paramātmā has no defects or drawbacks at all, Hence He is called as 'Pāvana'. Paramātmā alone is independent. स्वतन्त्रो भगवान् विष्णुः and all others are dependent.

(6) Under Brahmasūtras 159 sūtras in the second Adhyāya called as 'Avirodhādhyāya has been devoted to show that Paramātmā has no defects or drawbacks. He is Pāvanaḥ in the strictest sense. The Lakshaṇa is given to Him in the second sūtra as ॐ जन्माद्यस्य यतः ॐ and by that, it is proved that He has unlimited and infinite auspicious attributes only. This is totally defended in the second Adhyāya and so Paramātmā is 'पावनः' ।

८२४. अनिलः

ॐ अनिलाय नमः ॐ

(1) अनिलः = अनः = मुख्यप्राणः, येषां अस्ति इति अनिनः = वायुभक्ताः, तान् लाति = गृह्णाति इति ॥

The devotees who have Śrī Vāyu in their hearts always are called 'अनिनः' Those devotees are received and are protected by Viṣṇu; hence He is called 'अनिलः' ।

(2) Viṣṇu is called as 'Anilaḥ' because He who is not goaded by any one. Viṣṇu needs no one to goad Him into the act of blessing His devotees thus :

स्वस्य यस्मात् प्रेरकोऽन्यः प्रपन्नानुग्रहे सदा ।
नापेक्ष्यः सोऽनिलः प्रोक्तः मुन्यर्णो मनुरुत्तमः ॥

(3) In Īśāvāsya Upanishad the Mantra 18 states :

वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम् ।

When the body gets destroyed, Śrī Vāyu inside the body is not affected at all. When it is so. Paramātmā is not affected goes to prove, without saying.

Viṣṇu is the Antaryāmin for that Anila Śrī Vāyu and so He is called also as 'Anilaḥ'.

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८२५. अमृतांशः
ॐ अमृतांशाय नमः ॐ

(1) अमृतं सुखसारं अश्नाति इति अमृतांशः ॥

Viṣṇu is called अमृतांशः because He drinks the quint essence of happiness / joy.

Under the sūtra 1-2-11 : ॐ गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ॐ, in the Bhāshya, Śrīmad Āchārya has quoted Padma Purāṇa Vākya as under :

"शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित्" ॥

—इति पाद्मे ॥

Śrī Hari takes Maṅgala and positive happy things but never takes unhappy items at all. Though He is Res-completa — that is complete and full in all aspects why He takes these happy things, is not known to any one at all.

This shows that Viṣṇu is the receiver or consumer of सुखसारं - अश्नाति. Hence Viṣṇu is called अमृतांशः.

(2) अमृतांशः सुधां अश्नाति इति ॥

Viṣṇu takes nectar and drinks the same and so he is called 'अमृतांशः'

(3) अमृताः अंशाः यस्य = अमृतांशः

Without death or destruction, Viṣṇu is having permanent aṁśas like Matsya, Kūrma and others.

Further Viṣṇu is called अमृतांशः because He has the three rūpas : Nārāyaṇa, Vāsudeva, and Vaikuṇṭha available in Śwetadwīpa. Anantāsana and Vaikuṇṭha.

त्रिपादस्य अमृतं दिवि।

Chāndogya Upanishad states : in 3.12.6 :

"एतावानस्य महिमा ततो ज्यायांश्च पूरुषः।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवी"ति॥

Here Śrī Mantrālaya Mahāprabhu says in Khaṇḍārtha :

पादत्रयं नारायण - वासुदेव - वैकुण्ठनामकं श्वेतद्वीप - अनन्तासन - वैकुण्ठनामके दिवि क्रमात् गच्छति॥

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८२६. अमृतवपुः
ॐ अमृतवपुषे नमः ॐ

(1) अमृतवपुः = अमृतार्थं वपुः नारायणीरूपं अजितनामकरूपं यस्य सः अमृतवपुः।

Viṣṇu is called अमृतवपुः because for nectar, He took the rūpa called Nārāyaṇa, when He took avatār as 'Ajita' while the Milky ocean was churned.

(2) अमृतवपुः = अमृतार्थं वपुः धन्वन्तरिरूपं यस्य सः अमृतवपुः।

Viṣṇu is called अमृतवपुः because for nectar, He took the rūpa called 'Dhanvantari', when He took avatar as 'Ajita' while the milky ocean was churned.

(3) मृतं मरणम्, तत् वर्जितं वपुः अस्य अमृतवपुः ।

Viṣṇu is called 'अमृतवपुः' because He has body which is no death at all.

(4) In Bhāgavatam 8.7.9 to 13, it is stated that to churn nectar Śrī Bhagawān took various avatārs like Kūrma, Ajita, Dhanvantari, Mohini, Nārāyaṇi.

(5) Viṣṇu is called as Amṛta-Vapuḥ because He has a body of nectar like. Rāma Samhitā cited Īśāvāsya Bhāshya under the Mantra 18, states :

अतिरोहितविज्ञानात् वायुरपि अमृतः स्मृतः ।
मुख्यामृतस्स्वयं रामः परमात्मा सनातनः ॥

There is no destruction for His Body and so He is called as 'Amṛta-Vapuḥ'. His Body is always sweet and has no prakṛti sambandha at all in it, at any time.

८२७. सर्वज्ञः

ॐ सर्वज्ञाय नमः ॐ

(1) सर्वविषयकज्ञानवान् सर्वज्ञः ॥

Viṣṇu is called 'सर्वज्ञः' because He has knowledge about each and everything in all respects at all places and at all times, which none other than Him has, as He.

(2) Gītā states in 7-26 :

वेदाहं समतीतानि वर्तमानानि च अर्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

Viṣṇu is सर्वज्ञः because वर्तमानानि, भविष्याणि, भूतानि वेद, He knows present, future and past of all.

(3) Under the Sūtra 1.2.8 ॐ संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ । In His Bhāshya, Śrīmad Āchārya, quotes from Garuḍa Purāṇa as :

'सर्वज्ञ-अल्पज्ञता-भेदात्, सर्वशक्ति-अल्पशक्तितः ।
स्वातन्त्र्य-पारतन्त्र्याभ्यां संभोगो न ईशजीवयोः ॥

परमात्मा श्रीविष्णुः		जीवः
सर्वज्ञः	—	अल्पज्ञः
सर्वशक्तिः	—	अल्पशक्तिः
स्वतन्त्रः	—	परतन्त्रः

By these there cannot be identity at all at any place or at any point of time, between Jīva and Śrī Hari.

So Viṣṇu is 'सर्वज्ञः'.

(4) The authority of Nāradīya Purāṇa, quoted by Śrīmad Āchārya in Viṣṇu Tatwa Vinirṇaya states :

सर्वज्ञं सर्वकर्तारं नारायणं अनामयम् ।
सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमेव हि ॥

All the Vedas, Itihāsa, Purāṇa and all other sources of knowledge, impart knowledge about Nārāyaṇa as 'Omniscient' - 'सर्वज्ञः'.

(5) Under आथर्वणोपनिषत् 1-9 states :

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नामरूपमन्नं जायते ॥ ९ ॥

He knows all and He possesses all. His knowledge is His penance. From Him, this Chaturmukha Brahma, the presiding deity of names and entities is born.

(6) In Gītā Tātparya under 2-18, Śrīmad Āchārya states :

सर्वज्ञत्वं परानन्दः सर्वस्य तदधीनता ।
इत्यादयो गुणाः विष्णोः नैवान्यस्य कथंचन ॥

Viṣṇu is सर्वज्ञः, परानन्दः and all are under His control. All these qualities are found in Viṣṇu but not in others.

८२८. सर्वतोमुखः
ॐ सर्वतोमुखाय नमः ॐ

(1) सर्वदिक्षु मुखवत्त्वात् सर्वतोमुखः ।

Viṣṇu is called 'सर्वतोमुखः' because He has faces or mouths on all sides.

(2) Gītā states in 13-14 as under :

सर्वतः पाणिपादं तत् सर्वतः अक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् सर्वतः पाणिपादं, सर्वतः अक्षिशिरोमुखम् ।

That Brahman is having the power of legs and hands in all limbs; and is having the power of eyes, head, mouth in all limbs.

Hence Viṣṇu is called 'सर्वतोमुखः' ।

(3) The Śruti states :

विश्वतः चक्षुरिति। आश्रयतया सर्वतोमुखं
जलमस्यास्तीति वा।

Viṣṇu is called as सर्वतोमुखः because He in all avayavas, He has mouths and has the capacity of mouth in all such avayavas.

(4) In Virāṭa Avatāra, it has been described that He has faces to see all directions.

(i) Taittarīya Āraṇyaka 10-1 states :

विश्वतश्चक्षुरुत विश्वतो मुखः।

(ii) Śwetāśwatara Upanishad states : in 2-16 as :

प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः।

(iii) Again Taittarīya Āraṇyaka 10-1 states :

प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः॥

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८२९. सुलभः
ॐ सुलभाय नमः ॐ

(1) सुरेषु भाति इति सुलभः।

Viṣṇu is called 'सुलभः' because He shines among the devatās.

(2) सु = सुखं लभते इति = सुलभः।

Viṣṇu is called 'सुलभः' because 'Happiness' or 'Joy' is obtained by the devotees from Him only.

(3) Gītā states in 8-14 :

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

Viṣṇu is 'सुलभः' — Easily attainable by the devotees, provided these conditions are fulfilled.

अनन्यचेताः सततं यः मां स्मरति नित्यशः ।

which means always not being distracted in mind about other things and always having Lord Kṛṣṇa as Sarvottama and meditates always, then for that devotee he is attainable easily.

अनन्यचेताः = सततं अन्यविषयकचेतोहीनः सन्, यः मां नित्यशः स्मरति, तस्य नित्ययुक्तस्य नित्योपायवतः, योगिनः = संपूर्णोपायवतः, अहं सुलभः = अन्तकाले स्मृतिविषयः भवति ॥ अथवा, सुखेन लभ्यः इति ॥

(4) Great Śrī Jagannātha Dāsa of Manvi, has sung as 'सुलभनो हरि', by which he meant only what is stated in Gītā and other sacred scriptures.

(5) Viṣṇu is called as 'Sulabhaḥ' because though He is priceless, still it is possible to buy Him with the semblance of a price.

By way of an example for this, in Bhāgavatam, there comes the story of a woman with multi-defaced body who offered sandal paste to Śrī Kṛṣṇa and finally got Him.

अनर्घोऽपि मूल्याभासेन स्वीकर्तुं शक्यः, यथा अङ्गरागदायिनी नैकवक्रा ।

(6) Paramātmā is called as 'Sulabhaḥ' because He can be worshipped by the articles created by Him. Devotees need

not worry at all. Flowers, leaves, water, Fruits are all created by Him and in case a devotee offers the same with Bhakti, He being सुलभः would be easily attained. Gītā states 9-26 as :

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

All these flowers, leaves, fruits, water are all given by Him and by doing pūjā with them with Bhakti, His anugraha can be obtained because He is सुलभः ।

* * *

८३०. सुव्रतः

ॐ सुव्रताय नमः ॐ

(1) शोभनं व्रतं यद्विषयः इति सुव्रतः ।

All Vratas/niyamas/rituals/practices/adherences etc. are done to please Viṣṇu and about Him. Hence He is called 'सुव्रतः'.

Gītā states in 9-27 :

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatever done, whatever is eaten whatever yāgas/rituals are performed, whatever is given all are done only as a submission to Lord Kṛṣṇa; Having Lord Kṛṣṇa as the subject matter. Hence He is called 'सुव्रतः'.

(2) Viṣṇu is called सुव्रतः because He accepts what was offered to Him with Bhakti. The examples of Śabari, Vidura, Sudāma are all the best examples for this.

(3) Viṣṇu is called as 'Suvrataḥ' because He has taken a strong pledge that He would protect those who have taken shelter in Him with devotion. The examples of Vibhīshaṇa, Sugrīva and others can be seen.

८३१. सिद्धः
ॐ सिद्धाय नमः ॐ

(1) सिधं = मंगलं धत्ते इति = सिद्धः ।

Viṣṇu is called 'सिद्धः' because He brings maṅgala to the sātwic souls. He bestows on them.

(2) सिधं = शास्त्रं धत्ते इति = सिद्धः ।

Viṣṇu is called 'सिद्धः' because He gives all śāstras to the deserving. (In the rūpa of Śrī Vedavyāsa He did Brahma-sūtras, Mahābhārata and various Purāṇas).

(3) Viṣṇu is called 'सिद्धः' because He is an established entity. All śāstras speak only about Him. By śāstras, he is not established. He comes to know about that established सिद्धः वस्तु by śāstras.

(4) Viṣṇu is called 'सिद्धः' because He is an established aid/or means to attain to Moksha. Nyāya Sudhā states :

मोक्षसाधनं हि साक्षात् भगवानेव, "बन्धको भवपाशेन भव-पाशाच्च मोचकः" इत्यादि वचनात् ।

Śrī Viṣṇu is the direct and actual aid or means for Moksha. This is told in the authority that the bondage is under His control and He is the releaser of bondage.

Sudha states :

साधनं द्विविधम् — aids or means is of two kinds. सिद्धं असिद्धं चेति। They are 'सिद्धं' established and असिद्धं— Non established. तत्र असिद्धं उत्पाद्यं फलकामेन, यथा यागादि। This non-established aids are like Yāga, Yajña and so on.

They have to be performed correctly with all rituals and formalities and complete the same. Then one has to wait for the result. But in the case of the other, the position is totally different.

सिद्धं तु सव्यापारीकरणीयं यथा कुठारादि।

But in the case of established aids, all that has to be done is only to make it activated or motivated, just like an axe. All that is to be done is to lift and bring it up and down over the tree to get Firewood, one need not do, anything to the axe to become an aid. Like that,

सिद्धं च साधनं भगवान् इति, मुमुक्षुणा सव्यापारीकरणीयः ॥

Like that, Śrī Viṣṇu is the established means, all that the persons aspiring for Moksha, is to see that He is pleased.

Hence Viṣṇu is called 'सिद्धः'.

८३२. शत्रुजित्

ॐ शत्रुजिते नमः ॐ

(1) शत्रून् जयति इति = शत्रुजित्।

Viṣṇu is called 'Śatrujit' because he wins over all the enemies.

(2) For the benefit of devotees, this humble author gives the list of the enemies won over by Śrī Kṛṣṇa, from Śrīmad Bhāgavatam.

(1) Pūtanā – (earlier she won Tāṭakā)

(2) Śakaṭāsura

(3) Tṛṇāvarta

(4) Vatsāsura

(5) Dhumi and Chamu

(6) Bakāsura

(7) Ugrāsura

(8) Agāsura (Pythan)

(9) Killing of seven bulls before marrying Nīlā

(10) Śaṅkha Chūḍāsura

(11) Arishṭāsura

(12) Yomāsura

(13) Keśi Asura

(14) Rajaka – daitya

(15) Kaṁsa (Kālanemi)

(16) Chānūra – wrestler

(17) Kooṭan and Kosalam

(18) 21 Akshouhini of Demon Kamsa

(19) Kālayavana

(20) Śrugāla Vāsudeva

(21) Śatadhanvā

(22) Mūrāsura

(23) 35 sons of the mantris of Narakāsura

(24) Danta Vakra

(25) Śishupāla

(26) Pouṇḍraka Vāsudeva

(27) Śālvarāja etc. etc.

Hence Śrī Kṛṣṇa is 'शत्रुजित्' ।

* * *

८३३. शत्रुतापनः
ॐ शत्रुतापनाय नमः ॐ

(1) शत्रून् तापयति इति = शत्रुतापनः ।

Viṣṇu is called 'शत्रुतापनः' because He brings troubles to the enemies — daityas.

(2) तपनस्य सूर्यस्य अन्तर्यामी तापनः । "ध्येयः सदा सवितृ-मण्डलमध्यवर्ती" इत्युक्तेः ।

Viṣṇu is called शत्रुतापनः because He resides as 'Antaryāmi' for Sūrya and at the same time He brings troubles to the daityas.

शत्रुः = दैत्यानां शातयिता, शत्रुश्चासौ तापनश्चेति = शत्रुतापनः इति ।

* * *

८३४. न्यग्रोधोदुम्बरः
ॐ न्यग्रोधोदुम्बराय नमः ॐ

(1) न्यक् (कृत्य) = He sees that all others are lower to Him to a very large extent.

रोधः = He has grown very high.

This means, that He is Sarvottama.

उद् = गतः अंबरात् = He has surpassed all the bhūtas like Ākāśa and other bhūtas.

(2) Paramātmā is called so, because He is attainable by those Jīvas who have fallen down after ripened age like Atti Vṛksha.

In Bṛhadāraṇyaka Upanishad, it is stated that,

Mango trees fall during young age, Atti trees fall after ripened age, Avasa trees fall after fully dried up. Like this, the Jīvas are compared for those living in Kaliyuga to Mango Tree, Dwāpara Yuga to Atti trees and those in Tretā Yuga to Arasa Trees respectively.

८३५. अश्वत्थः
ॐ अश्वत्थाय नमः ॐ

(1) अश्ववत् तिष्ठति इति अश्वत्थः ।

अश्वाकारेण स्थितत्वात् अश्वत्थः ।

Viṣṇu is called 'अश्वत्थः' because He stands like a horse.

Viṣṇu is called 'अश्वत्थः' because He stands in the form of an horse.

"अश्वरूपो ब्रह्मा अभूत्
अश्वरूपात् जनार्दनात् ।
तत्र सन्निहितो विष्णुः
अश्वरूपः स्वयं प्रभुः" इति प्राधान्ये ॥

This authority clearly states that Viṣṇu is in the form of horse form.

(2) In Gītā, 10.26 : Lord Kṛṣṇa says :

अश्वत्थः सर्ववृक्षाणां, देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

अश्वाकारः स्थितो अश्वत्थः — In the tree of Aśwattha, Viṣṇu is like a horse. Hence Viṣṇu is called अश्वत्थः ।

(3) In Kāṭhaka Upanishad under 2-3-1 : it is seen,

ऊर्ध्वमूलोऽर्वाक् शाखो एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतं उच्यते ॥

Here the Jagat is compared to Aśwattha Tree. That Tree has roots above it. That means Paramātmā is the support and root for all and is above all. That has branches down the roots, namely Chaturmukha Brahma and others, are the branches.

Viṣṇu is called as 'Aśwan', resides in that Aśwattha Tree — Jagat. अस्मिन् तिष्ठति — Paramātmā 'Aśwan' is all pervasive in that Jagat.

For this Viṣṇu who is called as 'Aśwan' at the time of Pralaya Kāla, this Jagat serves as the food. (अश्वस्य तं थं अन्नं).

८३६. चाणूरान्धनिषूदनः
ॐ चाणूरान्धनिषूदनाय ॐ

(1) चाणूरान्धनिषूदनः = अन्धस्य इमे अन्धाः दुर्योधनादयः । चाणूरश्चान्धाश्च तान्निषूदयति इति तथा ।

Viṣṇu is called चाणूरान्धनिषूदनः because in the avatār as Lord Kṛṣṇa He destroyed the wrestler Chaṇūra and also the wicked Duryodhana and his brother being the sons of the blind King Dhṛtarāshṭra. In Gītā Lord says in 11-34 :

"मया हतांस्त्वं जहि मा व्यथिष्ठा"

which means that they have been killed by Kṛṣṇa and Arjuna to wage war and win the war.

(2) महाभारततात्पर्यनिर्णयः १३-११९ :

इत्युक्त आह भगवान्परिहासपूर्वं
एवं भवत्विति स तेन तदाभियातः ।
सन्दर्श्य दैवतपतिर्युधि मल्ललीलां
मौहूर्तिकीमथ पदोर्जगृहे स्वशत्रुम् ॥

When the wrestler Chāṇūra told that he would like to fight with Śrī Kṛṣṇa alone and the other wrestler Mushṭika to fight with Balarāma, one is to one, should be the nature of the fight and that would please Kṛṣṇa.

Hearing thus Lord Kṛṣṇa, told him, with all smiles as "Let it be so".

At that time, Chāṇūra came before Kṛṣṇa for the direct fight. Śrī Kṛṣṇa just showed that wrestling fight for a minute and then caught hold of the two legs of Chāṇūra in the fight.

उत्क्षिप्य तं गगनगं गिरिसन्निकाश-
मुद्भ्राम्य चाथ शतशः कुलिशाक्षताङ्गम् ।
आविध्य दुर्धरबलो भुवि निष्पिपेष
चूर्णीकृतः स निपपात यथा गिरीन्द्रः ॥ १२० ॥

The strength of Lord Śrī Kṛṣṇa is extra-ordinary and is indescribable. Śrī Kṛṣṇa lifted Chāṇūra who was like a mountain, but could not be pierced even by thunder bolt.

Such strong and big wrestler was lifted easily by Lord Kṛṣṇa in the air, and was encircled thrice. Then He was beaten on the Earth. Śrī Kṛṣṇa then crushed him by His legs. Chāṇūra was split into pieces like a mountain and fell dead down on the floor.

८३७. सहस्रार्चिः
ॐ सहस्रार्चिषे नमः ॐ

(1) सहस्राणि अर्चींषि यस्य सः सहस्रार्चिः ।

Viṣṇu is called सहस्रार्चिः because He has thousands of rays by residing in the Sun.

In Gītā 11-12 : It is stated as :

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदिभाः सदृशी मा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥

Here 'सहस्राणि' really stands to denote infinity only.

८३८. सप्तजिह्वः

ॐ सप्तजिह्वाय नमः ॐ

(1) सप्तसङ्ख्याका जिह्वा यस्याग्न्यन्तर्गतरूपेण सप्तजिह्वः ।

Viṣṇu is called सप्तजिह्वः because He is the Agni and has seven tongues – swajalas. ज्वाला.

In the Ātharvaṇa Upanishad, it found in 12-4 :

[१]काली [२]कराली च [३]मनोजवा च
[४]सुलोहिता या च [५]सुधूम्रवर्णा ।
[६]स्फुलिङ्गिनी [७]विश्वरुची च देवी
लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

The black (1), the terrific (2), the swift as mind (3), the red (4), the smoky coloured (5), the sparkling (6), and all shining (7) are the seven rolling tongues of Fire. Viṣṇu resides in all these tongues - swajalas. Hence He is called 'सप्तजिह्वः' ।

(It is named as 'हिरण्या, कनका, रक्ता, कृष्णा पिङ्गळा, वहुरूपा, अतिरिक्ता are the seven rolling tongues mentioned elsewhere also.

(2) सप्तभिः जहाभिः सहिताः सप्ततपस्विनः ते एव जिह्वा अस्येति सप्तजिह्वः ।

The 7 ṛshis / sages had 7 Jaṭās. Having them as the 7 tongues is Viṣṇu and so He is called 'सप्तजिह्वः' ।

८३९. सप्तैधाः

ॐ सप्तैधसे नमः ॐ

(1) सप्त ऋषीन् एधयति वर्धयति इति = सप्तैधाः ।

Viṣṇu is called 'सप्तैधाः' because He is responsible for the growth of the seven ṛshis.

(2) As per the orders of Śrī Viṣṇu, these Saptarshis were born out of the mind of Chaturmukha Brahma. They are :

(1) Marīchi

(2) Atri

(3) Aṅgīrasa

(4) Pulastya

(5) Pulaha

(6) Kratu and

(7) Vasishṭha

Paramātmā protected them all and He was responsible for their growth also.

Like that Mārīchit's son is famous Kashyapa (1), Atri (2), Bhāradwāja (3), Viśwāmitra (4), Gautama (5), Jamadagni (6), Vasishṭha (7) — all these seven grew because of Śrī Hari. So He is called as 'सप्तैधाः' ।

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८४०. सप्तवाहनः

ॐ सप्तवाहनाय नमः ॐ

(1) सप्तवाहनः सप्त वाहा अश्वा यस्य सः सप्तवाहः ।

Viṣṇu is called 'सप्तवाहनः' became by remaining in the Sun, He has 7 horses represented by the 7 chandas. (i) Gāyatri, (ii) Vṛshṇik (iii) Anushṭub (iv) Bṛhatī (v) Pangadī (vi) Trishṭub and (vii) Jagatī.

यो वहत्यनिलस्कन्धात् सप्तासौ सप्तवाहनः ।
वाहनानि रवेरस्य सप्त वा सप्तवाहनः ॥

(2) एको अश्वो वहति सप्तनामा ।

Viṣṇu is called as सप्तवाहन since He has one horse by the name 'Sapta' as His Vāhana (इति श्रुतेः).

(3) सप्तं सजटं ऋषिरूपं वहति इति = सप्तवाहनः ।

Viṣṇu is called as 'Sapta Vāhana' because He has the rūpa of Ṛshi.

(4) "सप्त प्राणाः प्रभवन्ति" ।

The seven vital airs are born of Śrī Viṣṇu, so He is सप्तवाहनः ।

(5) Śrī Vāyu is the presiding deity which gets its strength from the life-breath of the Lord Śrī Viṣṇu of the universe. Then Śrī Vāyu carries on the work of the universe in different regions or strata.

विश्वेशप्राणशक्तेर्वै वाय्वाख्यम् अधिदैवतम् ।
जगत्सन्धारकं चैव नानास्कन्धात्मना तु वै ॥

एते भगवदारामाः तिष्ठन्ति अस्मिन् जगत्त्रये ।

—इति श्री पौष्करे ॥

* * *

८४१. अमूर्तिः

ॐ अमूर्तये नमः ॐ

(1) अमूर्तिः प्राकृतदेहरहितः ।

Viṣṇu is called अमूर्तिः because He had no body with material connection.

Under Bhakti Pāda in the sūtras 3.2.14 to 3.2.17 starting with

ॐ अरूपवदेव हि तत्प्रधानत्वात् ॐ

In Bhāshya, the authority of Matsya Purāṇa is quoted.

(2) मूर्तिः परिच्छेदः । तत् रहितत्वात् अमूर्तिः ।

Viṣṇu is called अमूर्तिः because He has no limitation of any kind whatsoever.

(3) Paramātmā Viṣṇu has no body connected to Matter – Prakṛti at all. The Śwetāśwatara Upanishad says :

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणः च ॥

Śrīmad Āchārya has stated that 'निर्गुणः' here means only, प्राकृतगुणराहित्यं — that is absence of all Prākṛta qualities but not

absence of attributes. This is because right from एकः upto केवलः — there are 9 adjectives – qualities. Then to call Viṣṇu by निर्गुणः would be defeating the rules of interpretation and the Upanishads as Apourusheya.

"The Colour and forms are the products of the elements and He is far above the influence of and different from the elements, hence He is called as colourless and formless. Possibly material colour and form cannot be supposed to be found in Him.

While explaining the next sūtra, it is further explained,

प्राकृतरूपरहितेऽपि ब्रह्मणि रूपिपदं अवैयर्थ्यं न भवति, अप्राकृतरूपत्वात्।

In the sūtra ॐ आह च तन्मात्रम् ॐ 3.2.16, the śruti declares that the Lord's colour and form consist only of the essence of His self-knowledge and bliss.

स्थूलभौतिकमूर्तिव्यावृतः 'अमूर्तिः' उच्यते॥

* * *

८४२. अनघः

ॐ अनघाय नमः ॐ

(1) अनघः = पापशून्यः।

Viṣṇu is called 'अनघः' because He has no sins at all.

(2) अघं दुःखं न विद्यते इति अनघः।

Viṣṇu is called अनघः because He has no unhappiness or grief at all.

(3) Viṣṇu is called as 'Anaghaḥ' because He is not at all subject to any Karma and so He is entirely different and totally distinct from the Jīvas who are all under His absolute control.

जीवेभ्यः कर्मवश्येभ्यः व्यावृत्तश्च 'अनघः' स्मृतः ।

(4) In Bhagavat Gītā, Paramātmā calls Arjuna his disciple as 'अनघ' in many places. For example in 3-3 :

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

So naturally his preacher, master, Śrī Kṛṣṇa is 'अनघ' automatically gets proved.

८४३. अचिन्त्यः

ॐ अचिन्त्याय नमः ॐ

(1) अचिन्त्यः = चिन्तितुं अशक्यः ।

Viṣṇu is called 'अचिन्त्यः' because He cannot be fully and completely be meditated upon.

(2) साकल्येन चिन्तयितुं अशक्यत्वात् अचिन्त्यः ।

Viṣṇu is called अचिन्त्यः because He cannot be fully and contemplatedly meditated or thought over.

(3) Śrīmad Āchārya in the Gītā Tātparya Under 2-25 states :

"स च विष्णोः न च अन्यः अस्ति यस्मात् सः अचिन्त्य-शक्तिमान्"

There is no one who has indescribable and unlimited power and capacity like Viṣṇu. Hence He is called 'अचिन्त्यः' ।

(4) Gītā says in 2-25 as :

अव्यक्तः अयं अचिन्त्यः अयं अविकार्यः अयं उच्यते ।
तस्मात् एवं विदित्वैनं नानुशोचितुं अर्हसि ॥ २५ ॥

Śrīmad Āchārya in his Tātparya beautifully draws the derivation of this verse.

I step : Paramātmā is सर्वगत – all pervasive – then why He is not visible at all ? This is answered by अव्यक्तः अयं । which means He is not visible generally.

II Step : The next question would be that as to how this would be possible for a person who is everywhere at all times, still being not visible. The answer is अचिन्त्यशक्तित्वात् ।

This is possible because of His capacity which is extra-ordinary and unique and which cannot be imagined or thought over by one else.

III Step : This अचिन्त्यशक्ति is always there in. It does not get destroyed. He is अविकार्यः अयं इति ।

Śrīmad Āchārya gloriously states :

(i) सर्वगतश्चेत् परमात्मा किमिति तथा न दृश्यते इत्यतः वक्ति— अव्यक्तमिति ॥

(ii) कथम एतत् युज्यते ? अचिन्त्यशक्तित्वात् ।

(iii) न च सा शक्तिः कदाचित् अन्यथा भवति अविकार्यत्वात् इति ।

(5) This Viṣṇu's अचिन्त्यशक्तिः is also referred to as

अमानुषशक्तिः, ऐश्वर्यशक्तिः, दुरन्तशक्तिः, निजशक्तिः, अघटनघटनशक्तिः, अनन्तशक्तिः etc.

In Kāṭhaka Upanishad under second valli, mantra 21 states :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुं अर्हति ॥ २ ॥

Sitting, he moves far; laying He goes everywhere; who can know Him who is the cause of joy and sorrow ? Śrīmad Āchārya says in Upanishad Bhāshya as :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
ऐश्वर्याद् भगवान् विष्णुः विरुद्धं घटयत्यसौ ॥

The unique feature of Viṣṇu being अचिन्त्यः is resorted to explain the situation.

(6) Under Bhaktipāda the aphorism 27 (3.2.17) runs this. ॐ अतोऽनन्तेन तथा हि लिङ्गम् ॐ. From the authority as to the Lord's being non-manifest and becoming manifest also. The revelation is possible through the grace of the Lord of boundless powers; for scripture also conveys an instication to the effect.

Śrīmad Āchārya quotes from 'Nārāyaṇa Adhyātma' in his Bhāshya to explain this situation.

नित्याव्यक्तोऽपि भगवान् ईक्ष्यते निजशक्तितः ।
तमृते परमात्मानं कः पश्येतामितं प्रभुम् ॥

—इति नारायण अध्यात्मे ॥

Though Nārāyaṇa is always not visible, still He becomes visible due to the nature of Him being 'अचिन्त्यः' ।

(7) Śrīmad Āchārya under Gītā Tātparya under the 11th Chapter cites an authority from Brahma Tarka covering the verses 1 to 14.

एकं रूपं हरेः नित्यं अचिन्त्य ऐश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ।

Though Śrī Hari is having one rūpa — one person, He takes million of rūpas, still there is no difference between them at all. This is because He is अचिन्त्यः.

(8) "Sattatwa Ratnamālā" deals in the 10th verse as :

पंचाशतां हि वर्णानां क्रमाद्योगैः परस्परम् ।
अनन्तानां च वेदानां स्थितिरित्यतिकौतुकम् ।
ईश्वर-अचिन्त्य-शक्त्यैश्च घटना केवलं भवेत् ॥

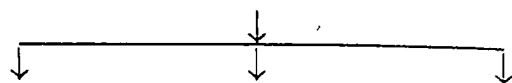
The letters in Sanskrit are only 50 in number. The Vedas are only sentences, in turn words, in turn, letters. When the letters all finite, the Vedas being product of the letters should also be finite. But as a matter of fact, it is infinite "अनन्ता वै वेदाः" ।

This could be possible only by the 'अचिन्त्यशक्तिः' of the Lord.

(9) Śrīmad Āchārya quotes a lengthy and glorious authority from Brahma Tarka in Gītā Tātparya under 11-14 :

एकं रूपं हरेः नित्यं अचिन्त्य-ऐश्वर्ययोगतः ।
बहुसंख्यागोचरं च विशेषादेव केवलम् ॥

Śrī Hari is only one and having one rūpa but at the same time and at the same place, He has many many infinite rūpas which are possible by His extra-ordinary power, that is, अचिन्त्यशक्तिः. Hence Viṣṇu is called अचिन्त्यः ।

(10) This Achintya Śakti can be classified into three categories for understanding with clarity.

(1)	(2)	(3)
अणोः अणीयान् महतो महीयान् Viṣṇu is smaller than the smallest and bigger than the biggest at the **same time and at the same place.** This is totally अचिन्त्य which even Mahā-lakshmī cannot think of.	Vedas are infinite due to Achintya śakti of Viṣṇu. Here the dharma relates to Vedas but not in God. In such cases अचिन्त्य-शक्ति, what is told, is little qualified, because, the आनन्त्य of Vedas, is fully known to Mahālakshmī and to Śrī Vāyu.	When we are unable to explain certain aspects, it is stated as the same as अचिन्त्यशक्तिः. But it is not so, because what is अचिन्त्य for us may be चिन्त्य to devatās.

(11) Śrīmad Āchārya splendidly states in Nirṇaya :

इमानि कर्माणि रघूत्तमस्य
हरेः विचित्राण्यपि न अद्भुतानि।
दुरन्तशक्तेः अथ चास्य वैभवं
स्वकीयकर्तव्यतयानुवर्ण्यते॥

* * *

८४४. भयकृद्भयनाशनः

ॐ भयकृद्भयनाशनाय नमः ॐ

(1) अभयकृत् भक्तानां अभयप्रदः ।
भयनाशनो भयपरिहारकः ।

Visṇu is the bestower of boons to the devotees. He is also the destroyer of fear in them.

Hence Visṇu is called अभयकृद्भयनाशनः ।

(2) Visṇu is called भयकृद्भयनाशनः since He will fear to the devotees for their correction or welfare and then will also destroy the fear.

श्रीवेंकटेशस्तोत्रम् states : 6th verse :

श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।
श्रीरामो रामभद्रश्च भवबंधैकमोचकः ॥ ६ ॥

Śrī Venkaṭesha, the treasure of wealth, for all creatures He is the giver of fear as well as clearer of the same.

(3) Paramātmā Śrī Visṇu is the source of fear - भयकृत् । In the case of those who transgress His commands. Śrī Visṇu destroys the fear – Bhaya Nāśana of those who obey His commands.

आज्ञानुवर्तिनां स्वस्य भयं नाशयतीति सः ।

भयनाशनः इत्युक्तः ॥

* * *

८४५. अणुर्बृहत्
ॐ अणुर्बृहते नमः ॐ

(1) अणुत्वविश्रान्त्यधिकरणत्वात् अणुः ।

At the same time and place, He will be smaller than the smallest and bigger than the biggest. Hence Viṣṇu is called 'अणुर्बृहत्' ।

(2) This is exactly stated in Kāṭhaka Upanishad 1-2-20 :

अणोरणीयान् महतो महीयान्
आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोकः
धातुः प्रसादान्महिमानमात्मनः ॥ २० ॥

आत्मा अणोः अणीयान् = That Ātmā – Viṣṇu is smaller than the smallest. That is, subtlest than all the subtle entities.

महतः महीयान् = Viṣṇu is bigger than the biggest He is residing in the heart cave of the Jīva.

(3) The Sūtra 1-4-2 ॐ सूक्ष्मं तु तदर्हत्वात् ॐ states that Viṣṇu is the subtlest entity and hence He is called as 'Avyakta' in the most important sense.

(4) The Sūtra 4.2.9 ॐ सूक्ष्मं प्रमाणतश्च तथा उपलब्धेः ॐ states :

सूक्ष्मं = प्रकृतेः अपि (सकाशात्) ब्रह्म सूक्ष्मं

प्रमाणतश्च = ज्ञानानन्दादि गुणपरिमाणतश्च अधिकं, कुतः?

तथा उपलब्धेः = 'सर्वतः' इति तथा श्रुतेः अतोऽपि प्रकृतेः, न - ब्रह्म साम्यं इत्यर्थः ॥

The Lord is greater than 'SHE' in point of subtlety and in the extent of qualities; they are not equals as seen from the śruti announcing it.

सूक्ष्मत्वं च अधिकं ब्रह्मणः प्रकृतेः ।
ज्ञानानन्दैश्वर्यादिप्रमाणाधिक्यं च ।

The subtlety of Brahman is greater than that of Prakṛti. The extent of the qualities such as knowledge, bliss, power, authority is (incomparably) greater in Brahman than in Prakṛti.

सर्वतः प्रकृतिः सूक्ष्मा, प्रकृतेः परमेश्वरः ।
ज्ञानानन्दौ तथैश्वर्यं गुणाश्चान्येऽधिकाः प्रभोः ॥

—इति च तुरश्रुतिः ।

Tura Śruti says :

Paramātmā is more subtler than Prakṛti in knowledge, bliss, power and authority and all other qualities are infinitely more extensive (absolutely perfect) in the Lord than in Prakṛti.

(5) Viṣṇu is too subtle since He has the capacity to enter into the infinitesimally small void space known as 'Dahara Ākāśa' in the heart of the souls.

अतिसूक्ष्महृदयाकाश व्यक्तजीवप्रवेशने ।
शक्तिमान् 'अणुः' इत्युक्तः ॥

as stated in the sūtra 1.3.14 ॐ दहर उत्तरेभ्यः ॐ.

* * *

८४६. कृशस्थूलः
ॐ कृशस्थूलाय नमः ॐ

(1) दैत्यान् कर्शयतीति कृशः । स्थूलो महापरिमाणः ।

Viṣṇu is called कृशस्थूलः because He reduces the daityas to nothing and very feeble.

(2) कृशोऽणुमात्रः, स्थूलो महत्परिमाणः ।

Viṣṇu is called कृशस्थूलः since He is soft like cotton - lint; and at the same time He is weighty.

One best example for this, we get in Śrīmad Bhāgavatam Lord Kṛṣṇa was only 4 months old when the asura in the form of a wheel approached the child. Naturally the 4 months child legs would be very soft like cotton. But by the kick of the same, the Asura died, the wheel was broken, the cart was broken. So the legs should be very strong and stout. Hence Viṣṇu is called कृशस्थूलः.

(3) In Bhāgavata Tātparya – Śrīmad Āchārya under 1.3.1 states from Kūrma Purāṇa as under :

"अस्थूलश्चानणुश्चैव स्थूलोऽणुश्चैव सर्वतः ।
अवर्णः सर्वतः प्रोक्तः श्यामो रक्तान्तलोचनः ।
ऐश्वर्ययोगाद्भगवान् विरुद्धार्थः अभिधीयते ॥"

Viṣṇu is spoken of as अस्थूलः not stout : अनणु not atomic; as stout स्थूलः, as अणुः atomic, without colour, with colour like red eyes etc. All these opposite qualities are possible in Him due to His ऐश्वर्यशक्तिः namely incomprehensible power or extra-ordinary power of the Lord.

Hence Viṣṇu is कृशस्थूलः

८४७. गुणभृन्निर्गुणः
ॐ गुणभृन्निर्गुणाय नमः ॐ

(1) गुणान् आनन्दादीन् बिभर्तीति गुणभृत् ।

Viṣṇu is called गुणभृत् because He has infinite and immeasurable Ānanda and other auspicious qualities. सत्त्वादिगुणरहितत्वात् निर्गुणः. At the same time, Viṣṇu is also निर्गुणः because He has no material qualities connected to सत्त्व, रजो, तमो गुणाः. Therefore Viṣṇu is called 'गुणभृन्निर्गुणः' ।

(2) गुणान् अप्रधानभूतजीवान् बिभर्ति इति गुणभृत् ।

Viṣṇu is the support or protector of insignificant in nature, the Jīvas and He is without material attributes. Hence He is called गुणभृन्निर्गुणः ।

(3) By the अचिन्त्यशक्तिः available in Him, the opposite qualities is possible in Him to exist. The Āgneya Purāṇa beautifully states thus :

"अगुणो अगुणदेहत्वात् सगुणो गुणधारणात् ।
ऐश्वर्यादिगुणत्वात् वा वासुदेव इतीरितः ।"

Since Vāsudeva is without material attributes, Since Vāsudeva is with all non-material qualities, (प्राकृतगुणरहितत्वे सति, अनन्त-अप्राकृत-गुणवत्त्वं) and both could be possible in Him due to the extra-ordinary or unimaginable power of Him.

(4) Śrīmad Āchārya in his Sūtra Bhāshya states under the Sūtra 1.3.12: ॐ अन्यभावव्यावृत्तेश्च ॐ by quoting from Brahma Purāṇa authority as under :

"अस्थूलोऽनणुरूपोऽसावविश्वो विश्व एव च।
विरुद्धधर्मरूपोऽसावैश्वर्यात्पुरुषोत्तमः ॥"

—इति च ब्राह्मे।

Purushottama, Śrī Viṣṇu, is अस्थूल as well as अनणुरूपः that is the biggest and the smallest. Like this, the opposite qualities are possible in Him due to His incomprehensible power and potency. अचिन्त्य ऐश्वर्य शक्तिः।

(5) Under the Sūtra ॐ श्रुतत्वाच्च ॐ 1.1.11 Śrīmad Āchārya in his Bhāshya has quoted from श्वेताश्वतर उपनिषत् as under :

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणः च॥ इति।

Here Adwaita school relies on this word निर्गुणः to say that Brahman is devoid of all attributes. Admittedly this is incorrect due to various reasons. One being the rule of "Noceitur asoccisus" which means "a word takes its meaning in the company of words in which it resides." Here निर्गुणः resides in the accompany of 10 qualities. So निर्गुण to mean "absence of attributes" will totally negate the other 10 adjectives and make them futile. Hence Śrīmad Āchārya has properly, reasonably, and sensibly interpreted that निर्गुणः means प्राकृतगुणराहित्यं which means not having attributes connected to 'Matter'.

Hence Viṣṇu is called 'गुणभृन्निर्गुणः'.

(6) Śrīmad Āchārya under Gītā 9-11, states in his Bhāshyam as under from Moksha Dharma.

"ईश्वरो हि जगत्स्रष्टा प्रभुः नारायणः विराट् ।
भूतान्तरात्मा विज्ञेयः सगुणो निर्गुणोऽपि च ।
भूतप्रलयं अव्यक्तं शुश्रूषुः नृपसत्तम ॥"

Īśwara is the creator of the world. He is the Master and is called Nārāyaṇa whose trans-empricial form is always in manifestation. He is the bestower of Moksha. **He is bereft of the Prākṛtic properties of Sattwa, Rajas and Tamas and is possessed of the sovereign attributes of independence omniscience etc.**

Important :

(i) Viṣṇu is having all the attributes and at the same time He is without attributes. Both are possible in Him because He is without Prākṛtic attributes and is having all auspicious Aprākṛtic attributes in Him in infinity.

(ii) Others, Like Adwaita have taken this as two names of Viṣṇu (i) गुणभृत् (ii) निर्गुणः But Śrīmad Āchārya considers this as one name. Because it is possible to have opposite attributes in Him at the same time. In Sūtra Bhāshya under 1.3.12 : ॐ अन्यभावव्यावृत्तेश्च ॐ, says :

"अस्थूलं अनणु" इत्यादिना स्थूलाण्वादिना अन्यवस्तुस्वभावानां व्यावृत्तेश्च ।

Sūtra Bhāshya further states :

अस्थूलः अनणुः अमध्यमः मध्यमः अव्यापकः व्यापकः यः असौ हरिः आदिः अनादिः अविश्वः विश्वः सगुणः निर्गुणः इत्यादेः विष्णोरेव ते धर्माः ॥

Such beauties of opposite attributes is possible in Him, due to His अचिन्त्यशक्तिः ।

८४८. महान्

ॐ महते नमः ॐ

(1) महान् = श्रेष्ठः ।

Viṣṇu is called महान् because He is the supreme of all.

(2) ज्ञानानन्दादि सर्वगुणपरिपूर्णत्वात् महान् ।

Viṣṇu is called महान् because He is full of knowledge, Ānanda and other attributes in Him and there is no match for Him at all.

In the sūtra 4.2.9 :

ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॐ

Śrīmad Āchārya states in his Bhāshya :

ज्ञानानन्दैश्वर्यादिप्रमाणाधिक्यं च ।

Śrī Viṣṇu is very much subtle to Goddess Mahālakshmī; Since He is very much more in knowledge, Ānanda etc. compared to Her.

Hence Viṣṇu is महान् ।

(3) Śrīmad Āchārya states in Sūtra Bhāshya that महत् śabda is only to Viṣṇu in the important and primary sense. The sūtra is 1.4.8 :

ॐ महद्वच्च ॐ

यथा 'महत्'शब्दो महत्तत्त्वे प्रसिद्धोऽपि परममहत्त्वात् परमात्मनः एव मुख्यः एवं इतरेऽपि ।

Hence महान् is Viṣṇu only.

(4) In Śrīmad Bhāgavatam, the two sons of Kubera after they were relieved by the touch of Lord Śrī Kṛṣṇa Vāsudeva praised Him as under :

त्वं महान् प्रकृतिः सूक्ष्मा रजः सत्त्वतमोमयी ।
त्वमेव पुरुषः अध्यक्षः सर्वक्षेत्रविकारवित् ॥

They submitted to Kṛṣṇa : "You are the Mahan – the greatest respectable entity in all the universe". Denoted by the śabda प्रकृतिः that is doing extra ordinary acts.

(5) Śrī Viṣṇu is called 'Mahān' because there is nothing that can obstruct what he desires to do. Even into the Earth, He can plunge and emerge out of it as one does in water. This power He has to the highest extent and so He is Mahān.

भूम्यां महनीय इव हि उन्मज्जननिमज्जनात् ।
महान् प्राकाम्य संपूर्त्या षडर्णस्तु महत्त्वदः ॥

* * *

८४९. अधृतः

ॐ अधृताय नमः ॐ

(1) अधृतः केनापि धृतो न भवति इति तथा ।

Viṣṇu is called अधृतः because He is not supported by anyone else. He is the support for Himself.

(2) सर्वधारकः, स्वयं, अन्येन न ध्रियते इति अधृतः ।

He is the support of all. He supports Himself. He is not supported by anyone else. Hence He is अधृतः ।

(3) As a matter of fact, Paramātmā is the support of all and He is not under anyone's support. Gītā states in 7.7 :

मत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

In Padma Purāṇa, it is seen :

विष्णुं समाश्रितो ब्रह्मा, ब्रह्मणोंऽगगतो हरः।
हरस्यङ्गविशेषेषु देवाः सर्वेऽपि संस्थिताः।

Chaturmukha Brahma has the support of Śrī Viṣṇu; and in Chaturmukha Brahma Lord Rudra takes support; and in Rudra all other devatās take support.

In Harivaṁśa, it is seen, in the ascending order :

रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः।
ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः ॥

—इति हरिवंशे।

All devatās have the support of Rudra. Rudra is supported by Chaturmukha Brahma. That great Chaturmukha Brahma is supported by Śrī Hari and Śrī Hari has no support at all.

The Sūtra 1.3.10 :

ॐ अक्षरं अंबरान्तधृतेः ॐ

clearly explains that all are supported by Mahālakshmī and that Mahālakshmī is wholly supported by Śrī Viṣṇu.

* * *

८५०. स्वधृतः
ॐ स्वधृताय नमः ॐ

(1) स्वेनैव धृतः स्वधृतः ।

Viṣṇu is called स्वधृतः because He is the support for Himself. But not any one else can be a support to Him.

(2) स्वं धनं धृतं येनेति = स्वधृतः ।

Wealth is supported by Him. Wealth is possessed by Him all in infinite manner. Hence He is called स्वधृतः ।

(3) Paramātmā, Śrī Viṣṇu is called as 'Sva-dhṛtaḥ' because His sovereignity is innate.

स्वभावतो धृतैश्वर्यः 'स्वधृतः' प्रकीर्तितः ॥

(4) Viṣṇu is alone totally independent.

विष्णुरेव स्वतन्त्रः तस्मात् स एव मुख्य 'स्वधृतः' ।

He is called स्वधृतः because

स्वरूप, प्रवृत्ति, प्रमिति लक्षण सत्तात्रैविध्ये
पर-अनपेक्षत्वम्

is available only in Him.

* * *

८५१. स्वास्य:

ॐ स्वास्याय नम: ॐ

(1) शोभनं आस्यं मुखं अस्येति स्वास्य: ।

Viṣṇu is called स्वास्य: because He has beautiful face.

(2) सु शोभना वेदा: आस्ये यस्येति = स्वास्य: ।

Viṣṇu is called स्वास्य: because He has auspicious mouth, which pronounces Vedas always. Śrīmad Āchārya states in द्वादशस्तोत्रम् - 1.7 :

सन्ततं चिन्तयेत्कण्ठं भास्वत्कौस्तुभभासकम् ।
वैकुण्ठस्याखिला वेदा उद्गीर्यन्ते अनिशं यत: ॥ ७ ॥

अखिला: निश्शेषा: वेदा: अपौरुषेयागमा: आम्नाया:
उद्गीर्यन्ते = उच्चार्यन्ते ।

(3) Śrīmad Āchārya states that the neck of Śrī Hari should be always meditated upon which contains 'Koustubha Maṇi' and through which Vedas are always coming out and being pronounced by Him.

(3) शोभनं आस्यं मुखं अस्य इति स्वास्य: ।

Viṣṇu is called स्वास्य: because He has beautiful mouth.

(4) 'आस्य' means 'Status'. Śrī Viṣṇu's status is always magnificent and distinct and independent. Hence Viṣṇu is called as 'स्वास्य:' ।

आसनं शोभनं यस्य स: 'स्वास्य:' इति कथ्यते ॥

* * *

८५२. प्राग्वंशः
ॐ प्राग्वंशाय नमः ॐ

(1) प्राग्वंशोऽनादिकालं आरभ्य वंशः इव आधारः ।

From the Anādi kāla, Paramātmā is the support for the entire universe like a bamboo tree.

(2) In Shānti Parva – Mahābhārata under 352-18, it is stated that in the Yāga Śālā, in the place called 'प्राग्वंश' He is being enquired by those who were aware of Vedas. Hence He is called as 'प्राग्वंशः' ।

(3) Paramātmā Śrī Viṣṇu is the cause for eternal's wealth.

नित्यानां ऐश्वर्यात् = प्राग्वंशः इति ।

(4) अनादिमुक्तः is Mahālakshmī For Her, Śrī Viṣṇu is responsible for all activities. Hence He is called प्राग्वंशः ।

अनादिमुक्तः प्राश्चो ये तेषां उद्भवभूमिदः । प्राग्वंशः इति ॥

८५३. वंशवर्धनः
ॐ वंशवर्धनाय नमः ॐ

(1) वंशवर्धनः परीक्षित्संरक्षणेन पाण्डुकुलं वर्धयति इति ॥

Lord Kṛṣṇa saved the Garbha of Uttarādevi, mother of Parīkshit Mahārāja and wife of King Abhimanyu. Thereby He saved and restored the caln of Pāṇḍavas. He made the Kula to grow by protecting Mahārāj Parīkshit, as the child, by the

force of Brahmāstra left by Aśwatthāmā. Hence it is explained in Bhāgavatam :

"जुगोप कुक्षिंगत आत्तचक्रो
मातुश्च मे यः शरणं गताया" इति ।

Kṛṣṇa saved the child in the womb of Uttarā Devi and saw that Vaṁśa-Family was grown :

अन्तस्थः सर्वभूतानां आत्मा योगेश्वरो हरिः ।
स्वमायया वृणोद्गर्भं वैराठ्याः कुरु तन्तवे ॥ १७ ॥

(1-8-17)

This is a lovely verse in Bhāgavatam, bringing the glory of Śrī Kṛṣṇa, as 'Vaṁśa-vardhana'.

(2) वंश = यादव वंश, वृत् = छेदने इति,
वंशावर्धनः = Destroyer of Yādava Kula.

Viṣṇu is called 'वंशवर्धनः' because He is mainly responsible for the destruction of Yādava Kula through the curse of Brāhmin.

८५४. भारभृत्
ॐ भारभृते नमः ॐ

(1) भारं भारभूतं ब्रह्माण्डं कूर्मरूपेण बिभर्ति इति = भारभृत् ।

Viṣṇu is called 'भारभृत्' because He supports or lifts the Brahmāṇḍa in the avatār and in the form of divine Tortoise always. Hence He is called 'भारभृत्' ।

This point is gloriously explained under बृहदारण्यकोपनिषत् under 3.2.3 mantra which starts as :

"स त्रेधात्मानं व्यकुरुतादि तृतीयं वायुं ...
तदेव प्रतितिष्ठत्येवं विद्वान्" ॥ ३.२.३ ॥

Śrīmad Āchārya in his Bhāshya states :

प्राणो मुख्यवायुः कूर्मरूपेण जगद्धारकः सन्नपि आस्ते ।

Mukhyaprāṇa in the form of Main Vāyudeva as 'Kūrma', is the supporter and carrier of the entire weight of the whole universe.

"स एष कूर्मरूपेण वायुरण्डोदके स्थितः ।
विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ॥"

Śesha out of His 1000 hoods beeps the entire universe in one of his hoods. That Śesha is supported below by Śrī Vāyu in the form of divine Tortoise. That वायुकूर्म is supported below by Śrī Visṇu in the form of Tortoise. Hence Śrī Viṣṇu is 'भारभृत्'।

(2) Gītā tells in 7-7 :

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

Arjuna was told that there is none superior to Lord Kṛṣṇa. The entire universe consisting of chetanas, jaḍas and so on are all supported by Him only, just like a string keeps up the beeds; like the the thread or twine keeps up the flowers in the garland. If that string/thread is removed, the beeds or the flowers fall down and are destroyed. Viṣṇu is भारभृत् supporter of all creatures and inanimate objects in the world.

(3) In Dwādaśa Stotra, it is explained in 6.1 :

मत्स्यकरूप लयोदविहारिन् वेदविनेतृचतुर्मुखवन्द्य ।
कूर्मस्वरूपक मन्दरधारिन् लोकविधारक देववरेण्य ।। १ ।।

मन्दरधारिन् = मन्दरस्य पर्वतस्य धारी धारक: ।

At the time of churning the milky ocean, the mountain due to heavy weight went downwards, and got sub-merged. Devatās, and asuras with Vāsuki snake as the rope were helpless, since the rod (Used of the Mandara mountain) was not there. Without churning, Mahālakshmī and other precious articles could not come out. At that time Śrī Viṣṇu took the avatār as Kūrma and effortlessly lifted the huge and weighty mountain above the water.

मन्दरधारिन् is Viṣṇu who is भारभृत् ।

(4) Another meaning is मन्दं = रोगं, असुराणां राति = ददाति इति मन्दरधारिन् = भारभृत् which means Viṣṇu is the giver of all diseases to the Asuras.

(5) Again under 9-6, Śrīmad Āchārya states :

सुरदितिजसुबलविलुलित मन्दर-
धर परकूर्म हे भव मम शरणम् ।।

देवाः दैत्याः could not do anything at the submerging of the मन्दरगिरि । तदा परकूर्म = विलक्षण कूर्मावतार श्रीविष्णुः, त्वं सुवलेन विलुलितः = परिवर्तितः ।

You brought easily upwards, Hence Viṣṇu is भारभृत् ।

In Harikathāmṛtasāra, in the 7th Sandhi called as 'पंचमहायज्ञ संधि' in the 12th Śloka, Mahān Śrī Jagannātha Dāsaru states :

'भारभृत्' नामकन साविरदारुनूरिप्पत्तु ।

Paramātmā with the name of 'Bhārabhṛt' remains with 1624 rūpas in all places in the world which is full of dynamic and static objects.

In महाभारततात्पर्यनिर्णयः 8-92 :

निपात्य रक्षोऽधिपतिं सः मारुतिः
प्रगृह्य सौमित्रिमुरङ्गशायिनः ।
जगाम रामाव्यतनोस्समीपं
सौमित्रिमुद्धर्तुमलं ह्यसौ कविः ॥ ९२ ॥

This verse relates to the saving of Lakshmaṇa, son of Sumitrā Devi by Śrī Hanumān in the battle field. Śrī Vādirāja Swāmi states in his commentary, By the śabda 'हि'—

कपिः इत्यत्र 'हि'शब्देन घनोदके कूर्मस्वरूपस्य
वायोः स्वपृष्ठे अनन्तोद्धारकत्वं प्रसिद्धिं सूचयति ॥

By that the Kūrma rūpa of Śrī Vāyu is reminded and on him, Śesha rests and is being supported is reminded.

८५५. कथितः
ॐ कथिताय नमः ॐ

(1) कथितः = सदागमैः प्रतिपादितः ।

Viṣṇu is called 'कथितः' because He is told or explained by all good scriptures — सदागमाः ।

Śrīmad Āchārya in his marvellous work by name "Śrī Viṣṇu Tatwa Vinirṇaya" starts as :

"सदागमैकविज्ञेयं समतीतक्षराक्षरम् ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ॥"

Lord Nārāyaṇa, is known only by 'Sadāgamas' in a special and splendid way, namely as 'Sarvottama'.

सदागमैः कथितः श्रीविष्णुः ।

(2) By all śrutis, smṛtis, itihāsa, purāṇas etc. Śrī Viṣṇu is told as Sarvottama and independent. Hence He is called 'कथितः' ।

For example Bhagavat Gītā states in 15-15 :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृत् वेदविदेव चाहम् ॥ १५ ॥

वेदैश्च सर्वैः अहमेव वेद्यः = In all Vedas, I am the one who is stated — Lord Kṛṣṇa says to Arjuna, अहमेव कथितः इत्यर्थः । Hence Viṣṇu is called कथितः ।

Here about the śabda 'च' is discussed in order to bring home, the quality of 'कथितः' of the Lord Viṣṇu in Sadāgamas.

(i) वेदैः च — which means not only in the अपौरुषेयग्रन्थाः like वेदाः । but also in the पौरुषेयग्रन्थाः i.e. works with authors like Bhārata, Bhāgavata and so on, there also विष्णुरेव कथितः इत्यर्थः ।

(ii) वेदैः च सर्वैः अहमेव वेद्यः — means not only in the āgamas consisting of letters — वर्णाः, but also in the śabdas, as śabdas per se, that is, ध्वन्यात्मकशब्दाः also, Viṣṇu alone is referred to or told.

ध्वन्यात्मकशब्दैः अपि अहमेव कथितः इत्यर्थः ॥

(iii) वेदैः च सर्वैः अहमेव वेद्यः — means others are not told in full in all Vedas may appear so. But it is not a fact, because Mahālakshmī and Śrī Vāyu are told in the entire Vedas.

सर्ववेदप्रतिपाद्यत्वं वायौ, महालक्ष्म्याः अपि वर्तते ।

So the 'च'कार indicates the Vṛtti —

परममुख्यवृत्त्या इत्यर्थः ।

which means in the most important manner.

In turn, it means :

महायोग, महायोगरूढ्या इत्यर्थः ।

So Viṣṇu alone is denoted by all Vedas in the most important manner.

"मुख्यतः सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
तदन्ये तु तात्पर्यं स्यात् अवान्तरं" इति महावाराहे ॥

So Viṣṇu is कथितः परममुख्यवृत्त्या in all Vedas.

(iv) वेदैः च सर्वैः अहमेव वेद्यः — In all Vedas in all branches (शाखाः) not only in Upanishads, but also in Karma-Khaṇḍa, Devatā Khaṇḍa etc. I am told in full. This is because some hold that Upanishads speak of Viṣṇu, but not the other portions of Vedas. This is absolutely wrong. The entire Vedas in full speak only of Viṣṇu. एव कार should be treated as अयोगव्यवच्छेदः also.

Viṣṇu is कथितः in all Vedas, in every sentence, in every letter, in every sound, in every swara.

Hence He is called 'कथितः' ।

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८५६. योगी
ॐ योगिने नमः ॐ

(1) योगः = कवचः तं धारयति इति = योगी ।

Viṣṇu is called योगी since He wears the shield. The shield is dressed by Him not for any protection but to do anugraha to it and to show the world that it becomes an aid for protection of body. Viṣṇu does not require any aid or anyone for His protection and He is the protector of all.

(2) योगं = उपायं जानाति इति = योगी ।

Viṣṇu is called योगी since He knows fully all the means and manner of the aids like साम, दाम, भेद and दण्ड ।

(3) योगं = अष्टांगं जानाति इति योगी ।

Viṣṇu is योगी since He is fully aware of all exercises like Yamam, Niyamam etc. connected to the body up keep etc.

(4) योगः = ध्यानं करोति इति = योगी ।
ध्यानविषयः इति योगी ।

Viṣṇu is called योगी because He does meditation. (To set an example to others as taught by him in Gītā 3.21 :

यद्यत् आचरति श्रेष्ठः तत्तदेव इतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

(5) Viṣṇu is called 'योगी' because He is the very object of meditation. He is the main and only aim.

(6) योगः संबन्धः, तं करोति इति योगी ।

Viṣṇu is called योगी because He brings the nexus or connection of the devotees with Moksha and for the natural asuras with Hell.

(7) योगः = द्रव्यः तस्य स्वामी इति योगी ।

Viṣṇu is called 'योगी' because He is the Master and Lord of all wealth.

(8) योगः = व्याकरणसूत्रं, तानि संपूर्णेन जानाति इति योगी ।

Viṣṇu is called योगी because He knows fully and thoroughly all the rules and regulations (sūtras) relating to grammar.

(9) योगः = औषधः, तं ददाति इति ।

Viṣṇu is called योगी since He is the best medicine giver. He is 'Dhanvantari' Mahāprabhu.

(10) योगः = That which cannot be obtained easily and getting the some with great efforts. This is called योगः that is, unthinkable or unimaginable to reach but reaching or obtaining the same. Moksha is the best example. Viṣṇu is the Master or giver of such Moksha, Hence He is called 'योगी'.

८५७. योगीशः

ॐ योगीशाय नमः ॐ

(1) योगी = उपायवान्, तेषां ईशः = योगीशः ।

Viṣṇu is called योगीशः since He is the Lord or Master of all ways and means.

(योगः उपाय = इति गीतायां द्वितीयाऽध्याये - योगः उपायः
(Means, aid)

is established in the Gītā II Chapter from verses 39 to 72.

The 39th verse runs as :

एषा ते अभिहिता सांख्ये बुद्धिः योगे तु इमां शृणु ॥

योगे तु = In order to understand the knowledge, the aids/ or means upāyas should be heard which actually starts from the verse 2-45 to the end of the 6th adhyāya.

(2) योगीशः = योगिनां ईशः ।

Viṣṇu is called 'योगीशः' because He is the Lord and Master of all Yogins.

(3) योगिनां या रमायाश्च शं सुखं यस्मात् इति योगीशः ।

Viṣṇu is known as 'योगीशः' because He bestows happiness on Mahālakshmī and Her joy and happiness are only due to Him.

(4) The last śloka in Bhagavat Gītā states :

यत्र योगीश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

This 'Yogīśwara' and 'Yogīśa' are the same.

Paramātmā is called as 'Yogīśaḥ' because He is the support in all respects for the great yogins Sanakādins.

'योगीशः' सनकादीनां योगिनां धुर्य उच्यते ॥

* * *

८५८. सर्वकामदः
ॐ सर्वकामदाय नमः ॐ

(1) सर्वान् कामान् काम्यान् ददाति भक्तेभ्यः इति सर्वकामदः ।

Viṣṇu is the bestower of all the desired/aspired things to His devotees and so He is called 'सर्वकामदः' ।

(2) सर्वो रुद्रः कामदः कामखण्डको यस्मात् इति = सर्वकामदः ।

Viṣṇu is called as 'सर्वकामदः' because He condemned the Kāma of Rudra, during Mohini Avatāra.

(3) Viṣṇu is called as 'Sarva-Kāmadaḥ' because He grants the desires and bestows the power of aṇimā etc. though it may be an impedement in the path of salvation.

अणिमादीन् सर्वकामान् योगस्खलितयोगिनाम् ।
अन्तरायतया मुक्तेः ददत् स्यात् "सर्वकामदः" ॥

* * *

८५९. आश्रमः
ॐ आश्रमाय नमः ॐ

(1) न विद्यते श्रमः येषां ते = अश्रमाः = मुक्ताः ।

The released souls-muktas are called 'अश्रमाः' since they have no strain then and thereafter.

तेषां अयं स्वामी इति = आश्रमः ।

For those muktas also, Viṣṇu is the Master and the Lord and so He is called 'आश्रमः' ।

अनुव्याख्यानं of Śrīmad Āchārya states under 1.1.1 :

ॐ अथातो ब्रह्मजिज्ञासा ॐ

in the 15th verse as :

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।

For the ignorant, Viṣṇu alone is the bestower of knowledge — vision of Him.

For such Jñānins, He is the bestower of Moksha also.

आनन्ददश्च मुक्तानां स एव एको जनार्दनः ।

For the Muktas also, He is the bestower of happiness. He is Janārdana (responsible for death and birth of all). Hence the muktas are having Viṣṇu as their Master and even there, even then, their enjoyment and happiness depends upon Him and controlled by Him.

(2) He who has swerved from the path of Yoga, he had begun, is born again in the abode of pure and pious devotees by His (Śrī Viṣṇu's) grace and so He is called as 'Āśramaḥ'.

तेषां तु योगभ्रष्टानां हेतुर्वैष्णवसद्मसु ।
सुभिक्षपरविद्येषु विश्रान्तेः 'आश्रमः' स्मृतः ॥

Śrī Kṛṣṇa tells this fact, in Bhagavat Gītā 6-41 :

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

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८६०. श्रमणः

ॐ श्रमणे नमः ॐ

(1) श्रमणाः सन्न्यासिनः अस्य दासत्वेन सन्ति इति श्रमणः ।

Viṣṇu is called 'श्रमणः' because all the saints/sanyāsins are all His servants.

(2) अर्शा आद्यच् कृच्छ्रचान्द्रायणादिश्रमेण णः = सुखं यस्मात् इति = श्रमणः ।

By undergoing the strain of the vratas, 'कृच्छ्रः' and 'चान्द्रायणः' later on, He would bestow eternal happiness and so He is called श्रमणः ।

(3) श्रमं नयति इति = श्रमणः ।

Śrī Viṣṇu brings hurdles to the wicked.

(4) श्रमं अपनयति इति = श्रमणः ।

Viṣṇu clears off all the hurdles to the sātwic souls and so He is called as 'श्रमणः' ।

८६१. क्षामः

ॐ क्षामाय नमः ॐ

(1) क्षमायाः सहनशक्तेः अयं आधारत्वेन इति = क्षामः ।

Viṣṇu is called 'क्षामः' because He is the very supporter of the quality of 'Tolerance' or 'excusing nature'.

(2) क्षामयति प्रलये जनानिति । क्षामः ।

Viṣṇu is called 'क्षामः' since at the time of Pralaya, He is the destroyer of all.

(3) Paramātmā is called as 'Kshāmaḥ' because He has the capacity to get them done all the work. Viṣṇu makes a person to do more and more good karmas, for the person who is in the right path.

(4) Under the sūtra 1.3.10 ॐ अक्षरमम्बरान्तधृतेः ॐ, Śrī Madhva in his Bhāshya, quotes an authority from Skānda Purāṇa.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥

—इति स्कान्दे ॥

(5) Viṣṇu is called as 'Kshāmaḥ' क्षामः because He Helps the Yogi to become well equipped.

योगाभिमुख्यमात्रेण योगभ्रष्टा अपि स्वयम् ।
यस्मात् क्षमन्ते स क्षामौ भवाब्धितरणाय वै ॥

८६२. सुपर्णः
ॐ सुपर्णाय नमः ॐ

(1) शोभनं पर्णं = वटपत्रं शय्यात्वेन यस्य सः = सुपर्णः ।

Viṣṇu is called 'सुपर्णः' because at the time of Mahāpralaya, He takes bed on the beautiful leaf of Ala tree.

(सु = शोभनं, पर्ण = वटपत्रं)

वटस्य पत्रस्य पुटे शयानं, बालं मुकुन्दं मनसा स्मरामि ॥

(2) सुपर्णरूपः इति = सुपर्णः ।

Viṣṇu is called 'सुपर्णः' because in the form of leaf. The Upanishad states :

'द्वा सुपर्णा सयुजा' in Ātharvaṇa.

(3) सुपर्णस्य गरुडस्य, अन्तर्यामी पालकः, नियामकः इति = सुपर्णः ।

Viṣṇu is called 'सुपर्णः' because He is the controller and protector of the divine bird 'Garuḍa' who is called 'Suparṇa'.

(4) Viṣṇu is called as 'Suparṇa' because He has most auspicious Līlās as the Tree for Him. Devotees who do good deeds with His memory, He makes even the samsāra in the jagat, as a good tree which gives shade in the Hot Sun, which contains lot of leaves of fresh nature.

In Bhagavat Gītā it is explained in 15-1 that Vedas are the leaves in the tree and the root is the supreme God who above fall.

ऊर्ध्वमूलं अधश्शाखं इति ।

(5) Viṣṇu is called 'Suparṇaḥ' because He shows the two ways like the two wings. (i) Vedas which show the good path and (ii) Jñānins who tread in that path.

(6) Viṣṇu is called Suparṇaḥ because He helps the Yogins to cross the ocean of samsāra. When once they begin to resume the Yoga left incomplete in their earlier births, He helps them

to complete the Yoga and reach the shore beyond the region of darkness.

प्रत्यापन्नसमाधीन् यः समाधेः परिपाकतः ।
नयते तमसः पारं सुपर्णः स च कीर्तितः ॥

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८६३. वायुवाहनः
ॐ वायुवाहनाय नमः ॐ

(1) वायुं वर्तयति इति = वायुवः । वायुवश्च अहनश्चेति वायुवाहनः ।

Viṣṇu is called 'वायुवाहनः' because He leads the Jīvas who breath.

(2) शरीरात् उत्क्रमणकाले वायुर्वाहनं यस्य इति = वायुवाहनः ॥

When the soul leaves the body and when Paramātmā residing in the body leaves the same, Śrī Vāyu keeps the Paramātmā on one shoulder in the Jīva on the other, takes the Jīva to the proper destination for further action. Hence Viṣṇu is called 'वायुवाहनः' Because Paramātmā sits on Śrī Vāyu and goes off.

In महाभारत तात्पर्यनिर्णयः, 6th अध्यायः श्लोकः १:

उत्थाप्य चैनमरविन्ददलायताक्ष-
श्चक्राङ्कितेन वरदेन कराम्बुजेन ।
कृत्वा च संविदमनेन नुतोऽस्य चांसं
प्रीत्याऽऽरुरोह सहसन् सहलक्ष्मणेन ॥ १ ॥

Śrī Rāmachandra lifted Hanumān affectionately by His two Hands, when the great devotee fell flat on the ground out of

great bhakti towards Śrī Rāma and prostrated to Him. Then after the discussion Śrī Rāma decided to meet Sugrīva. Then Śrī Rāma smiled and mounted on the shoulder of Śrī Hanumān and ordered His brother Lakshmaṇa to mount on the other.

Śrī Rāma is called as वायुवाहनः since, Śrī Vāyu (Śrī Hanumān) is His Vāhana now.

(3) In the sūtra 3.3.54 ॐ परेण च शव्दस्य ताद्विध्यं भूयस्त्वात्त्वनुवन्धः ॐ, it was proved that 'Bhagavat Prasāda' is the first and foremost reason for अपरोक्षज्ञानं and others like Bhakti which the adhikāri does, are all coming after that.

When Śrī Hari bestows Aparoksha Jñānam to the devotee, He does not appear in His Bimbarūpa alone, but does so only with Śrī Vāyu, mounted on him, as Vāyu Vāhana. Tatwa Prakāśikā states :

परमात्मा ब्रह्मधाम वायुं विशति,
तस्य तत्र आविर्भवति इत्यर्थः ॥

So Paramātmā entering in Vāyu or mounting on Vāyu and appearing in the Bimbarūpa for the sātwic soul is important.

Even at the time, Śrī Vāyu recomends to Paramātmā about the Jīva and begs for darśan to him and only on his recommendation the Jīva is able to have such vision what he was contemplating for millions of births. (स्वभक्तं मां उद्दिश्य — has to be succintly applied here).

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८६४. धनुर्धरः
ॐ धनुर्धराय नमः ॐ

(1) धनुषः धरः धनुर्धरः ।

Viṣṇu is called 'धनुर्धरः' because He has bow as His weapon.

(2) Viṣṇu is called as Dhanur-dharaḥ the wielder of the bow which is called by the name 'Śārṅga'. That bow cannot be handled by anyone else other than Paramātmā. In Tātparya Nirṇaya, this fact, is established by Śrī Madhva, during the meeting of Śrī Rama and Śrī Praśurāma, both being the avatārs of Śrī Viṣṇu.

यदीदमागृह्य विकर्षसि त्वं
तदा हरिर्नात्र विचार्यमस्ति ।
इति ब्रुवाणः प्रददौ धनुर्वरं
प्रदर्शयन् विष्णुबलं हराद्वरम् ॥ ५१ ॥
प्रगृह्य तच्चापवरं स राघव-
श्चकार सज्यं निमिषेण लीलया ॥

Hence He is Dhanur-dharaḥ.

(3) ईदृक् उपासकानां कण्टकोद्धरणाय स्वयमेव 'धनुर्धरः' ।

In order to remove the thorns in the path of His devotees performing Yoga, in this manner, Bhagawān is Himself wielding His bow, Śārṅga.

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८६५. धनुर्वेद:
ॐ धनुर्वेदाय नमः ॐ

(1) ऐन्द्रं धनुः अगस्त्यद्वारा विन्दते इति धनुर्वेदः ।

Viṣṇu is called 'धनुर्वेदः' because in the avatār of Śrī Rama, He got the bow gave Devendra, through the sage Agastya.

(2) Viṣṇu is called as 'Dhanurvedaḥ' because He is the propounder of the science of archery.

अन्येऽपि सुरनरेन्द्रादयः धनुरादिकं तत्तच्छास्त्रप्रवर्तकेऽस्मिन् विन्दन्तीति धनुर्वेदः ।

Even those like the ruler of gods and those of men acquire knowledge of archery and other things from Him, who is the propounder of all such śāstras.

In Gītā, Lord Śrī Kṛṣṇa states in 10-31.

पवनः पवतमस्मि रामः शास्त्रभृतामहम् ।

Śrī Rāma is the Most expert in Archery.

(3) Viṣṇu is called as 'Dhanurvedaḥ' because in the Avatāra of Śrī Rāma, He took the Bow through the Sage Agastya sent by Devendra. Rāma Chāritra Mañjari states :

तेषां अभयं दत्वा, स्वानसि धनुरिषु अगस्त्यात् । सः पायात् ।

Supreme tapasvi is begged before Śrī Rāma for the destruction of the bad Asura-Kula and for them, Śrī Rāma bestowed Abhaya (fortune). From the Sage Agastya, Śrī Rāma took and got back His own sword, arrow, bow and quicker.

रामार्थमेव इन्द्रेण अगस्त्याय दत्तं धनुरादिकं गृहीतवान् ॥

८६६. दण्डः
ॐ दण्डाय नमः ॐ

(1) दैत्यान् दण्डयति इति दण्डः ।

Paramātmā, Śrī Viṣṇu is called 'दण्डः' because, He pushes and punishes the asuras, devils, and daityas in the eternal hell.

(2) Gītā says in the verse 10-38 :

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ।। ३८ ।।

Among the persons who are eligible to give punishment, Paramātmā is there as the power of punishment. Hence Viṣṇu is called 'दण्डः' ।

(3) अदण्डः - Like this also it can be split. In such case, Paramātmā is 'अदण्डः' - अन्यकर्तृकशिक्षणरहितः इत्यर्थः । because none to check Him or to give any punishment to Him.

(4) Viṣṇu is called as 'Daṇḍah' because He is the source of punishment for the wicked. He puts down the wicked through Kings who punish the wicked as per the rules of laws and bring happiness to the world by following the rules of dharma as laid down by the Vedas.

वेदधर्मारिष्टताति नृपादि मुखतः खलान् ।
दण्डनीत्या दण्डयतीति असौ दण्डः प्रकीर्तितः ।।

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८६७. दमयिता
ॐ दमयित्रे नमः ॐ

(1) दैत्यान् दमयति इति = दमयिता ।

Viṣṇu is called 'दमयिता' because He punishes the daityas and destroys them.

(2) Viṣṇu is called as 'Damayitā' the sub-duer because He controls and crushes all the wicked.

स्वयं च रावणादीन् ताच्छाल्येन दमयिता ।

As Rāma, He directly was in the habit of putting down wicked persons like Rāvaṇa and others.

८६८. दमः
ॐ दमाय नमः ॐ

(1) सदा निगृहीत-इन्द्रियत्वात् दमः ।

Viṣṇu is called दमः because the indriyas are always controlled by Him.

(2) दैत्यान् दमयति इति दमः ।

Viṣṇu is called दमः since He controls all the daityas always.

(3) This can be split as अदमः also; which means He who is not subdued by any one.

८६६. दण्डः
ॐ दण्डाय नमः ॐ

(1) दैत्यान् दण्डयति इति दण्डः ।

Paramātmā, Śrī Viṣṇu is called 'दण्डः' because, He pushes and punishes the asuras, devils, and daityas in the eternal hell.

(2) Gītā says in the verse 10-38 :

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ।। ३८ ।।

Among the persons who are eligible to give punishment, Paramātmā is there as the power of punishment. Hence Viṣṇu is called 'दण्डः' ।

(3) अदण्डः - Like this also it can be split. In such case, Paramātmā is 'अदण्डः' - अन्यकर्तृकशिक्षणरहितः इत्यर्थः । because none to check Him or to give any punishment to Him.

(4) Viṣṇu is called as 'Daṇḍah' because He is the source of punishment for the wicked. He puts down the wicked through Kings who punish the wicked as per the rules of laws and bring happiness to the world by following the rules of dharma as laid down by the Vedas.

वेदधर्मारिष्टताति नृपादि मुखतः खलान् ।
दण्डनीत्या दण्डयतीति असौ दण्डः प्रकीर्तितः ।।

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८६७. दमयिता
ॐ दमयित्रे नमः ॐ

(1) दैत्यान् दमयति इति = दमयिता ।

Viṣṇu is called 'दमयिता' because He punishes the daityas and destroys them.

(2) Viṣṇu is called as 'Damayitā' the sub-duer because He controls and crushes all the wicked.

स्वयं च रावणादीन् ताच्छाल्येन दमयिता ।

As Rāma, He directly was in the habit of putting down wicked persons like Rāvaṇa and others.

८६८. दमः
ॐ दमाय नमः ॐ

(1) सदा निगृहीत-इन्द्रियत्वात् दमः ।

Viṣṇu is called दमः because the indriyas are always controlled by Him.

(2) दैत्यान् दमयति इति दमः ।

Viṣṇu is called दमः since He controls all the daityas always.

(3) This can be split as अदमः also; which means He who is not subdued by any one.

Janārdana by His mere Will can turn into ashes the entire universe. but on the contrary all the universe combined together can do no harm to Him. He is called as 'Adamaḥ'.

कश्चित् दमयिता नास्ति यस्यासौ 'अदमः' स्मृतः ।

८६९. अपराजितः

ॐ अपराजिताय नमः ॐ

(1) न विद्यते परः उत्तमः यस्मात् इति अपरः ।

Viṣṇu is called अपरः since there is none superior to Him.

अपरश्चासौ अजितश्च अपराजितः ।

He is superior and He cannot also be conquered by anybody. Hence He is called 'अपराजितः' ।

(2) न विद्यते पः पालकः यस्य सः अपः । स च असौ राजितश्च इति 'अपराजितः' ।

Viṣṇu is called 'अपः' because He is without any protector. There is no protector to Him. He also shines so with glory, hence He is called 'अपराजितः' ।

(3) Viṣṇu is called as 'Aparājitaḥ' because there is none who can disobey His mandates. Nobody can make Him to obey their orders.

(4) Viṣṇu is called as 'Invincible' because the power of Bhagawān to rule over others is all comprehensive ways and His actions cannot be obstructed by anyone at any time, anywhere or by any means.

क्वचित् कदाचित् कस्माच्चित् सर्वतोमुखशासने ।
यस्य प्रतिहतिर्नास्ति स वै स्यात् अपराजितः ॥

(5) As soon as Arjuna, opted to have Śrī Krṣṇa on his side, the victory to Pāṇḍavas was a sure factor. It is only sometime had lapsed as per the Wish of Śrī Krṣṇa.

What is there in the jagat cannot be conquered by that person who has Bhagawān who is always aparājitaḥ as his mentor, protector and friend.

(6) Upanishad states :

दाशार्हम् अपराजितम् ।

८७०. सर्वसहोनियन्ता

ॐ सर्वसहोनियन्त्रे नमः ॐ

(1) सर्वं सहते इति सर्वसहः । नियन्ता नियामकः ।

Viṣṇu is called सर्वसहः because He is the most tolerent and also He is the motivator also of all. Hence He is called 'सर्वसहोनियन्ता' ।

(2) Great Śrī Vādirāja Swāmi in his commentary as तलवकारोपनिषत् states in the end.

नियन्ता सर्ववेदानां निहन्ता सर्वरक्षसाम् ।
समन्ता कमलाकान्तः समन्तात् सुखदोऽस्तु मे ॥

Viṣṇu is the Director of all devatās;

Viṣṇu is the destroyer of all rākshasas;

Viṣṇu is the husband of Kamalā — Mahālakshmī.

Let Him bestow eternal happiness on me.

(3) Viṣṇu is called as 'Sarva-saho-Niyantā' because He supports all and He directs all.

८७१. नियमः

ॐ नियमाय नमः ॐ

(1) नियन्ता = नियामकः इति नियमः ।

Viṣṇu is called नियमः because there is none to instigate him. He does good instigation or motivation to all.

(2) सर्वस्य सत्तादिकं नियमयतीति नियमः ।

Viṣṇu is called नियमः because for all He bestows existence etc.

(3) Paramātmā has the attribute of 'नियमनं' — bringing under regulation or orderely form. Under the Sūtra 1.1.2 ॐ जन्माद्यस्य यतः ॐ, In the Bhāshya, the authority from Skānda Purāṇa is cited, which says :

उत्पत्ति स्थिति संहार 'नियमति' and this नियमति is exactly नियमन or नियमः which means He who ordains. In regard to each individual Śrī Viṣṇu ordains the fruits of worship like noble heritage, long life, enjoyment of pleasure etc. in accordance with the nature of his worship.

भोगादिकं नियम्यास्मिन् लंभयन् नियमः स्मृतः ।

Bhagavat Gītā states in 7-21 as :

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

भक्तः तद्भक्तिमान् श्रद्धया आस्तिक्यबुद्धया अर्चितुं इच्छति। तस्य तस्य तामेव श्रद्धां अचलां अहं विदधामि ॥

* * *

८७२. यमः

ॐ यमाय नमः ॐ

(1) यम उपरम इति धातोः यमयति उपरमयति प्रलये सर्वमिति यमः।

At the time of Pralaya, Viṣṇu sees that all are made immobile. Hence He is called यमः।

(2) Gītā tells in 10-29 as :

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।
पितॄणां अर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

यमः संयमतामहम् — Kṛṣṇa says that He resides in Yama as his Antaryāmin and responsible for proper punishment. He is also the controller and regulator of all.

(3) Again under 11-39, it is said,

वायुर्यमोऽग्निः वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna submits to Lord Kṛṣṇa, that He is Vāyu, He is Yama. He is Agni and so on. By Yama, it is meant that He is without any iota of defects. निर्दुष्टः Hence Viṣṇu is called यमः ।

(4) Īśāvāsya Upanishad says in मन्त्रः 16 says :

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूहरश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥ १६ ॥

Śrīmad Āchārya states in the Bhāshya as :

प्रधानज्ञानरूपतः विष्णुरेक ऋषिर्ज्ञेयः ।
यमो नियमनात् हरिः ।

Hari is called यमः because He is the controller or regulator or the person keeping in order all.

(5) In Veṅkaṭeśa Māhātmyam under Āditya Purāṇam under 4.28, it is said as :

यमाय नियमायाथ दानव्रतकराय च ।
तपस्विने च तप्याय तापत्रयहराय च ॥ २८ ॥

Veṅkaṭeśa — Viṣṇu, you punish the wrong doers. Hence you are called as 'Yama'.

(6) Viṣṇu is called as 'Yamaḥ' because He is the controller. Yama himself says :

यमादीन् यच्छति यमः तत्तत्फलनियामकान् ।

"Viṣṇu has got the power to control me also" — Yama says so.

* * *

८७३. सत्त्ववान्
ॐ सत्त्ववते नमः ॐ

(1) सत्त्वं सद्गुणत्वम् । तत् अस्य अस्ति इति सत्त्ववान् ।

Viṣṇu is called सत्त्ववान् because He has all auspicious attributes in Him in abundance.

(2) सदा सर्वगुणाढ्यत्वात् सत्त्ववान् हरिः उच्यते ।
न तु सत्त्वगुणात्मत्वाद्यतस्त्रिगुणवर्जितः ॥ —इति नारदीये ।

The Nāradīya Purāṇa states that Śrī Hari is सत्त्ववान् because He has always all auspicious and maṅgala attributes to matter — that is, सत्त्व, रज, तमो गुणाः ।

(3) In Gita under the śloka 13.27 :

यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

भरत, Oh! Arjuna,

यावत् किंचित् सत्त्वं तत् क्षेत्रक्षेत्रज्ञसंयोगात् जायते इति विद्धि ।

All mobile and immobile, Jīvas etc. all come out only by the combination of the Goddess Lakshmī and Paramātmā. Here Śrīmad Āchārya, in Gītā Tātparya, cites an authority from Śabda-Nirṇaya.

"सत्त्वं जीवः क्वचित् प्रोक्तः, क्वचित् सत्त्वं जनार्दनः ।
सत्त्वं नाम गुणः क्वापि क्वचित् साधुत्वं उच्यते ॥"

—इति शाब्दनिर्णये ।

Jīvas, good qualities, non-defectiveness are all denoted by 'सत्त्व'. Hence Janārdana Śrī Viṣṇu is having strength, knowledge, good qualities in Him. So He is called सत्त्ववान्।

Viṣṇu is without defects. Jīvas are under His control. Hence Viṣṇu is called सत्त्ववान्।

(4) Viṣṇu is called as 'Satwa-Vān' because He has the capacity and bravery to go in the front in the battle. As a matter of fact the entire Kurukshetra war was fought only by Śrī Kṛṣṇa, standing in the forefront and all others are only nimitta. Śrī Kṛṣṇa states :

मयैवेते निहिताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्।

८७७. सत्यः

ॐ सत्याय नमः ॐ

(1) सत्यः = स्वतन्त्रः। Viṣṇu is called 'सत्यः' because He is independent (This is stated in the Ṭīkā on Karm Nirṇaya of Śrīmad Āchārya.

(2) Chāndogya Upanishad states 8-4 :

एतस्य ब्रह्मणो नाम सत्यमिति।

Brahma is called सत्यः Hence Viṣṇu is called सत्यः. In the said उपनिषत् Bhāshya, Śrīmad Āchārya says :

सत्यं इति उच्यते सद्भिः सेतुश्चापि विधारणात्।

Viṣṇu is called 'सत्यः' because He is the connecting bridge for the sātwic souls.

(3) In Bhāgavatam, the first verse says :

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदाय आदिकवये मुह्यन्ति यं सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

Śrīmad Āchārya in his Tātparya Nirṇaya states :

सत्यं निर्दुःख-नित्यनिरतिशय-आनन्द-अनुभवरूपम् ।

Viṣṇu is called सत्यः because He has :

(i) No grief or unhappiness.

(ii) There is no destruction for Him of any kind at all.

(iii) There is none higher than Him.

(iv) He is Ānanda Swarūpi. He is the very incarnation of happiness.

(4) Ātharvaṇa Upanishad states under 5-6 :

सत्यमेव जयति, नानृतं
सत्येन पन्थाः विततो देवयानः ।
येनाक्रमन्ति ऋषयो ह्याप्तकामः
यत्र तत्सत्यस्य परमं विधानम् ॥ ६ ॥

सत्यमेव जयति = Those devotees who have eternal devotion to Satyam — Viṣṇu, will win ultimately.

नानृतं - न अनृतं = The enemies of Satyam — Viṣṇu will not reach Him at all.

Because, यत्र सत्यस्य परमं निधानम् = In which world where the special presence of Viṣṇu is available.

तत् = That Vaikuṇṭha, Śwetadwīpa and Anantāsana.

येन आप्तकामाः ऋषयः आक्रमन्ति = Are reached by ṛshis (knowledge persons) those paths

सः पन्थाः सत्येन = By Viṣṇu alone

विततः = Spread over by Him, which are the control of विष्णुः only.

Hence Viṣṇu is called सत्यः ।

Śrīmad Āchārya states :

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।
असुराः तद्विरुद्धत्वात् अनृताः परिकीर्तिताः ॥

Viṣṇu is called 'Satya' because He has all good qualities. The enemies of Viṣṇu are called अनृताः । Since the devotee who has immersed in mind, action and speech in Satya — Viṣṇu is also called in a secondary way by the śabda 'Satya'.

(5) Īśāvāsya Upanishad Mantra 15 states :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

and Śrīmad Āchārya in the Bhāshya states :

विष्णोः सत्यस्य तेनैव सर्वदाऽपिहितं सुखम् ।
तत्तु पूर्णत्वतः पूषा विष्णुः दर्शयति स्वयम् ॥

Viṣṇu is called सत्यः since He is full of infinite auspicious attributes. Such great सत्यः Viṣṇu should remove the curtain and should grace the devotees by His darśan as He did to Swāyambhuva Manu.

(6) Deva Sharma praises Lord Śrī Veṅkaṭeśa in 3-5 as under :

सत्येशं सत्यसङ्कल्पं सत्यं सत्यव्रतं हरिम् ।
सत्यचर्यं सत्ययोनिं सत्यशीर्यमहं भजे ॥ ५ ॥

Lord Veṅkaṭeśa is the Master of सत्य — that is for Śrī Vāyu or Vedas. He is the truth protector. He is called सत्य = also. Hence Viṣṇu is called सत्यः ।

(7) Paramātmā Kṛṣṇa is called as Satya because Kṛṣṇa is rooted in Satya and Satya is rooted in Kṛṣṇa. Existence or non-existence (Sattā and Asattā) are grounded on Govinda. So great men/Jñānins opine that Śrī Kṛṣṇa is Truth — Satya itself.

सत्ये प्रतिष्ठितः कृष्णः सत्यमस्मिन् प्रतिष्ठितम् ।
सत्तासत्ते च गोविन्दः तस्मात् सत्यः सतां मतः ॥ इति ॥

(8) Ātharvaṇa Upanishad 2-6 (Second Khaṇḍa Mantra 6) states :

सत्यमेव जयति नानृतं
सत्येन कथाः विततो देवयानः ।
येनाक्रमन्ति ऋषयो ह्यासकामाः
यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥

सत्यमेव जयति = The devotee who has deep Bhakti in Viṣṇu, will reach Viṣṇu in Moksha.

न अनृतं = The enemies of Viṣṇu will not reach Him.

This is because,

यत्र सत्यस्य परमं निधानम् तत् = Where there is actual presence of Viṣṇu, there, they are called as Vaikuṇṭha, Śweta-Dwīpa and Anantāsana, which are reached by Bhaktas who deserve the same.

सत्येन विततः पन्थाः = These mārgas are spread over and pervaded by Viṣṇu.

Śrīmad Āchārya states :

सत्यो हि भगवान् विष्णुः सद्गुणत्वात् प्रकीर्तितः ।

Viṣṇu is called as 'Satya' because, He has infinite auspicious attributes.

(9) Ātharvaṇa Upanishad 6-11 (6th Khaṇḍa 11th Mantra) :

तदेतत् सत्यं ऋषिः अंगिराः पुरोवाच ।
नैतत् अचीर्णव्रतो अधीते ॥

That Veda Purusha narrated about Paramātmā who had all sādhu attributes to Angirā ṛshi earlier, which were told to Śaunaka Ṛshis.

साधुगुणानां अनन्तानां विद्यमानत्वात् सत्यः = भगवान् नारायणः ॥

(10) Viṣṇu Sahasranāma states :

वसुर्वसुमनाः सत्यः समात्मा संमितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकपिः ॥

Paramātmā is called as 'Satya' because सद्भावं यापंयति इति सत्यः । He directs His devotees towards good qualities.

Bhagawān is called 'सत्यः' because He is well disposed towards pious souls.

सत्सु साधुः सत्यः इति ॥

(11) Viṣṇu Sahasranāma states :

गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ।

Paramātmā is called as 'Satya' because, He is good to people like Manu and others who sought refuge in Him at that time.

मन्वादिषु अपि साधुत्वात् 'सत्य' इति अभिधीयते।

'सत्य' जगत्सृष्टा — Paramātmā is called as 'Satya' because He is the creator of the world. The definition of जगत्-जन्मादि-कर्तृत्वं is available only in Viṣṇu. The sūtra ॐ अन्माद्यस्य यतः ॐ 1-1-2 applies only to Viṣṇu who is called 'Satya'.

सत्यः = गतिदाता – Paramātmā is called as 'Satya' because He is the Moksha bestower (destiny alloter).

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ (1-1-7) sūtra states this.

तथा च सत् = सत्त्वं = गतिं भूतानां यापयति इति सत्यशब्दः गतिप्रदत्वं आह ॥

(12) Aitareya Bhāshya :

सत् शब्दः उत्तमं ब्रूयात् इति — by the 'Sat' śabda Uttama is referred.

तनु विस्तारं इति धातुं या प्रापणे इति धातुं च अभिप्रेत्य, स एव भगवान् विष्णुः 'सत्य' इति अभिधीयते।

Here the derivation as to how 'Satya' means Bhagawān Viṣṇu is shown clearly.

(13) Viṣṇu Sahasranāma states :

सत्त्ववान् सात्त्विकः <u>सत्यः</u> सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥

सत्यः स्वतन्त्रः independent. Śrī Jayatīrtha says so in Karma Nirṇaya Ṭīkā.

(14) Taittarīya Upanishad तैत्तरीयोपनिषत् —

'सत्यं, ज्ञानं, अनन्तं ब्रह्म' — This has been dealt with under the sūtra ॐ मान्त्रवर्णिकमेव च गीयते ॐ 1-1-15.

'ब्रह्मविदं आप्नोति परं' इति सूचयित्वा 'सत्यं ज्ञानं अनन्तं ब्रह्म' इति ॥

There the definition — Lakshaṇa of Para-Brahman is told as 'सत्यं'। But there is no difference between Paramātmā and His qualities. So on the basis of the Nyāya adopted in the sūtra ॐ अभिध्योपदेशात् ॐ 1.4.25 the śabda denotes Paramātmā.

(15) Mahābhārata Tātparya Nirṇaya (1-66) :

प्रधान्वस्य महतो महानि
सत्यासत्यस्य करणानि वोचम्।
सत्यमेनमनु विश्वे मदन्ति
रातिं देवस्य गृणतो जनार्दनः ॥ ६६ ॥

This is a Ṛgvedic hymn. Here it is declared that the supreme god is real, His deeds are real and the gods rejoiced His real deeds when He gave the mastership of the world to Devendra, subjugating Balichakravarti in His Vāmana Avatāra.

(16) Mahābhārata Tātparya Nirṇaya (1-67) :

यच्चिकेत सत्यमित् तन्न मोघं
वसु स्पार्हमत जेतोत दाता।
सत्यः सोऽस्य महिमा शवो
गृणे यज्ञेषु विप्रराज्ये ॥ ६७ ॥

The world created by the supreme God who won this coveted world from Bali and gave it to Devendra is a real world. This glory of the supreme God is real. In the sacrifices, where in the priests are important, we pray to this supreme God for our happiness.

(17) Mahābhārata Tātparya Nirṇaya (1-68,69) :

सत्या विष्णोर्गुणाः सर्वे सत्या जीवेशयोर्भिदा।
सत्यो मिथो जीवभेदः सत्यं च जगदीदृशम् ॥ ६८ ॥

असत्यः स्वगतो भेदः विष्णोः नान्यदसत्यकम्।
जगत्प्रवाहः सत्योऽयं पंचभेदसमन्वितः ॥ ६९ ॥

All the attributes of Lord Viṣṇu are real. The difference between God and Jīvas is real. The mutual differences among the Jīvas are real. The world as it is, is real.

In respect of Viṣṇu, the internal differences such as the difference between Himself and His attributes, among His incarnations, His Avayavas, His actions etc. are not true. Everything else is true. The flow of the world is real together with its five-fold difference.

(18) महाभारततात्पर्यनिर्णयः (१-७१) :

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥ ७१ ॥

Raising the arms thrice I declare that it is true, true and true that there is no scripture superior to the Vedas and there is no God superior to Keśava. Vedas also mean Brahma Mīmāmsā Śāstra when taken from a superior point of view, वेदनिर्णायकशास्त्रं = ब्रह्ममीमांसाशास्त्रं, When meant as Vedas alone, it means from Apourusheya angle, because all others than Vedas are pourusheya only.

(19) Viṣṇu Tatwa Nirṇaya :

सत्यमेनमनु विश्वे मदन्ति
राति देवस्य गृणतो मघोनः।

सत्यः सोऽस्य महिमा गृणे
शवो यज्ञेषु विप्रराज्ये ॥

All beings are happy by the grace of the supreme God, who is praised by the God Indra. This position that the Supreme God is the support and others are dependent upon Him, is the true position.

सत्य आत्मा सत्यो जीवः सत्यं भिदा सत्यं भिदा सत्यं भिदा ॥

The God is real, the Jīvas are real, their difference is real, their difference is real, their difference is real.

(20) Gītā Tātparya, under (2-24) :

Śrīmad Āchārya quotes :

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥

There is none equal to Nārāyaṇa either in the past, or in the future. By this truthful declaration, all are achieved and proved. सत्यवाक्येन can also be understood as by the Vākya of Śrī Satya Nārāyaṇa Paramātmā. The means the works of Nārāyaṇa show that there is none equal to Śrī Hari either in the past, present or future.

(21) Gītā Tātparya Śloka (2-24) :

माहात्म्यसूचनार्थाय ह्युदाहरणमीरितम् ।
तत्समोऽह्यधिको वाऽपि नास्ति कश्चित् कदाचन ।
एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ॥

On a plain reading this may means एतेन सत्यवाक्येन, by this true sentence. But deeply it means, सत्यवाक्येन by the words of Paramātmā Satya-Nārāyaṇa. Because Śrī Vedavyāsa

who is the same Satya-Nārāyaṇa has told in Gītā under 11-45 :

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥

is what is exactly told by Śrī Vedavyāsa in Gītā. So

सत्यवाक्येन = वेदव्यासवाक्येन = सत्यनारायणवाक्येन इत्यर्थः ॥

(22) Gītā Bhāshya (2-72) :

न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसंभवा ।
न योगित्वात् ईश्वरत्वात् सत्यरूपाच्युतो विभुः ॥

"Not because He is a Yogi but because of His intrinsic sovereignity, the supreme one is known as Achyuta of flawless form composed of all attributes".

(23) Mahābhārata Udyoga Parva 6th adhyāya 12th verse :

संजय उवाच— Sañjaya tells the King Dhṛtarāshṭra as :

श्रुतं मे वासुदेवस्य नामनिर्वचनं शुभम् ॥

that he was very fortunate in hearing the reasons for the various names of Śrī Kṛṣṇa, like Nārāyaṇa, Hṛshīkeśa and so on.

While stating the name as 'सत्य' for Śrī Kṛṣṇa, he states :

सत्ये प्रतिष्ठितः कृष्णः
सत्यं अत्र प्रतिष्ठितम् ।

सत्यात्सत्यं तु गोविन्दः
तस्मात् सत्योऽपि नामतः ॥ १२ ॥

Kṛṣṇa is always in Truth;

and Truth is always in Him,

and Govinda is Truth's truth.

(24) On Satyanārāyaṇa Vrata day, this one adhikaraṇam in Brahmasūtra — Paravidyā should be read fully. Then only Lord Satyanārāyaṇa would be pleased and would bestow on the devotee. When Moksha itself is attained, the worldly temporary comforts are not the phala at all for the pūjā done.

That adhikaraṇam is called as 'Satyādhikaraṇam' which consists of one sūtra only 3-3-39, the 23rd adhikaraṇam in the 3rd adhyāya called 'Sādhanādhyāya', 3rd pāda called as 'Upāsanā Pāda.

Śrīmad Āchārya in his Bhāshya states as :

[1]कृतिः [2]निष्ठा [3]विज्ञानं इत्यादीनां भेदात् बहवः उत्तमाः इति चेत्, न ॥

Then an objection may be raised thus — not only Viṣṇu called 'Satya' is above Prāṇa, there are many others too. Because after Satya, we are (1) Kṛti (2) Nishṭhā and (3) Vijñāna and others are mentioned as difference from one another. But this objection is not valid :

ॐ सैव हि सत्यादयः ॐ (3.3.30)

Because the same deity spoken of as Akshara is described by the terms Satya etc.

सत्यादि गुणाः तस्याः एव परदेवतायाः स्वरूपभूताः ।

Satya and other words denote the qualities which only form the essence of the same superme deity.

ब्रह्मतर्के च — In Brahma Tarka also, it is said :

नामादि प्राणपर्यन्तात् यो हि सत्यादि रूपवान् ।
तस्मै नमो भगवते विष्णवे सर्वजिष्णवे ॥ इति ॥

"To Him Who is different from and exalted over, the group series of which the first is 'Nāma' and the last is 'Prāṇa' and whose essence consists of Satya etc. (truth etc. etc. Who is the true He,) To Him, the glorious Viṣṇu, the creator of all, obeisance is made.

सत्याद्या अहं आत्मान्ता यत् गुणाः समुदीरिताः ।
तस्मै नमो भगवते यस्मादेव विमुच्यते ॥

—इति च अध्यात्मे ।

Obeisance is made to that glorious Lord Whose qualities beginning with 'Satya' and ending with 'Ahaṅkāra' are described in the Śruti and from Whom alone the soul attains release.

सूत्राक्षरार्थस्तु— अत्र प्राणात् विष्णोरेव उत्तमत्वं साध्यते ।

Here over and above Prāṇa, the Supremacy of Viṣṇu alone is established.

(भगवदापरोक्ष्य साधन उपासनाधिकारिणः) हि = यस्मात् ।

सत्यादयः = सत्याद्याः अहमात्मान्ताः पदार्थाः सैव = ईश्वराख्य परदैवता एव । तस्मात् सत्यादीनां आत्मान्तानां भगवत्स्वरूप-त्वेन, भगवान् एव प्राणात् उत्तमः इत्युक्तं उपपन्नं इति सिद्धम् ॥

All those stated as Satya, Kṛti etc. are only Bhagavat rūpas. Therefore Paramātmā only is the Supreme one, over and above Mukhya Prāṇa.

अयमत्र प्रयोगः— This sūtra can be reduced to an anumāna, as under :

सत्यादयः प्राणाधिकाः बहवः इति, न युक्तं, सत्यादीनां एक भगवद् रूपत्वात्। यत्र एकरूपत्वं तत्र बहुत्वं न, यथा घटादौ। न असिद्धो हेतुः ॥

Satya and others, over and above Prāṇa, are many, is not correct and proper, because these Satya and others are all the rūpas of Bhagawān only. The hetu is found in the paksha, is shown by Śrīmad Āchārya from the two authorities of Brahma Tarka and Adhyātma.

Paramātmā designated as 'Satya' is the greatest and has been dealt with in Chāndogya Upanishad under 7th Adhyāya from 7-16-1 to 7-25-2, which is a must for Satyanārāyaṇa Vrata and Pūjā. Satyanārāyaṇa will be pleased definitely by the reading of these portions of the Upanishad on that day during Pūjā and Vrata.

Chāndogya Upanishad

एष तु अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ ७-१६-१ ॥

Where it is said Mukhya Prāṇa is Sarvottama, it is true and it should be the class of Upāsakas (अधिकारिन् adhikārins). There is one more Who is far superior to Mukhyaprāṇa, who has to be meditated upon. That person who has absolutely no iota

of defect and who accelerated all to work and thereby is called as 'Satyam' and that Satyam only is the supreme and highest Uttama when compared to all. He is only called as 'Ativādi', who understands Bhagawān the supreme as Satya.

Nārada says that He is called as Ativādi, and he himself states that 'Satya' rūpa Paramātmā is Sarvottama, You better meditate on that Śuddha Satya Bhagawān — like that Nārada said. Further, Nārada said that he wanted to understand and know about 'Satya' Bhagawān.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ ७-१७-१ ॥

Sanatkumāra states that Bhagawān is called 'Satyam' because He has special knowledge. he states that there is nexus between special knowledge and speaking the truth.

When one has special knowledge, that person speaks the truth. One who does not have special knowledge speaks the lies. One who possesses special knowledge alone will speak the truth. About this special knowledge 'Vijñāna' Vichāra should be made. Nārada wanted to know about 'Vijñāna'.

'Satyam' and 'Vijñāna' are not different from each other. For that Satya rūpa Bhagawān, this 'special knowledge — Vijñāna' is one of the attributes is the meaning.

यदा वै मनुतेऽथ विजानाति नाम त्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ ७-१८-१ ॥

When one does Manana (repeatedly thinking and meditating upon), he gets special knowledge — Vijñāna. Since

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of defect and who accelerated all to work and thereby is called as 'Satyam' and that Satyam only is the supreme and highest Uttama when compared to all. He is only called as 'Ativādi', who understands Bhagawān the supreme as Satya.

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यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ ७-१७-१ ॥

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When one does Manana (repeatedly thinking and meditating upon), he gets special knowledge — Vijñāna. Since

Paramātmā does manana of all, that Paramātmā Who is referred to as Satya in 7-16-1; becomes 'Vijñāna' as stated in 7-17-1. Please discuss and enquire about that 'Manana'. Then Nārada said that he was interested to know about 'Manana'.

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन् मनुते श्रद्दधदेव मनुते श्रद्धात्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ ॥ ७-१९-१ ॥

When one gets श्रद्धा — interest such positive āstika buddhi (आस्तिक बुद्धि) then at that time, he does manana, one who has no श्रद्धा and आस्तिक बुद्धि will not do Manana. Therefore, do Vichāra/enquiry about श्रद्धा — Śraddha (interest). Nārada told Sanatkumāras that he was interested to know about श्रद्धा।

यदा वै निस्तिष्ठस्यथ श्रद्दधाति नानिस्तिष्ठन् श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठ त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ ७-२०-१ ॥

When one is steady, then only श्रद्धा would be born When one is not steady, श्रद्धा will not be generated. Therefore discuss and do Vichāra about 'Nishṭhā' rūpa śraddhā. Nārada said that he was interested to know that Nishṭhā.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ ७-२१-१ ॥

Only when Kārya is done, he can be steady. When once Kārya is not performed, he cannot be steady. Therefore 'कर्तृत्वं' doing all, He (Bhagawān) is always steady.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ ७-२२-१ ॥

When happiness — sukha is determined, then kāryas are done. When grief is attained, kāryas are not performed. Kāryas are done by enjoying sukha always. That sukha is the one which has to be enquired into. Nārada said that he would enquire about sukha.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥७-२३-१॥

That person who has full and complete sukha is called by the name 'Bhūmā'. In the sūtra ॐ भूमा संप्रसादात् अध्युपदेशात् ॐ 1-3-8 it is established that Paramātmā is called by the śabda 'Bhūmā'. One who possesses negligible and little qualities cannot be having full and complete sukha. One who has pūrṇa guṇa will have pūrṇa sukha. Therefore Bhūmā should be enquired into. I shall be doing that job, so said Nārada.

यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमाऽथ यत्रान्यत् पश्यत्यन्यत् शृणोत्यन्यत् विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित इति स्वे महिम्नि वा न महिम्नीति ॥ ७-२४-१ ॥

That person (Paramātmā) when known, the others cannot be seen as independent, others cannot be heard as independent, others cannot be known as independent.

Others (including Mahālakshmī) are all under His absolute control, then that vastu is called 'Bhūmā'. Like this, the

mahimās are only for Bhūmā, but not for any one else. That person who has been seen, heard and known as independent and by that the others like Mahālakshmī and others become dependent, they are not complete and perfect in all respects.

Nārada then asks —

"Whoever is Guṇapūrṇa, then that person is Nityamukta (ever released). He has no death. Sanatkumāra said that which is apūrṇa, will have death. (Mahālakshmī is not pūrṇa, even then she has no death at all. This is a very special case and exceptionally a distinct case. This shows that for Paramātmā, she is the first and foremost Ekānta Bhakta. She is most dear to the Lord and all else are next to Her only. Hence she is called as 'Samanā'.

Nārada asked Sanatkumāra, that 'Bhūmā' is under whose support? Sanatkumāra replied that He is under His Mahimās, glories and reputations as the support (This is not like the worldly example and this aspect is explained in the next Mantra 7-24-2 :

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्ये क्षेत्राण्याय-तनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन् प्रतिष्ठित इति ॥ ७-२४-२ ॥

In the world, when one person is told as having mahimās, then it is due to his owning cows, horses etc. Therefore he has the glories of having/owning so much cows and so much horses. Like this, the learned say.

Due to having elephants, gold, servants, wives, houses, fields, shelters etc. one gets mahimās in the world.

Paramātmā is told as 'Bhūmā' having full mahimās, is not told in this sense. Śrī Bhagawān and the mahimās of Śrī Bhagawān are the same and are identical. Therefore there is no flaw in stating that He is supported by His mahimās, in His case.

स एवाधस्तात् स उपरिष्टात्स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथोऽहंकारादेश एवाहमेवाधस्तादहं उपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७-२५-१ ॥

Here that mahimā of God, is due to the fact that He is available in all places. By this quality, it is explained here that Bhūmā alone (Viṣṇu) is available below. He is present above. He is also available behind. He is there in the front also. He is there towards our right. He is there also towards our left. He is there in all the worlds. The rūpas of Ahaṅkāra and Ātma are His rūpas.

First, the Rūpa of Ahaṅkāra is told. For the proper adhikārins, there is result/phala and so Paramātmā Who is residing in Jīvas as 'Aniruddha' is termed by the name 'Ahaṅkāra'. That Aniruddha states that He is present below, above, to the left, to the right, in the back and in the front and through out the universe.

The other rūpa of Bhagawān which is all-pervasive and is called 'Ātma' (आत्मा अयं आततत्त्वतः) is being described in this mantra.

This Ātma is found in the lower and in the upper portions, behind, as well as in the front. It is also found on the left and on the right side also and is here through out the world.

Paramātmā	Where resides
(1) Bhūmā rūpa	(1) Nārāyaṇa
(2) Ahaṅkāra rūpa	(2) remains in the Jīva and is called as 'Aniruddha'
(3) Ātma Rūpa	(3) Vāsudeva who is all pervasive and is everywhere.

The points that are arrived by the sūtra 3-3-39 and this Chāndogya Upanishad —

(1) In this Adhikaraṇam, it is settled that Paramātmā Who is referred to by 'Satyam' and various other śabdas are denoted only by Viṣṇu who alone is Uttama than Mukhyaprāṇa.

(2) The question raised in this adhikaraṇa is whether 'Satyam' — Viṣṇu alone is superior to Mukhyaprāṇa or whether there are others also, superior to Mukhya-prāṇa, other than Satyam.

(3) The objector gets the objection that Satyam alone is not superior to Mukhyaprāṇa but there are also others, who are referred to by the following śabdas are also superior to Mukhyaprāṇa.

   (1) Vijñāna
   (2) Mati - Manana
   (3) Śraddhā (Āstika)
   (4) Nishṭhā (being steady)
   (5) Kṛti (doing)
   (6) Sukham
   (7) Bhūmā (complete with all guṇas)
   (8) Ahaṅkāram (Aniruddha available in Jīva)
   (9) Ātmā — Śrī Vāsudeva Who is all-pervasive.

These Nine persons are there, over Mukhyaprāṇa, Therefore it cannot be asserted that Mukhyaprāṇa above Śrī Viṣṇu is there.

(4) The Sūtra settles that Viṣṇu alone is superior to Mukhya-prāṇa. This is because 'Satyam' and other nine persons सा एव = That परदेवता only. Here the Sūtra should be as सः एव सत्यादयः but it is as 'सा एव' because 'मति' and other śabdas are of feminine gender. Following this, the Sūtra proceeds सा. But all the feminine gender śabdas also denote Śrī Hari has been established already in the Sūtra ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ 1-4-24.

(5) In Chāndogya Upanishad, earlier to this Seventh Adhyāya, the hierarchy of the deities was explained and it was concluded that Mukhyaprāṇa was the highest among them. Here in this seventh Adhyāya, it is stated that Supreme God, that is Viṣṇu, is higher to Mukhya-prāṇa and the highest of all. Therefore one who speaks of the supreme god as the highest, really speaks of the highest.

यः सत्येन निर्दोषत्वनियामकत्वहेतुभ्यां सत्यनामकेन हरिणा योऽतिवदति सत्याख्यं ब्रह्मैव सर्वातिशायीति वदति एष अतिवादी = अतिशायित वस्तुवादी ।

(6) The question is "Is there anything greater than Mukhyaprāṇa"? The answer is in the affirmative. This is indicated by the particle 'तु' in the mantra.

(7) The various attributes of the Supreme God are explained here —

(१) मतिस्त्वेव = मननगुणवत्त्वमेव

(२) श्रद्धाम् = श्रद्धाहेतुगुणम्

(३) निष्ठाम् = निष्ठाहेतुगुणम्

Satyatva etc., the seven attributes and पूर्णगुणत्व attribute of Paramātmā are explained here —

सत्यवादि गुणसप्तकस्यापि भूमशब्दितपूर्णगुणस्य मूल-हेतुत्वात् तस्य महिमानं पृच्छति।

This mantra 7-23-9 is fully discussed in the sūtra ॐ भूमा संप्रसादादध्युपदेशात् ॐ.

(8) Śrīmad Āchārya in the Upanishad Bhāshya states —

यदधीनं विना नान्यत् किंचिदस्ति कुतश्चन।
स भूमा इत्युक्तोऽतिपूर्णत्वात् अन्यत् अल्पं उदीर्यते॥

Without the dependence of it, others cannot exist or do anything and that thing is termed as 'Bhūmā'. So Bhūmā means extra-ordinarily full and perfect.

Mahālakshmī is included under अल्प group here. But Mahālakshmī is also Amṛta or Immortal. This is because She is dearest to God.

श्रीतत्त्वं अल्पं चेत् अपि हरिप्रियत्वबलात् अमृतैवेति विज्ञेयम्। तदाह सूत्रे— ॐ समना चासृत्युपक्रमा-दमृतत्वं चानुपोष्य ॐ॥ ४-२-७॥

अल्पापि हि अमृता देवी श्रीः पूर्णातिप्रियत्वतः॥

(9) Śrīmad Āchārya states here—

भूमा नारायणाख्यः स्यात् स एवाहंकृतिः स्मृतः।

जीवस्थस्त्वनिरुद्धो सः सोऽहंकार इतीरितः ।
आत्मेति मुख्यतो विष्णुः तदन्ये तु उपचारतः ॥ इति ।

Here Śrīmad Āchārya states that 'Bhūmā' is Nārāyaṇa. He is also called as Ahaṅkāra and that rūpa is called as Aniruddha staying in the Jīva. Ātma is mainly denoting Viṣṇu and in case others are called as Ātma, it is only in the secondary sense.

To do Upāsanā of Śrī Hari as 'Bhūmā', the direct right is available only to Chaturmukha Brahma. By that Vidyā Strength, by Śrī Mahā Viṣṇu, he is enjoyed.

भूमोपासनयोग्यस्तु साक्षात् ब्रह्मैव मुख्यतः ।
स तद्विद्याबलेनैव विष्णुना रतिं आप्नुयात् ॥

तेनैव क्रीडते नित्यं स्त्रीरूपो मिथुनीभवेत् ।
तदानन्दः स एवास्य राजा भवति नापरः ॥ इति ।

Like this, in this Upanishad, Paramātmā designated as 'SATYA' is greatest. This is a must to be read during Satyanārāyaṇa Vrata and Pūjā.

ऐतरेयोपनिषत्

This Aitareya Upanishad is the most covetable one because Śrīmad Āchārya liked it very much. This could be seen from Śrī Madhva Vijaya in several places.

तत् सत्यम् । सत् इति प्राणः । ति इति अन्नम् । यं इति असौ आदित्यम् । तदेतत् त्रिवृत् । त्रिवृत् इव वै चक्षुः । शुक्लं कृष्णं कनीनिका इति । स यदि ह वा अपि मृषा वदति सत्यं हैव अस्य उदितं भवति । य एवमेतत् सत्यस्य सत्यत्वे वेद । ऐत. २-१-५ ॥

That Brahman — Viṣṇu is called as 'Satyam'. He is Sarvottama and hence He is called as 'सत्' ति = तनु विस्तारे । Viṣṇu is full and complete by deśa, kāla and guṇas. He is perfectly full and complete and so called as 'ति' । यं = येति ज्ञानं समुद्दिष्टम् । He is Sarvajña. Viṣṇu is called as 'यं' because He is Sarvajña. All these three denote only one person सत्, ति, यं ।

Further, these three also denote three different persons and this should also be known. Prāṇa is called as 'सत्' because he is far superior to Śesha, Garuḍa, Rudra and others. Chaturmukha Brahma is denoted by 'ति' । Since he is the presiding deity for anna and also since he is extolled by the Vedas well, अति नु स्तूयते इति अन्नं and hence he is called as 'Annam'. ति इति and is called as 'ति' because he is pūrṇa among the Jīvas.

असौ = This presiding deity for the eyes, namely Āditya = Sūrya यं इति = by his prakāśa, gives knowledge and instigates and propels. यं यमनात् इति ।

These popular three devatās namely (i) Śrī Vāyu (ii) Śrī Chaturmukha Brahma and (iii) Sūrya are collectively called as 'Satyam'. All these three reside in the eyes. Because of this, the eyes have also (i) Whiteness (ii) Blackness (iii) Eyeball or cornea, all combined in one.

Whoever understands and meditates on Satya as Viṣṇu and also that it denotes these three devatās, then the person, whatever he says, would become true. He will never get the defect of telling lies.

In the case of Śrī Viṣṇu,

तद् ब्रह्म विष्ण्वाख्यं सत्यम्,

सर्वोत्तमत्वात्— सत्
पूर्णत्वात्— ति
सर्वज्ञत्वात्— यं इति ।

In the case of Śrī Vāyu, Chaturmukha Brahma and Āditya—

प्राणः वायुः शेषादि सर्वदेवोत्तमत्वात् — सत्, अन्नं अन्नाभिमानी अन्नशब्दवाच्यः ब्रह्मा जीवेषु पूर्णत्वात् 'ति' इति प्रोक्तः ।

असौ आदित्यः प्रकाशेन सर्वलोकयमनात् 'यं' इति उद्दिष्टः ।

तदेतत् देवतात्रयं त्रित्वेन वर्तते इति त्रिवृत् मिलितमेवेति यावत् त्रिवृत् देवताधिष्ठानत्वात् चक्षुरपि ।

(१) शुक्लं (२) कृष्णं (३) कनीनिकेति त्रिवृदिव ॥

सः एष भगवान् विष्णुः सत्यमित्यभिधीयते ।
[1]सर्वोत्तमत्वात् [2]पूर्णत्वात् [3]सर्वज्ञत्वात् तथैव च ।
देवतात्रयमन्यच्च पृथक् सत्यं इति ईर्यते ॥

Aitareya Upanishad 2-3-8 (1)

यदक्षरं पञ्चविधं समेति
युजो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
यत्र देवाः सर्व एकं भवन्ति ॥ १ ॥

Paramātmā Who is of Five forms as Nārāyaṇa, Vāsudeva, Saṅkarshaṇa, Pradyumna and Aniruddha, Who is indestructible of any kind and who is Viṣṇu and who is called as 'Brahman' joins with His own 'Ardha Nārī rūpa' being half female and half male. युजः युक्ताः यत् अभिसंवहन्ति = Then the devatās who are in Ardhanārī rūpas together with their wives as horses, draw the Chariot in which Nārāyaṇa as Brahma is seated.

सत्यस्य = Mukhyaprāṇa is called Satya since he has all the splendid auspicious qualities सत्यं = For him, Paramātmā is the

bestower of such qualities. Further, Paramātmā is full and complete with all such auspicious maṅgal attributes and so He is called as 'Satyam'. यत्र अनुयुज्यते तत्र एकं भवति देवाः = That Nārāyaṇa who is called as 'Brahman' in the swarūpa or in the place, (in the left and right as female and male), resides, in that place all devatās join together reside, which means they have the same single mind of extolling Lord Nārāyaṇa who is called 'Satya' and Mukhyaprāṇa who is called 'Satya'.

The next Mantra 2-3-8 (2) also again re-confirms the same—

यदक्षरात् अक्षरमेति युक्तं
युजो युक्ता अभियत्संवहन्ति ।
सत्यस्य सत्यमनु यत्र युज्यते
तत्र देवाः सर्व एकं भवन्ति ॥ २ ॥

So on the 'Satyanārāyaṇa' Pūjā day the Paramātmā as 'Satya' stated above and along with Śrī Vāyu, as 'Satya' as stated above should be meditated to bring the full desired results for the devotee which is actually Moksha, but not the worldly temporary pleasures.

Under Aittareya Upanishad, under 'Ardha Nārī' Nārāyaṇa Tantra, it is stated as :

तस्योपनिषत् सत्यस्य सत्यमिति ।
प्राणा वै सत्यम् । तेषामेव सत्यम् ॥ इति च श्रुतिः ॥
सर्वसाधुगुणत्वाच्चु वायुः सत्य इतीर्यते ।
तस्यापि सत्यता दाता साधुपूर्णगुणो हरिः ।
सत्यसस्य त्यत्य एतस्मात् ॥

Like this, Śrī Vāyu is called as 'Satya' because he has Sādhu guṇas. For Śrī Vāyu also, such guṇas are given by Paramātmā who is called as 'Satya'.

Under Chāndogya Upanishad Bhāshya it is seen :

सदित्यमृत धर्माणो मुक्ताः श्रीरपि चेरिताः ।
तीत्युक्ताः मत्यधर्माणः तेषां नियमनात् हरिः ।
सत्यमित्युच्यते सद्भिः ॥ इति पर्यङ्कोपासनायाम् ॥

Under Ātharvaṇa Upanishad,

सत्यो हि भगवान्विष्णुः सद्गुणत्वात्प्रकीर्तितः ।
असुरास्तद्विरुद्धत्वादनृताः परिकीर्तिताः ।
तस्य विष्णोः निधानं तु वैकुण्ठो लोक उत्तमः ॥ इति च ॥

Taittarīya Upanishad Bhāshyam,

सत्यं ज्ञानं अनन्तं आनन्दं ब्रह्म सर्वशक्त्येकम् ।
सर्वैर्देवैरीड्यं विष्ण्वाख्य सर्वदैमि सुप्रेष्ठम् ॥

Śrīmad Āchārya in the Maṅgalācharaṇa śloka has called Paramātmā, Brahman as 'सत्यं' which means :

(i) सत्यं = Paramātmā is the creator of the jagat (as well as Protector, Destroyer Instigator, Regulator etc.)

(ii) ज्ञानं = He is all-knowing.

(iii) अनन्तं = He has no limitation or boundary by space, time and qualities.

(iv) आनन्दं = He is Ānanda-Swarūpi

(v) सर्वशक्तिः = He has all śakti, capacity, potency to do anything, not to do anything or alternatively to do all.

(vi) एकम् = There is no difference between Paramātmā and His (a) Qualities (b) kriyās – activities (c) His avatārs, (d) His avayavas. Hence He is called as 'ONE' — एकम् ।

(vii) सर्वदेवैः ईड्यं = He is being praised by Mahālakshmī and Chaturmukha Brahma always and by other devatās.

(viii) सुप्रेष्ठम् = Always dear to Śrī Madhvāchārya.

(ix) विष्णु-आख्यं ब्रह्म = And He has the name as 'Viṣṇu who is Brahma.

(x) सर्वदा एमि = And in Him, I take refuge. I take my shelter in Him.

This is based on the Taittarīya Upanishad as 'सत्यं ज्ञानं अनन्तं ब्रह्म' and this name 'Satya' as elucidated by Śrīmad Āchārya, as जगत्जन्मादिकर्ता should be meditated on Satyanārāyaṇa Pūjā day in particular and always in the minds of the devotees.

८७६. सत्यधर्मपरायणः

ॐ सत्यधर्मपरायणाय नमः ॐ

(1) सत्यविषये धर्मो येषां ते सत्यधर्माः ।
तेषां परायणं मुख्याश्रयः सत्यधर्मपरायणः ।

Viṣṇu is called 'सत्यधर्मपरायणः' because He is the best refuge or shelter for the speaking of truths and performance of dharmas.

(2) Viṣṇu is called as Satya-dharma-parāyaṇaḥ because He who is pleased with true dharma.

Viṣṇu will like only those devotees who act as per the dharmas in the Vedas and other Sadāgamas.

* * *

८७६. सात्त्विकः
ॐ सात्त्विकाय नमः ॐ

(1) शुद्धसत्त्वप्रधानः चतुर्मुखो दासत्वेन अस्य अस्तीति सात्त्विकः ।

Chaturmukha Brahma is having clean and crystal mind as the great Daiva. Such Chaturmukha Brahma is the servant of Śrī Viṣṇu. So He is called 'सात्त्विकः' ।

(2) अप्राकृत-शुद्ध-सत्त्व-गुणवान् इति सात्त्विकः ।

Viṣṇu is called 'सात्त्विकः' because He has clean attributes of Satwa nature without any iota of material connection.

(3) Viṣṇu is called as 'Sātwikaḥ' because He has no material/ prakṛti nexus at any time in Him and He is having always all aprākṛta Sātwika guṇas in Him.

८७७. अभिप्रायः
ॐ अभिप्रायाय नमः ॐ

(1) अभितः प्रतिपूरयति इति अभिप्रा = रमा ।

(प्रा = पूरणे) Mahālakshmī is called 'अभिप्रा' because He fulfills the desires of the devotees.

तां प्रापयति = तोषयति इति = अभिप्रायः ।

Viṣṇu is called 'अभिप्रायः' because He makes Her happy (अभिप्रा = रमा) ।

(2) अभि प्रापयति इति अभिप्रायः ।

Viṣṇu is called 'अभिप्रायः' because He would fulfill the desires of the devotees as per their desires.

(3) Viṣṇu is called as 'Abhiprāyaḥ' because He who is the object of choice.

सत्यधर्मनिष्ठेन स्वच्छेन निरुपाधिकोद्देश्यतया अभिप्रेतः इति 'अभिप्रायः' ।

He is the highest goal sought after by His devotees who are pure by nature, practise and sātwika dharma and are not hankering after other low pleasures.

(4) Abhi अभि = means as per His desire प्रापयति = He would see that the devotees of Him obtain their desires fulfilled.

ईश्वरेच्छा वलीयसी = The desire of God is very strong and no one can depart even to a small and negligible extent out of that track. Hence He is called as 'अभिप्रायः' ।

(5) Under the sūtra :

ॐ आकाशः तल्लिङ्गात् ॐ (१-१-२२)

It is established that water flows down because of His desire, the wind blows because of His desire. The space gives hallowness so that others can occupy, because of His desire. It is not easy, just to say, that it is the nature of the object and get out of it, **but it is the Desire of Him, is the paramount cause. Hence He is called as 'अभिप्रायः'** ।

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८७८. प्रियार्हः
ॐ प्रियार्हाय नमः ॐ

(1) प्रियं सुखविशेषं अर्हतीति प्रियार्हः ।

Viṣṇu is called 'प्रियार्हः' because He is eligible and fittest person to whom affection develops by love or by the help rendered by Him.

(2) Paramātmā Śrī Viṣṇu is most loveable and dear to the devotee than all wealth, children and others. Bṛhadāraṇyaka Upanishad states 4-5-6 :

आत्मनस्तु कामाय सर्वं प्रियं भवति ॥

(3) Viṣṇu is called as Priyārhaḥ because He who is rightly the object of love.

He is rightly qualified to bless the devotee who meditates on Him and for whom He is the highest goal.

ऐतदर्थ्यज्ञानिनं यः प्रियार्हः प्रियमर्हति ॥

(3) In Anuvyākhyāna, Śrīmad Āchārya under the first sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ in the 46th śloka as :

प्राणबुद्धिमनःखात्मदेहापत्यधनादयः ।
यत्संपर्कात् प्रिया आसंस्ततः कोन्वपरः प्रियः ॥ ४६ ॥

तत् इष्टं तथा साधनं कार्यं इष्टदेवता भगवान् इष्टस्य साधनं = Therefore Ishṭa and Ishṭa sādhana, that Kārya, is the one which Bhagawān desires and becomes the reason for it.

सुमनसां मुख्येष्टं वा = For the devatās, who are not interested in other purushārthas, this Bhāgawan is the important desired one प्रियार्हः ।

८७९. अर्हप्रियकृत्
ॐ अर्हप्रियकृते नमः ॐ

(1) अर्हः = पूज्यः । अर्ह पूजायामिति धातोः ।

अर्हः means to be worshipped or to be adorned or the deserving.

परेयं प्रियनामकं इति तैत्तरीयभाष्योक्तेः प्रियं सुखविशेषं करोति इति प्रियकृत् ।

Viṣṇu is called 'अर्हः प्रियकृत्' which means He will do to the deserving devotees what they desire, what they aspire for them.

(2) Viṣṇu is called as 'Arhaḥ' because He is the most proper deity to be sought by His devotees and who have no desire for anything other than Him.

अनन्येच्छावतां पुंसां योग्यः सः अर्हः इति स्मृतः ॥

This is what is emphasised in the Gītā, 9-22 :

अनन्याश्चिंतयंतो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

अन्यत् अचिन्तयतो ये जनाः पर्युपासते = भक्त्युद्रेकेण उपासते, तेषां नित्याभियुक्तानां नित्यमपि सर्वस्मिन् देशे शरीरेन्द्रियमनोभिर्वा युक्तानां भगवत्सेवोद्युक्तानां नित्यं तत्स्मरणवतां इति ॥

Hence Viṣṇu is called as 'Arhaḥ'.

* * *

८८०. प्रीतिवर्धनः
ॐ प्रीतिवर्धनाय नमः ॐ

(1) प्रीतिं भक्तेषु वर्धयति इति प्रीतिवर्धनः ।

Viṣṇu is called 'प्रीतिवर्धनः' because He develops affection and love in the devotees.

(2) प्रीत्या भक्तान् वर्धयति इति प्रीतिवर्धनः ।

Viṣṇu is called प्रीतिवर्धनः because He binds the devotees by His affection and love.

(3) Śrīmad Āchārya states in Tatwa Nirṇaya from Souparṇa Śruti as :

न तादृशी प्रीतिरीड्यस्य विष्णोः
गुणोत्कर्षज्ञातरि यादृशी स्यात् ।
तत्प्रीणनात् मोक्षमाप्नोति सर्वः
ततो वेदाः तत्पराः सर्व एव ॥
— इति सौपर्णश्रुतिः ॥

The Love and affections that Śrī Viṣṇu has on the devotee who knows the excellence of His qualities is very great. By the Prīti of God, one will obtain ultimate liberations and God likes him also with Prīti.

(4) Under the Sūtra 1-1-1, ॐ अथातो ब्रह्मजिज्ञासा ॐ, in the Bhāshya, it is stated from Gītā 7-17 as :

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Which states that Bhagawān likes and does Prīti on the Jñāni and Jñāni also in turn does great Prīti on Bhagawān. So Śrī Viṣṇu is called as प्रीतिवर्धकः । That person is most dear to Him.

८८१. विहायसगतिः
ॐ विहायसगतये नमः ॐ

(1) विहायसो गरुडः तेन गतिः तस्य सः तथा ॥

Viṣṇu is called विहायसगतिः because He goes on or rides on the divine bird Garuḍa.

(2) विहायसं विहायः आकाशम् ॥

That means sky or space. For which the destiny or the living is due to Him. तस्य गतिः = इति = विहायसगतिः which is by Viṣṇu only and hence He is called so.

Even though आकाशः is eternal (taking space into account) still its existence गतिः depends upon Him. In respect of Sky - Ether - आकाशः there is no difficulty at all, that is exists due to Him. Even in respect of eternal object like space, that आकाश, though not created by Him, in the sense of अभूत्वा भवन सृष्टिः, still its existence is only due to His Grace.

Under the aphorism : 1.1.22 ॐ आकाशस्तल्लिंगात् ॐ, it is shown under चन्द्रिका, that even eternal objects like, Time, Space, Vedas, Jīvas all exist due to His grace. The climax is found in the words of Chandrikāchārya.

स्यन्दन्ते शासनात् नद्यः भीषास्मात् पवते अनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

It is by His Mandate, that the rivers flow, the wind blows and space provides room for things to extend themselves (hallowness).

Hence Śrī Viṣṇu is called 'विहायसगतिः'।

(3) Viṣṇu is called as 'Vihāyasa-gatiḥ' because He travels in the sky. विहायसः means without obstacles without support and is very big and this is the sky. Viṣṇu is in the Sūrya who travels in the sky and so He is called विहायसगतिः ॥

८८२. ज्योतिः
ॐ ज्योतिषे नमः ॐ

(1) ज्योतिः = दीप्तः Viṣṇu is called 'ज्योतिः' because He has brightness/ splendour/light/brightness/in Him.

(2) Śrīmad Āchārya under the sūtra 1.4.10 states under : ॐ ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॐ ॥

Śrīmad Āchārya states in his master piece work — Anu-vyākhyāna as :

जातमोतं हरौ यस्मात् ज्योतिः, षः प्राणरूपतः ॥

All those things that are produced or manifested enter in Him and take refuge under Him. Hence Viṣṇu is called 'ज्योतिः' ।

(3) स्वतः एव द्योतते इति ज्योतिः ॥

Viṣṇu is called 'ज्योतिः' because He Himself out of vision/of His own accord shines. It does not depend upon others at all,

(4) Under आथर्वणोपनिषत् while describing the Paramātmā present in the Sun, the 11th mantra runs thus :

हिरण्मये परे कोशे विरजं ब्रह्मनिष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिः तद्यदात्मविदो विदुः ॥ ११ ॥

In the highest golden orb there is Brahman, flawless, without 16 kalas pure and **light of lights**. Those who have the knowledge of Brahman see Him. This verse describes the Paramātmā present in the Sun with all brightness.

There is also another meaning that it explains the Paramātmā Śiṁśumāra Mūrty. Śrīmad Āchārya states :

अशेषजगदाधारः शिंशुमारो हरिः परः ।
सर्वे ब्रह्मविदो नत्वा तं यान्ति परमं पदम् ॥ इति स्मृतेः ॥

(5) Under the sūtra 1.1.24 ॐ ज्योतिश्चरणाभिधानात् ॐ, it is stated by Śrī Āchārya in Sūtra Bhāshya, that विष्णुरेव ज्योतिः । Viṣṇu alone is denoted by the śabda 'Jyoti'. Here it is proved that what is found in Ṛgsamhitā :

वि मे कर्णा यतयतो वि चक्षुर्वी इदं ज्योतिः हृदय आहितं यत् ।
इति ज्योतिः उक्तम् । तच्च ज्योतिः अग्निसूक्तत्वात् प्रसिद्धेः च
अग्निरेवेति प्राप्तम् ॥

Viṣṇu Himself is 'Jyoti', because He is far beyond the indriyas like eyes, ears etc.

(6) Again under the Sūtra 1.4.10 :

ॐ ज्योतिरूपक्रमात्तु तथा ह्यधीयत एके ॐ

Here also it is proved that Viṣṇu is only primarily denoted by the śabda ज्योतिः which are the कर्मवाचकशव्दाः ।

ज्योतिरादि कर्मवाचकत्वेन प्रसिद्धाभिधेयोऽपि स एव ॥

(7) Again in the sūtra 1.4.14 :

ॐ ज्योतिषैकेषामसत्यन्ने ॐ

Here also it is provided that Viṣṇu is denoted by the śabda 'ज्योतिः' ।

(8) Under छान्दोग्योपनिषत् 4.7.3. it is stated as :

अग्निः कला सूर्यः कला
चन्द्रः कला विद्युत् कला
एष वै सोम्य चतुष्कलः
पादो ब्रह्मणो ज्योतिष्मान् नाम ॥ ४.७.३ ॥

Hamsa taught Satyakāma : "The form of the God present in Agni and designated as Agni."

Agni is one form, that is, प्रद्युम्न - वासुदेवः form. The form of the God present in the Sun and designated as Sūrya is one form, viz. प्रद्युम्न - संकर्षण form. The form of God present in the Moon and designated as Chandra is one form - प्रद्युम्न - प्रद्युम्न form. The form of the God present in विद्युत् and designated as विद्युत् is one form, namely प्रद्युम्न - अनिरुद्ध form. My dear, the प्रद्युम्न form of the God consisting of there 4 forms is designated as 'ज्योतिमान्'. He who knowing this, meditates upon the God as 'ज्योतिमान्' attains brilliance in this world and attains brilliant worlds.

Hence Viṣṇu is called ज्योतिः ।

८८३. सुरुचिः
ॐ सुरुचये नमः ॐ

(1) सुरुचिः शोभना रुचिः यस्य ।

Viṣṇu is called 'सुरुचिः' because He has most auspicious taste in Him.

(2) शोभना रुचिः दीप्तिः यस्य इति सुरुचिः ।

Viṣṇu is called 'सुरुचिः' because He has best splendour/ brightness in Him.

(3) शोभना रुचिः इच्छा यस्य इति सुरुचिः ।

Viṣṇu is called 'सुरुचिः' because He has the best splendid desires always.

(4) सुरुचेः अन्तर्यामित्वात् सुरुचिः ।

Viṣṇu is the Antaryāmi for Uttānapāda's wife Suruchi and so He is called as 'Suruchiḥ'.

(5) सुरुचिः means 'Desire' Viṣṇu is called सुरुचिः because He has the desire to protect the jagat. In the sūtra 3.2.22 :

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ

shows that Viṣṇu is the protector of all at all times and at all places.

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८८४. हुतभुक्
ॐ हुतभुजे नमः ॐ

(1) हुतं भुङ्क्ते इति हुतभुक् ।

Viṣṇu is called 'हुतभुक्' because He eats or takes what have been offered in homas.

(2) समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु सर्वयज्ञभोक्तृत्वात् हुतभुक् ।

Even though yāgas, sacrifices, yajñas are performed for offering to all other all gods, still all those offering are taken and received by Viṣṇu alone. Hence Viṣṇu is called 'हुतभुक्' ।

Gītā pointedly tells in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मां अभिजानन्ति तत्त्वेनातः च्यवन्ति ते ॥ २४ ॥

Lord Kṛṣṇa emphatically tells that He is the recepient of all yajñas and enjoyer and eater of all. Those who do not understand this great truth, and perform yāgas to plese other gods, have slipped away from the proper path.

(3) सर्वदेवतान्तरस्थः हुतंभुङ्क्ते इति हुतभुक् ॥

Paramātmā remains inside all the devatās, and whatever offered to them, He takes them first. Gītā states as stated above that He is the person who enjoys and receives all Yajña phalas.

(4) Manu Smṛti states :

अग्नौ प्रास्ता आहूतिः सम्यक् आदित्यं उपतिष्ठते ॥

In the Agni in the yāgas whatever is offered is protected by Sūrya-Paramātmā Śrī Viṣṇu remains in those rūpas of Devatās and consumes those offered in the yajñas.

Hence He is called as हुतभुक् ।

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८८५. विभुः
ॐ विभवे नमः ॐ

(1) विशिष्टा भवन्त्यस्मादिति विभुः ।

Viṣṇu is called 'विभुः' because by Him, persons become superior.

(2) विशिष्टभवनाद् विभुः ।

Viṣṇu is called 'विभुः' because He shines supreme always.

(3) Viṣṇu is called as 'Vibhuḥ' because He is most capable and has all the capacities.

(4) Viṣṇu is called as 'विभुः' because He is pervading in all places with bright light.

(5) Śrīmad Āchārya in Anuvyākhyāna states in the śloka 549 as :

अनादिकालतः वृत्ताः समया हि प्रवाहतः ।
न चोच्छेदोऽस्ति कस्यापि समयस्येत्यतो विभुः ॥

This विभुः is very very important.

समयाः हि प्रवाहतः अनादिकालतः वृत्ताः ।

The various schools of philosophy are in existent from time immemorial.

कस्यापि समयस्य उच्छेदः नास्ति ।

For any one religion, there is no total eradication. This will continue like the waves of the sea. प्रवाहतो अनादि — dynamic eternality for them.

अतो विभुः भ्रान्तिमूलत्वं एतेषां पृथक् दर्शयति स्फुटम् ॥

अतः = Therefore

विभुः = Śrī Vedavyāsa Bhagawān who is Lord Śrī Viṣṇu.

भ्रान्तिमूलत्वं एतेषां समयानां पृथक् = विस्तरेण स्फुटं = सुबोधं दर्शयति।

Therefore Bhagawan shows in this Samayapāda as to how those schools of thought are based on illusion and lack of Jñānam.

८८६. रविः

ॐ रवये नमः ॐ

(1) रवेण ईयते इति = रविः।

Viṣṇu is called 'रविः' because He is capable of being known only by Vedas.

In Gītā, 10-21, under the śloka,

आदित्यानां अहं विष्णुः ज्योतिषां रविरंशुमान्॥

While commenting on this, Śrīmad Āchārya in his Tātparya Nirṇaya states from 'Vibhūti Tatwa', the following :

आत्माऽऽततगुणत्वेन रवज्ञेयो यतो रविः॥

(2) Under Aitareya Upanishad, and the Bhāshya there on it is stated in 2.2.2 :

ता वा एताः सर्वाः ऋचः सर्वे वेदाः। सर्वे घोषाः। एकैव व्याहृतिः। प्राण एव प्राण ऋचः इत्येव विद्यात्॥२॥

In all Vedas and in all sounds, all the śabdas speak only of Śrī Viṣṇu.

Hence Śrī Viṣṇu is called रविः । Since He is spoken of in all Vedas, as well as in other sounds perse. ध्वन्यात्मकशव्दाः also.

(3) रवणाद् विशिष्टरमणाद् रविः ।

Viṣṇu is called 'रविः' because He plays special plays like creation, protection etc. of all. Hence Śrī Viṣṇu is called as 'रविः' ।

(4) वरज्ञेयत्वात् रविः ।

Viṣṇu is called 'रविः' because He is the bestower of boons and has knowledge of such boons and so He is called 'रविः'.

वरज्ञेयो यतो रविः इति वचनात् ॥

(5) Viṣṇu is called as 'Raviḥ' because Uttarāyaṇa is the period in which the Sun begins his movement towards the North. Bhagawān is called 'Ravi' by virtue of His being praised रूयते।

यश्चोत्तरायणद्वारा रूयतेऽत्र प्रशास्यते ।
स वै रविः समाख्यातः प्राशस्त्यफलदो मनुः ॥

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८८७. विलोचनः

ॐ विलोचनाय नमः ॐ

(1) विशिष्टं लोचनं पार्थस्य यस्मात् सः = विलोचनः ॥

Viṣṇu is called 'विलोचनः' because He gave special and destinct eyes to Arjuna who had glorious look of Śrī Kṛṣṇa's Viśwarūpa.

Gītā 11-8 :

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

Lord Krṣṇa tells Arjuna, that it is not possible to see the Viśwarūpa with these ordinary eyes. He blessed him with special, divine and extra-ordinary eyes.

अतः ते दिव्यं अलौकिकं चक्षुः ददामि दर्शनशक्तिं ददामि ।

—गीताविवृत्तिः

(2) विरोचनः = This is the other type of Pāṭha.

विशिष्टानि रोचनानि सूर्यादि प्रकाशा यस्मात् इति ।

रोचन्ते रचना दिवीति श्रुतेः ॥

Viṣṇu is called विरोचनः because the brightness or the light from Sūrya is due to Him. From Him, the splendid rays of the Sun start.

(3) Viṣṇu is called 'Virochanaḥ' because He is the illuminant. Bhagawān is the year in which illuminates the Sun when He rides His chariot through the two Ayanas — the periods of Six months.

अयनद्वयगत्याऽर्कं यो विरोचयति स्वयम् ।
विरोचन इति ख्यातः प्रकाशफलदो मनुः ॥

* * *

८८८. सूर्यः

ॐ सूर्याय नमः ॐ

(1) सूर्यः सरतीति तथा । आकाशे ॥

Viṣṇu is called 'Sūrya' because He travels in the Sky.

(2) सृ = गतौ, सुवति कर्माणि प्रेरयति लोकान् इति ॥

Viṣṇu is called 'सूर्यः' because He motivates or induces the worldly people in their activities.

(3) सूरिगम्यत्वात् सः सूर्यः ॥

Viṣṇu is called 'सूर्यः' because He is to be reached or to be attained by knowledge persons (Jñānins). Under Īśāvāsya Upanishad, 16th mantra runs as under :

पूषन् एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् ।
समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥ १६ ॥

Śrīmad Āchārya in his Upanishad Bhāshya has quoted the authority of Brahmāṇḍa Purāṇa :

सूर्यः सः सूरिगम्यत्वात्, प्राजापत्यः प्रजापतेः ॥

(4) Under छान्दोग्योपनिषत् in the mantra 4.11.1, Śrīmad Āchārya states in his Bhāshya as :

यः सोमसूर्यविद्युत्सु तत्तन्नामा हरिः परः ।
अहेयत्वादहं नामा गार्हपत्यादि संस्थितः ॥

Śrī Hari is present in the Soma (Moon), Sūrya (the Sun) and (विद्युत्) lightning with those names themselves. He is called 'अहं' because He cannot be discarded by anyone. He is

present in the Agni called Gārhapatya. Hence Viṣṇu is called as सूर्यः.

(5) Viṣṇu is called as 'Sūrya' because He makes the wealth to grow and enhance. सूयते श्रियम्।

सूयमानत्वात् सूर्यः ॥

Sūrya makes the lotus to sprut out. Mahālakshmī who is the wealth of lotus flowers, and Sūrya makes Her to sprut in happiness.

(6) Viṣṇu is called as 'Sūrya' because the wind always moves out of Him.

वायुः सदा सरति अस्मादिति "सूर्यः" ॥

८८९. सविता

ॐ सवित्रे नमः ॐ

(1) स्रष्टृत्वात् सविता विष्णुः इत्युक्तेः सविता सृष्टा ॥

Viṣṇu is called 'सविता' because He is the creator.

Because the Lakshaṇa of जगत् जन्मादि कर्तृत्व is said to Viṣṇu under the Sūtra 1.1.2 ॐ जन्माद्यस्य यतः ॐ that Viṣṇu is सविता। This Lakshaṇa is not available to anyone else, other than Viṣṇu. Hence He is only 'Savitā' in the important sense.

(2) Viṣṇu is called 'Savitā' because he gives encouragement to the souls and make them dynamic to involve in activities सुवति इति। Gāyatri states :

'धियो यो नः प्रचोदयात्' इति ॥

(3) प्रजाणां तु प्रवसनात् सवितेति विकथ्यते ॥

Viṣṇu is called as Savitā because He makes the creatures to involve.

सवनात् सविता इति ॥

(4) Paramātmā Viṣṇu is called as 'Savitā' because Bhagawān produces through the Sun, as the medium rain crops etc.

वृष्टिसस्यादिकं सूते सविता इति खेः मुखात् ॥

८९०. रविलोचनः

ॐ रविलोचनाय नमः ॐ

(1) रविः सूर्यो लोचने यस्य सः रविलोचनः ।

Viṣṇu is called 'रविलोचनः' because in His eyes, Sun is there, doing sevā to the Lord always.

(2) In the Sūtra 3.3.63 ॐ अङ्गेषु यथाऽऽश्रयभावः ॐ Under Bhāshya Śrīmad Āchārya states :

अङ्गदेवतानां यथा यथा परमेश्वराङ्गाश्रयत्वं "चक्षोः सूर्यो अजायत" इत्यादि तथा भावना कर्तव्या ॥

Here the meditations of the gods should be with reference to the limbs on which they depend.

As for the gods, their meditation should have reference to the particular members of the Lord's person which form their abode (from which they have also sprung) as (stated in the texts). "From the eye, the Sun sprang etc.

(3) Viṣṇu is called as 'Ravi-lochanaḥ' because He makes the Moon, the lightning and Varuṇa shine by means of the Sun's rays reflecting on them and for them He alone is responsible for the bright light.

सूर्यस्य रश्मिसंबन्धात् विद्युद्वरुणचन्द्रकान् ।
निरन्तरं लोचयति रविलोचन ईरितः ॥

(4) In the Virāṭ Rūpa, Bhagawān Śrī Viṣṇu has Sūrya and the Moon as His eyes. Sūrya is His Right eye.

Ātharvaṇa Upanishad states :

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ ॥

* * *

८९१. अनन्तः

ॐ अनन्ताय नमः ॐ

(1) न विद्यते अन्तो बन्धो यस्य सः अनन्तः ॥

Viṣṇu is called 'अनन्तः' because there is no end or limit for His attributes. There is no bondage for Him also of any kind whatsoever. Hence Śrī Viṣṇu is called 'अनन्तः' (अति = बन्धने).

(2) न विद्यते अन्तः = नाशः यस्य इति अनन्तः ॥

Viṣṇu is called 'अनन्तः' because He has no iota of destruction of any type. The destruction is of four kinds. All the four are always absent in Him. Śrīmad Āchārya states in his Gītā Tātparya under the śloka 2.17 :

अविनाशि तु तद् विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुं अर्हति ॥ १७ ॥

By citing from the Mahā Varāha Purāṇa as :

[1]अनित्यत्वं [2]देहहानिः [3]दुःखप्राप्तिर्[4]पूर्णता ।
नाशश्चतुर्विधः प्रोक्तः तदभावो हरेः सदा ।
तदन्येषां तु सर्वेषां नाशाः केचित् भवन्ति हि ॥

The destruction is of four kinds :

(a) Not permanent.

(b) Destruction of Body.

(c) Not having grief or unhappiness.

(d) Not complete entity.

(a) to (d) are not there in Hari always.

(a) to (c) are not there in Mahālakshmī, but she has (d) in her. That is one type of destruction.

(a) to (d) are there — and all the four types of destructions are there — for Jaḍa — say a glass bottle.

Jīva is having only type of absence of destruction. Namely (a), that is he is permanent. Jīva cannot be eradicated. He has no destruction of the Swarūpa at all.

(3) अक्षमाः सत्यसृष्टौ हि माया सृष्टिं वितन्वते ।
अनन्त-अचिन्त्यविभवः कथं तां ईहते हरिः ॥

Śrī Hari has power and śakti which are unlimited and infinite. This cannot be fully comprehended by anyone by his/her mind. By this, the doctrine of 'विवर्तवादः' is totally rejected. Further the contention of Māyāvādins regarding 'Dream' as false is also rejected totally. 'Ananta' is so great and His power and capacity is also Ananta unlimited and immeasurable and infinite.

(4) Under Māṇḍūkya Upanishad after the Khaṇḍa, it is stated :

अक्षमाः सत्यसृष्टौ हि माया सृष्टिं वितन्वते।
अनन्त-अचिन्त्य विभवः कथं तां ईहते हरिः ।

Śrī Hari as 'Ananta — infinite and unimaginable power and capacity. Then why should He create things which are false? Where is the need for that? Śrī Hari is Ananta who is most capable.

(5) Bhāgavata Tātparya Nirṇaya on 1.18.19 states as to why God is called as 'Ananta'.

अनन्तः देशतः कालतः गुणतश्च । यः अनन्तशक्तिः भगवान् अनन्तो महद्गुणत्वाद्यमनन्तं आहुः ॥

Śrīmad Āchārya clarifies that after having told as 'अनन्तशक्तिः' again calling as अनन्त महत् गुणत्वं means, Paramātmā is 'Infinite in point of space (deśa) and Time (Kāla) and none can measure these fully.

(6) While reciting the name of 'Ananta', the Sūtra 3.2.27 should be remembered.

ॐ अतः अनन्तेन तथा हि लिंगम् ॐ

Paramātmā by His Achintya śakti, that Ananta gives His darśan to the devotees though He is by nature, not visible.

नित्य-अव्यक्त-स्वभाववान् ईश्वरः ॥

(7) Under the Sūtra 1.4.25 ॐ अभिध्योपदेशाच्च ॐ, Bhāshya states :

महामायेत्यविद्येति नियतिर्मोहिनीति च ।
प्रकृतिर्वासनेत्येवं तवेच्छा अनन्त कथ्यते ॥

The śabdas Mahāmāyā, Avidyā, Niyati Mohini, Prakṛti, Vāsanā are the ones which denote the Desire of Ananta.

In Gītā Tātparya, the Śruti is cited as :

अनन्तगुणमाहात्म्यो निर्दोषो भगवान् हरिः ।
न समो वाऽधिको वाऽपि विद्यते तस्य कश्चन ।
नाऽसीन्न च भविष्यो वा परतः स्वतः एव च ॥

The authority 'Shāḍguṇya' states in Bhāgavata Tātparya as :

नरः नारायणश्चैव हरिः कृष्णस्तथैव च ।
चत्वारो धर्मतनया हरिरेव त्रयो मतः ॥
अनन्तो नरनाम तस्मिंस्तु नरनामवान् ।
विशेषेण स्वयं विष्णुर्निवसत्यम्बुजेक्षणः ॥

Here Ananta is meant as 'Śesha'.

Paramātmā knows about 'Ananta' and for Him, **nothing is Ananta.** His qualities are only Ananta of the maximum and **He is aware of them and enjoys the same.**

"अनन्तमपि वेत्तीशास्त्वनन्तं वृन्तवत्ततः ।
अनन्तस्य हि सङ्ख्याने न तु सर्वज्ञता भवेत् ॥
अनन्तमपि वेत्तीशः प्रत्येकं च विशेषतः ।
सर्वज्ञत्वान्न सङ्ख्यानमसङ्ख्यस्य कुतो हि सा" इति च ।

In Tantra Bhāgavata, it is said :

तस्य अनन्तगुणत्वाच्च पूर्णशक्तित्वतो हरिः ॥

That Bhagawān is called as 'Ananta' because He has infinite auspicious attributes.

* * *

८९२. हुतभुग्भोक्ता
ॐ हुतभुग्भोक्त्रे नमः ॐ

(1) हुतः = आहूतः भुक् इति हुतभुक् । तत् भोक्ता ।

Viṣṇu is called हुतभुक् because He is being called in Yāgas and He consumes the Havis offered in such sacrifices.

(2) हुतभुक् = अग्निः तत् भोक्ता, इति हुतभुक् ।

In the Avatār of Lord Kṛṣṇa, drank Forest Fire and saved cows and Gopālakas.

Bhāgavatam 10.17.25 states :

तं जिह्वया द्विशिखया परिलेलिहानं
द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम् ।
क्रीडन्नमुं परिससार यथा खगेन्द्रो
बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥ २५ ॥

When the name of Śrī Viṣṇu is said and when the homas are done, even though, they had short commings still they will be accepted and phalas would be bestowed.

यस्य स्मृत्या च नामोक्त्या तपोयागक्रियादिषु ।
न्यूनं संपूर्णतां याति सद्यो वन्दे तं अच्युतम् ॥ इति ।

Again in Bhāgavata 10.19.12 it is stated :

तथेति मीलिताक्षेषु भगवानग्निमुल्बणम् ।
पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ॥

(3) समस्तदेवतोद्देशेन प्रवृत्तेष्वपि कर्मसु सर्वयज्ञभोक्तृत्वात् स्वयं सर्वदेवतान्तरस्थो हुतं भुङ्क्ते इति हुतभुक्।

Though the yāgas are the pleasing of some particular devatās like say Indra, Chandra and so on, still Viṣṇu is the ultimate receiver of all the fruits in the Yāgas. If He does not eat those, the other devatās cannot consume and enjoy the havis. He Himself in Indra with the rūpa of Indra as Antaryāmin should be there to receive the same and then only Indra can feel happy.

Gītā states in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
न तु मां अभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

Viṣṇu is the enjoyer and Master of all Yāgas and sacrifices. If any one fails to understand this, then he falls out of the truth.

Śrīmad Āchārya states in Gītā Tātparya as :

सर्वदेववरत्वेन यो न जानाति केशवम्।
तस्य पुण्यानि मोघानि याति चान्धंतमो ध्रुवम् ॥

Hence Keśava, is the Supreme of all devatās. So all the offerings should reach Him primarily.

ब्रह्मादीनां तत्परिवारत्वादिकं अजानतां इदं फलम्।

Viṣṇu is सर्वाधिक्य देवता and others are His servants only.

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८९३. सुखदः
ॐ सुखदाय नमः ॐ

(1) सुखं ददाति इति सुखदः ।

Viṣṇu is called सुखदः since He is the giver of comfort and happiness.

(2) शोभनानि इन्द्रियाणि ददाति इति सुखदः

Viṣṇu is called सुखदः since He has maṅgala and virtuous indriyas.

(3) सुखं मोक्षलक्षणं भक्तेभ्यः ददाति इति सुखदः ।

For the devotees, Viṣṇu gives eternal happiness — Moksha and therefore He is called सुखदः ।

(4) सुखं अभक्तेभ्यः न ददाति इति सुखदः ।

For the non-devotees, Viṣṇu does not give happiness and therefore He is called सुखदः ।

(5) In युक्तिमल्लिका – भेदसौरभम् – Verse 270, Śrī Vādirāja Swāmi states that ब्रह्म means बृहत् सुखम्, abundant happiness. Hence Viṣṇu is the bestower of happiness to all as per their inherent status, past karmas and efforts made.

प्रियमोदप्रमोदानन्दात्मोर्ध्वाङ्गस्य पादपि ।
सजातीयो यतोऽवश्यं ततो ब्रह्म बृहत्सुखम् ॥ २७० ॥

Hence Viṣṇu is सुखदः ।

(6) In the next verse 271, it is stated :

प्रियमोदप्रमोदानन्दादि सर्वसुखं हि तत् ।
प्राचुर्यार्थमयड् वाच्यं सर्वं पूर्णं च तत्किल ॥ ६ ॥

८९४. अनेकदः
ॐ अनेकदाय नमः ॐ

(1) अनेकदः अनेकवस्तुनी ददाति अनेकदः ।

Not only happiness, but Viṣṇu is the bestower of many many articles to the deserved. Therefore He is called 'अनेकदः' ।

(2) Viṣṇu is called as 'अनेकदः' because He bestows many kinds of pleasures to Muktas and Sātwic souls.

यं यं कामयते संकल्पमात्रात् सकलोऽपि स स्यात् ।

(3) Viṣṇu is called as अनेकदः because He takes many many Avatāras to establish Dharma and to eradicate adharmas. To save His devotees and destroy His enemies, he takes many many Avatāras.

Gītā in 4-7 states :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानं अधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७॥

(4) The Avatāra of Śrī Kṛṣṇa taken by Paramātmā is infinite. He takes infinite Avatāras as well as the same one Avatāra infinite times. In Bhāgavatam, before the Avatāra of Śrī Kṛṣṇa we find, in 9-21-56 as :

यदा यदा हि धर्मस्य जयो वृद्धिश्च पाप्मनः ।
तदा तु भगवान् ईशः आत्मानं सृजते हरिः ॥

So Śrī Viṣṇu is called as अनेकदः ।

As far as Kaliyuga is concerned तदा, कलियुगे, आत्मानं = श्रीवायुदेवं सृजामि । I order and send him down as Śrī Madhva to protect

the sātwic souls. This is also done infinite times. Hence He is called अनेकदः. Many times, He gives to the Jagat, Śrī Madhva to save the sātwic souls.

८९५. अग्रजः

ॐ अग्रजाय नमः ॐ

(1) अग्रे सृष्टेः प्राक् जायते व्यज्यते इति अग्रजः ॥

Viṣṇu is called अग्रजः because He was there much earlier to the creation of the world.

(2) अग्रे जायते इति अग्रजः ।

Viṣṇu is called अग्रजः because He was the first to take avatār.

(3) Mantrālaya Mahān in Mahābhārata Tātparya Nirṇaya Bhāva Saṅgraha states as : "योऽग्रेऽभूत् विश्वगर्भः सुखनिधिः" Paramātmā was there in the beginning and none else was there and Hence He is called as अग्रजः ।

(4) In the Sūtra 2-1-8 ॐ असदिति चेन्न प्रतिषेधमात्रत्वात् ॐ the Chāndogya Upanishad 6-2-1, 'असदेवेदमग्रे आसीत्' was taken into account and established that it is only Viṣṇu who is present to start with.

(5) The Koushitaki Upanishad states, that the Mukta comes to the Paryaṅka of great splendour. The Supreme Brahman is seated on it with Mahālakshmī, besides Him and the attendents around Him. Mukta who has meditated upon Viṣṇu in this manner and who now realises Him, places his foot there, to find Viṣṇu with Mahālakshmī seated already before all.

स्वस्य अग्रे प्राप्तमुक्तानां सर्वैश्वर्या श्रिया सह ।
यथापर्यंकविद्य चकरणाविष्टचेतसा ।
तद्भोग्यो जायते यश्च सः 'अग्रजः' परिकीर्तितः ॥

(6) Viṣṇu was in existence before the Jagat came out and He is the Mūla as Hiraṇyagarbha.

Taittarīya Upanishad says :

हिरण्यगर्भः समवर्तत अग्रे (तै.सं. ४.१.८)

Bṛhadāraṇyaka states :

ब्रह्म पुराणं अग्र च (४.४.१८)

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८९६. अनिर्विण्णः

ॐ अनिर्विण्णाय नमः ॐ

(1) श्रान्तो न भवतीति इति = अनिर्विण्णः ।

Viṣṇu is called 'अनिर्विण्णः' because He has no tiresomeness or strain at all.

(2) जगत्सृष्ट्यादौ विरक्तः न भवति इति = अनिर्विण्णः ।

In respect of creation of the world, protection, destruction etc. He has no strain at all. He does them effortlessly. He does not stop or take rest over this. This goes on continuously. This is His nature. Under the Sūtra : 2-1-34 : ॐ लोकवत्तु लीलाकैवल्यम् ॐ । श्रीमदाचार्यः in his Bhāshya states :

सृष्ट्यादिकं हरिः नैव प्रयोजनं अपेक्ष्य तु ।
कुरुते केवलानन्दाद्यथा मत्तस्य नर्तनम् ॥

In the act of creation etc. Lord does the same without any iota of strain at all. There is no usage or advantage for Him by this act.

देवस्य एष स्वभावः अयं आप्तकामस्य का स्पृहा ॥

This is the very nature of Him. He is a complete entity. Nothing need be gained to Him at all. There is no gain at all to Him. There is no iota of strain to Him. Śrīmad Āchārya beautifully summarises in one śloka under his great work Anuvyākhyāna in the verse—

लीलां (क्रीडां) प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता प्रभुणा स्वयम् ॥ ५३८ ॥

His act is without any strain or effort at all. Hence Śrī Viṣṇu is called 'अनिर्विण्णः' ।

(3) भगवत् अनुग्रहं अन्तरेण नितरां अलब्धः इति 'अनिर्विण्णः' ।

Without the grace of Viṣṇu, definitely it is impossible to attain anything in the world and so He is called 'अनिर्विण्णः' ।

(4) Viṣṇu is called as 'Anirviṇṇaḥ' because there is no anxiety or disappointment for him when the desired is not got; or the desired in-adequate. This is because, there is nothing to be desired by Him at all are with Him and exist because of Him.

Gītā states : 3.22 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

(5) For Viṣṇu there is no fatigue or tiresomeness even by an iota and so He is called as Anirviṇṇaḥ. All the Kings including Rāvaṇa and others fell and became unconscious when they

tried to lift the Pināki Bow, but Śrī Rāma by smiling, by left Hand picked and broke it effortlessly.

Nirṇaya 4.24 states :

समीक्ष्य तद्वामकरेण राघवः
सलीलं उद्धृत्य हसन्नपूरयत् ।।

* * *

८९७. सदामर्षी

ॐ सदामर्षिणे नमः ॐ

(1) सदा अमर्षः कोपो दैत्ये अस्य अस्तीति सदाऽमर्षी ।

Viṣṇu is called 'सदाऽमर्षी' because He is always in anger with wicked devils and daityas.

(2) सत्सु सज्जनविषये आ सम्यक् मृण्यते क्षमते इति सदामर्षी ।

In the case of Sātwic souls, He excuses all the mistakes committed by them. Hence Viṣṇu is called 'सदामर्षी' ।

(3) सदामा पाशी वरुणः, तं प्रति नन्दगोपसंरक्षणार्थमृषति गच्छति इति सदामर्षी ।

Kṛṣṇa went to save Varuṇa, Nandagopa was also protected. Hence He was called 'सदामर्षी' ।

(4) Bhāgavatam 10-89-8. Śrī Viṣṇu excused the offences committed by Ṛshi Bhṛgu and others. Since they were basically good people by nature. The Ṛshi kicked the Lord in the chest, still Lord Viṣṇu tolerated the same.

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८९८. लोकाधिष्ठानम्

लोकाधिष्ठानाय नमः ॐ

(1) लोकाधिष्ठानं जगदाश्रयः । अद्भुतः आश्चर्यरूपः ।

Viṣṇu is called 'लोकाधिष्ठानम्' because He is the wonderful support of the entire universe.

(2) Under the Aphorism (1.3.10) ॐ अक्षरं अंबरान्तधृतेः ॐ while equating the śabda Akshara to Nārāyaṇa, it was proved that all the worlds are supported by Mahālakshmī and Śrī Viṣṇu is the ultimate and final supporter of Her. Śrīmad Āchārya quotes in his Bhāshya, a lovely authority from Skanda Purāṇa.

पृथिव्यादि प्रकृत्यन्तं भूतं भव्यं भवच्च यत् ।
विष्णुरेको बिभर्तीदं नान्यस्तस्मात्क्षमो धृतौ ॥

From the Earth – Jaḍa Prakṛti right upto Chetana Prakṛti the supreme — Mahālakshmī, the support is given by only Viṣṇu and none else is capable of doing that work.

Gītā states in 7-5 :

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो यया इदं धार्यते जगत् ॥ ५ ॥

चेतनप्रकृतिः = is परां, but yet it is 'मे' — that is under the command and control of Śrī Kṛṣṇa.

(3) Under बृहदारण्यक उपनिषत् 5-7-11, we find that (in अक्षरब्राह्मणे also).

एतस्मिन् खलु अक्षरे गार्गि आकाश ओतश्च प्रोतश्च इति ॥

All these skies etc. are all moulded on this Akshara as the sole support who is Viṣṇu and so He is लोकाधिष्ठानम्।

(4) Under Śrīmad Bhāgavatam, 6-3-12 :

Lord Yama beautifully narrates that Viṣṇu is लोकाधिष्ठानम्।

यम उवाच—

परो मदन्यो जगतः तस्थुषश्च
ओतं प्रोतं पटवद्यत्र विश्वम्।
यदंशतोऽस्य स्थितिजन्मनाशा
नस्योतवद्यस्य वशे च लोकः ॥ १२ ॥

Here Śrīmad Āchārya, in his unique Bhāgavata Tātparya Nirṇaya, quotes an authority from Skanda Purāṇa, which is the last word on the concept of लोकाधिष्ठानत्व of श्रीविष्णुः।

"यथा कन्थापटाः सूत्र ओताः प्रोताश्च संस्थिताः।
एवं विष्णौ इदं विश्वं ओतं प्रोतं च संस्थितम् ॥"

—इति स्कान्दे।

Just like cloth is woven by warp and weft, threads of yarn, His universe is supported by all ways by Śrī Viṣṇu. So Viṣṇu is called 'लोकाधिष्ठानम्'।

Gītā in 7-7 states :

मत्तः परतरं नान्यत् किंचित् अस्ति धनंजय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाः इव ॥

So Paramātmā is like the string on which all the universe is woven. Hence He is the support for all the world लोकाधिष्ठानम्।

(6) लोकानां = मुक्तभोग्यानां लोकाधिष्ठानम् = आश्रमः ।

He is the support for all the released great souls.

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८९९. अद्भुतम्

ॐ अद्भुताय नमः ॐ

(1) अद्भुतं = आश्चर्यरूपम् = Viṣṇu is called अद्भुतम् because He is the astonishing factor.

(2) आश्चर्यभूतः = अद्भुतः ॥

"आश्चर्यो भगवान् विष्णुः यस्मान्नैतादृशः क्वचित् ।
तस्मात् तद्गोचरं ज्ञानं तद्गोचरवदेव तु ॥"

—इति ब्रह्मतर्के ॥

(3) Gītā states in 2-29 :

आश्चर्यवत्पश्यति कश्चिदेनं
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

Paramātmā is a delight and a wonderful entity. Though He is seen by the eyes, though heard by the ears, though spoken by the mouth, He cannot be fully comprehended. He will be fresh and new always. There is none like Him. Hence Viṣṇu is अद्भुतम् ।

(4) Śrīmad Āchārya while concluding Tātparya Nirṇaya fourth Adhyāya states : 4-65 as :

इमानि कर्माणि रघूत्तमस्य
हरेः विचित्राण्यपि न अद्भुतानि ।
दुरन्तशक्तेरथ चास्य वैभवं
स्वकीयकर्तव्यतयाऽनुवर्ण्यते ॥ ६५ ॥

Which means the great wonderful and deeds performed by Śrī Rama are not surprising and bringing wonders, delights and shocks. This is because, for a person who have **Achintya aiśwarya śakti** what about these killings of Tāṭaka, Subāhu etc. Hence Rāma = Viṣṇu is only अद्भुत but not the small acts narrated in Rāmāyaṇa.

(5) In Gītā 18-74, it is stated :

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादं इममश्रौषं अद्भुतं रोमहर्षणम् ॥

Since Kṛṣṇa is 'अद्भुतं' naturally His teachings to Arjuna is also अद्भुतं only.

(6) In Gītā 18-76 states :

राजन् संस्मृत्य संस्मृत्य संवादमिमं अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

The discussion between केशव — Keśava and Arjuna is a wonderful one because Keśava is a wonderful Great Person.

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९००. सनात्सनातनतमः
ॐ सनात्सनातनतमाय नमः ॐ

(1) सनात् सनं लाभं आनयति गमयति इति सनात्।
अतिशयेन सनातनः सनातनतमः।

Always He is responsible for us to gain or to make profits. Hence He is called सनात्सनातनः। Since Viṣṇu is always too ancient and very very old (without capable of being tracing His origin), He is called सनात्सनातनतमः।

(2) सनं लाभं अतन्ति गच्छन्ति इति सनाताः। नता मा रमा यैः ते नतमाः। सनाता नतमा यस्मात् इति सनात्सनातनतमः श्रीविष्णुः इत्यर्थः॥

Profit or gains are reached by the persons who are called 'सनाताः'। Such gains or profits come to them only through Goddess Mahālakshmī. Who is called 'नतमा'.

For Her also, such power and quality to create, destroy etc. came from Śrī Viṣṇu only.

So Śrī Viṣṇu is called 'सनात्सनातनतमः'।

(3) Āditya Purāṇa states 2-77 that Śrī Veṅkaṭeśa is 'सनातनः' in the words of the devotee Devaśharma who was a great desciple of Śrī Vāyu.

सर्वशक्तोऽज्ञेयचर्यो व्यक्तोऽव्यक्तः सनातनः।
शेषोऽशेषश्च निर्लिप्तो ब्रह्मण्यः शाश्वतः शुभः॥ ७७॥

(4) Under Īśāvāsya Upanishad under the 18th मन्त्र, Śrīmad Āchārya cites from 'Rāma Samhitā' which runs thus :

मुख्यामृतः स्वयं रामः परमात्मा सनातनः ॥

—इति रामसंहितायाम् ।

Rāma is called सनातनः । Hence Viṣṇu is called सनातनः ।

(5) Viṣṇu is called as 'सनात्सनातनतमः' because He is very ancient to the ancient Chaturmukha Brahma. He is the most ancient and oldest of all.

(6) Viṣṇu is called as सनातनतमः because

सना = पुराणे तनापि रूपम्, पुराणतमः । पुरा अपि नवः पुराणः । सदातनत्वेऽपि तदातनत्ववत् नित्यनूतनभोग्यः ॥

His form is most ancient, that is, eternal. Even in the past, He was new (Purāṇa), Despite the fact, that existence is eternal, He is always more enjoyable and fresh, as though He is new and not seen before.

Viṣṇu is called so, because He alone was there to start with and then He created others. Śruti states :

ब्रह्मैवेदमग्र आसीत्तदपोऽसृजत तदिदं सर्वम् ॥

—इति श्रुतेः ॥

२०१. कपिलः

ॐ कपिलाय नमः ॐ

(1) कपिं = हनुमन्तं लाति आदत्ते इति = कपिलः ।

Viṣṇu is called 'कपिलः' because He fondles the monkey supreme Śrī Hanumān, at all times.

(2) In Gītā Bhāshya Śrīmad Āchārya states : Under the Verse 10-26 :

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

सुखरूपः पाल्यते लीयते च जगत् अनेन इति कपिलः ॥

Śrīmad Āchārya says so, in the Gītā Bhāshya.

The whole world is protected by Him and directed by Him, Hence Viṣṇu is called 'कपिलः' He gives happiness to all by mere sport-effortlessly. He also enjoys the happiness by Himself.

(3) Further, Gītā Bhāshya states :

प्रीतिः सुखं कं आनन्दः इति अभिधानात् ।

which means joy and or happiness is denoted by the śabdas 1 to 4 stated above.

प्राणो ब्रह्म, कं ब्रह्म, खं ब्रह्म इति च ।

Then Śrīmad Āchārya quotes :

कपिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैः विभूतिं जायमानं च पश्येत् ।
सुखादनन्तात्पालनात् लीयना च
यं वै देवं कपिलं उदाहरन्ति ॥

तं भगवन्तं ऋषिं कपिलं च पश्येत् ।

The devotee sees the Bhagawan, great Jñāni 'कपिलः' How to states that He is ऋषिः, that is Jñāni. The answer is 'सर्वज्ञत्वात्' इति उच्यते । because he is a Sarvajña — all knowing, He is

called 'ऋषिः' यः that one प्रसूतं = पूर्वकल्पेषु जातम् – what had happened in the earlier kalpa, He knows. Likewise जायमानं वर्तमानं च एव आगामि च। The present and future also. जगत् ज्ञातैः बिभर्ति जानाति इति यावत्। कथं कपिलः इत्यतः उक्तम्। How it is कपिलः। For this the authority states सुखात्।

Hence Viṣṇu is called 'कपिलः' because He is protector and bestower of happiness to all the universe.

कपिलः - Viṣṇu took avatār as the son of कर्दमप्रजापतिः and Swāyambhuva Manū's daughter 'Devahūti'. In Bhāgavata in detail we have the account of the Avatār of 'Kapila' Paramātmā in the 3rd Skanda Adhyāyas 25 to 34.

कपिलः तत्त्वसंख्याता भगवान् आत्ममायया।
जातः स्वयमजः साक्षात् आत्मप्रज्ञप्रये नृणाम्॥ १॥

Bhagawan out of His own Desire took Avatār as Kapila. He imparted good knowledge to all and in particular to His Mother Devahūti.

In महाभारत under वनपर्व and उद्योग पर्व the story of कपिलः – श्रीमन् नारायणः is given. वनपर्व – अध्यायः 106 श्लोकः 30 :

अपश्यन्त हयं यत्र विचरन्तं महीतले।
कपिलं च महात्मानं तेजोराशिमनुत्तमम्॥ ३०॥

Lomeśa saw the horse near the great God Kapila wondering here who was doing tapas and was glittering with splendour.

(6) Great Śrī Yādavārya in his करावलम्बनस्तोत्रम् 17 states :

यज्ञैतरेय कपिलर्षभदत्तधन्वंतर्यश्वसन्मुखकुमार सुयोषिदात्मन्।

Here कपिलः is split as कः = चतुर्मुखब्रह्म, पिः = पिनाकी रुद्रः, तौ लालयति इति = कपिलः। Śrī Viṣṇu is called 'Kapila' because He fondles

Chaturmukha Brahma and Rudra and other gods by His mercy looks.

(7) कं = सुखं पिबतीति कपयः देवाः मुक्ताश्च ।

Both released souls and Devatās and called कपयः ।

तान् लात्यनुगृह्णाति इति कपिलः ॥

Those are fondled and blessed by Viṣṇu. Hence He is called 'Kapilah'.

(8) An important point is brought by Śrīmad Āchārya in Bhāgavata Tātparya under 1.3.10 namely :

पंचमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।
प्रोवाचासुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम् ॥ १० ॥

While describing the 5th avatār as Kapila, Padma Purāṇa authortiy is cited :

"कपिलो वासुदेवाख्यः तन्त्रं साङ्ख्यं जगाद ह ।
ब्रह्मादिभ्यश्च देवेभ्यो भृग्वादिभ्यः तथैव च ॥
तथैवासुरये सर्ववेदार्थैः उपबृंहितम् ।
सर्ववेदविरुद्धं च कपिलोऽन्यो जगाद ह ।
सांख्यमासुरयेऽन्यस्मै कुतर्कपरिबृंहितम्" इति ॥

Kapila — Paramātmā did Upadeśa to His mother and saved the entire universe. He is Vāsudeva Himself. He did give knowledge — सांख्यं to Chaturmukha Brahma and others. He did commentary to Vedas and taught them. But the Kapila who composed सांख्यशास्त्र — is different and is not Paramātmā. He was an Asura. The Sāṅkhya doctrines are criticised under Samaya Pāda in the first 2 adhikaraṇas.

He based this religion on foolish and fantastic Tarkas, which have no support either by 'Perception' or by 'Āgamas'. They have to be totally rejected. This Sāṅkhya is of two fold called 'सेश्वरसांख्यमतं' and 'निरीश्वरसांख्यमतं' the former beliving in the existence of God and the latter denying His existence.

ॐ रचनानुपपत्तेश्च नानुमानम् ॐ २.२.१

ॐ प्रवृत्तेश्च ॐ २.२.२

ॐ पयोऽम्बुवच्चेत्तत्रापि ॐ २.२.३

ॐ व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॐ २.२.४

These 4 sūtras completely condemn the religion of सांख्य of the first group who deny the existence of God and contend that all are due to nature only.

ॐ अन्यत्राभावाच्च न तृणादिवत् ॐ Criticises the view of सेश्वरसांख्यमत who believe in the existence of God, but do not give priority to Him and treats only with secondary importance.

Hence Viṣṇu is called कपिलः who is the great Avatār and He is Vāsudeva Himself.

१०२. कपिः

ॐ कपये नमः ॐ

(1) कं = सुखं पिबति इति = कपिः ।

Viṣṇu is called 'कपिः' because He drinks the happiness and joy.

(2) कं = चतुर्मुखब्रह्म, तस्य अन्तर्यामितया पाति इति पि = पा रक्षण इत्यतः पिः ।

Viṣṇu remains as the Antaryāmin of Chaturmukha Brahma and protects him and so He is called as 'कपिः' ।

(3) कं means water, तं पिवति इति कपिः Viṣṇu drinks the water on the Earth by His rays remaining in the Sun.

(4) कपिः also means boar. Paramātmā took the Varāha Avatāra and lifted the Mandara mountain so that the process of churning could continue.

(5) कपिः = श्रीहनुमान्. Kapi is Lord Śrī Hanumān and that great devotee is under His control. Hence as per the sūtra 1.4.3 ॐ तदधीनत्वात् अर्थवत् ॐ, कपिः denotes Viṣṇu.

९०३. अव्ययः

ॐ अव्ययाय नमः ॐ

(1) अव्या = रक्षणीया, तान् याति गच्छति इत्यर्थः ॥

Viṣṇu is called 'अव्ययः' because He goes to protect or save those who are to be protected.

(2) In Kāṭhaka Upanishad, it is said in 1.3.15 as

अशब्दं अस्पर्शं अरूपं अव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

With regard to the swarūpa of Paramātmā it is said as :

अशब्दं = He cannot be fully known by śabdas — āgamas.

अस्पर्शं = He cannot be fully felt by touch.

अरूपं = His Rūpa cannot be understood fully.

अव्ययं = For His swarūpa, there is no destruction at all.

नित्यं = For His Body also, there is no destruction at all.

(3) Bhagavat Gītā states in 15-17 as :

यो लोकत्रयं आविश्य बिभर्त्यव्यय ईश्वरः ॥
उत्तमः पुरुषः तु अन्यः ॥

Paramātmā who is Purushottama is different from Kshara and Akshara. He enters all the three worlds, and supports the same who has no destruction at all and He has Achintya śakti.

When the worlds get destroyed, He remains as it is, how ? This is possible because He is 'अव्ययः'. He has no destruction. How could this be possible which seems to be illogical. This is possible in His case because He is ईश्वरः — Has Achintya Aiśwarya Śakti in Him.

(4) In the Sūtra 1.4.1 ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्त-गृहीतेः दर्शयति च ॐ It is proved that the śabda 'Avyakta' denotes God only. That too the śabda 'अव्यक्त' as found in the difficult place in Kāṭhaka, as अव्यक्तात् पुरुषः परः ।

(5) Pippalāda śākhā also states that अव्यक्त denotes Bhagawān only,

अव्यक्तं अचलं शान्तं निष्कलं निष्क्रियं परम् ।
यो वेद हरिमात्मानं स भयात् अनुमुच्यते ॥

(6) Under Bhagavat Gītā in the 8th adhyāya also, it is found that अव्यक्त/अव्ययः is Bhagawān only.

अक्षरं ब्रह्म परमम्

अव्यक्तोऽक्षर इत्युक्तः

तस्मात् ब्रह्म = अव्यक्तः, सः अव्ययः ।

(7) अविः सूर्यः Avi means Sūrya. He remains in him and protects him. So He is called as अव्ययः ।

९०४. स्वस्तिदः
ॐ स्वस्तिदाय नमः ॐ

(1) भक्तेभ्यः स्वस्ति = मंगलं ददाति इति = स्वस्तिदः ।

Viṣṇu is called 'स्वस्तिदः' because He brings maṅgalam to all His devotees.

(2) The entire Rāmāyaṇa, Mahābhārata can be seen that Paramātmā Śrī Viṣṇu brought all maṅgalams to His devotees like Vibhīshaṇa, Sugrīva, Pāṇḍavas and others. Hence He is called as 'स्वस्तिदः' ।

(3) The most important maṅgala which one should covet is only Moksha. From there, there is no return at all. The enjoyment — Maṅgala is permanent and eternal. Such Maṅgala, Śrī Viṣṇu only grants can be seen in 1.1.7 :

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ

(4) Śrīmad Āchārya states in Anuvyākhyāna under the first sūtra 1.1.1 ॐ अथातो ब्रह्मजिज्ञासा ॐ as,

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एव एको जनार्दनः ॥

There cannot be better maṅgala than Moksha because, it is a stage from which there is no return again to Samsāra and no deaths and births and sufferings at all.

The sūtra 4.4.23 states :

ॐ अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॐ

explains this, and such eternal maṅgala is granted by Śrī Viṣṇu and so He is called as 'स्वस्तिदः' ।

१०५. स्वस्तिकृत्
ॐ स्वस्तिकृते नमः ॐ

(1) सु शोभना अस्तेरित्यसधातोः ।

ॐ ईक्षतेर्नाशब्दम् ॐ (१.१.५)

अस्तिमङ्गाङ्गनेतृतामित्यादिवत् शितया निर्देशः । लक्षणयाऽस्ति सत्ता तां करोतीति स्वस्तिकृत् ॥

Viṣṇu is called as स्वस्तिकृत् because He provides with good abode.

Viṣṇu is called as स्वस्तिदः because he bestows all happiness by His Smaraṇa.

स्मृते सकलकल्याणभाजनं यत्र जायते ॥

९०६. स्वस्ति
ॐ स्वस्तिने नमः ॐ

(1) सु अत्यन्तमस्ति सकलदेशकालेषु वर्तत इति स्वस्ति ॥

Viṣṇu is Sukha Swarūpi and so He is called as 'स्वस्ति'।

Viṣṇu is well existent in all places. That is He is present in all places and at all times.

(2) स च स्वान स्वस्तय इति ऋग्भाष्यव्याख्यावसरे टीकायां स्वस्तय इति सुपूर्वकं सत्तावाचि विभक्तिप्रतिरूपकमव्ययम् । सत्तावाचिनां सौख्यवाचित्वं अपि सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचका इति प्रमाणसिद्धं इति उक्तेः स्वस्ति सुखरूप इति ।

स्वस्तिः means सुखरूपी — Paramātmā Viṣṇu is Sukha Swarūpi. That is why, He is called as आनन्दमयः. The sūtra 1.1.12 ॐ आनन्दमयः अभ्यासात् ॐ clearly establishes this fact.

९०७. स्वस्तिभुक्
ॐ स्वस्तिभुजे नमः ॐ

(1) स्वस्ति = सुखं भोजयतीति स्वस्तिभुक् ।

Viṣṇu is the enjoyer of sukhas. Further He is called as स्वस्तिभुक् because He makes others to enjoy sukha.

(2) In the sūtra 1.2.11 : ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ, Bhāshya gives a splendid authority from Padma Purāṇa, as under :

"शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत्।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित्" इति पाद्मे ॥

Paramātmā takes the Śubha, but not the Aśubha. Though He is Pūrṇa-Ānanda Swarūpi, why He takes the Sukha or Śubha, cannot be explained. Hence He is called as स्वस्तिभुक्।

१०८. स्वस्तिदक्षिणः

ॐ स्वस्तिदक्षिणाय नमः ॐ

(1) अस्ति क्षीरा गौरितिवत् सु सम्यगस्ति दक्षिणा तन्नाम्नी रमा यस्य सः स्वस्तिदक्षिणः।

Paramātmā Śrī Viṣṇu is called as 'Swastidakshiṇaḥ' because He has His wife Mahālakshmī by 'Dakshiṇa' with Him.

(2) दक्षभागास्थितत्वाच्च दक्षिणा नाम चोच्यते।

तस्या अयनो हि विष्णुः स दक्षभागस्थितः सदेत्यैतरेय-भाष्योक्तेः ॥

Dakshiṇā is the rūpa of Mahālakshmī is on His left side and for Her, He gives shelter and so He is called as स्वस्तिदक्षिणः।

(3) Viṣṇu is called as स्वस्तिदक्षिणः because He has all capacity and power to grant sukha or maṅgala to His devotees.

स्वस्ति मङ्गलप्रदाने कुशलः इति ॥

(4) Viṣṇu is called as 'स्वस्तिदक्षिणः' because, शु अस्ति दक्षिणा यस्य = दक्षिणा — that Mahālakshmī's rūpa, is on Viṣṇu's left side, in a splendid way.

Tātparya Nirṇaya 25-74 states :

सा दक्षिणा मानिनी देवता च
सा च स्थिता बहुरूपा मदर्धा ।
वामार्धो मे तत्प्रविष्टो यतो हि
ततोऽहं स्यामर्धनारायणाख्यः ॥ ७४ ॥

I am full in strength and Jñānam and other qualities. Since Mahālakshmī has entered on the left side of ME, I am called as 'Ardha Nārāyaṇa'.

(5) As soon as Viṣṇu is taken for smaraṇa in our mind, the devotee gets all Maṅgala.

"स्मृते सकलकल्याणभाजनं यत्र जायते, पुरुषः तमहं नित्यं व्रजामि शरणं हरिम् ।"

Paramātmā grants Maṅgala as per the sevās submitted to Him.

ॐ श्रीकृष्णार्पणमस्तु ॥

कायेन वाचा मनसेन्द्रियैर्वा

बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।

करोमि यद्यत् सकलं परस्मै

नारायणाय इति समर्पयामि ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदनमध्वेश पाहि ॥

हरिकथामृतसारः

बिंबापरोक्षसन्धिः

(बिंबप्रकरणसन्धिः)

HARIKATHĀMṚTA SĀRA

Bimba Aparoksha Sandhi

(Bimba Prakaraṇa Sandhi)

Śloka 1 to 31

Śloka 1

"द्विरूपावंशकौ तस्य परमस्य हरेर्विभोः ।
प्रतिबिंबांशकश्चाथ स्वरूपांशक एव च ॥
प्रतिबिंबांशका जीवाः प्रादुर्भावाः परे स्मृताः ।
प्रतिबिंबेष्वल्पसाम्यं स्वरूपाणीतराणि तु ॥" इति वाराहे ॥

Jīvas are the aṁśas of Paramātmā. In what way ? It is not all like the aṁśas that are meant by the school of Viśishṭādwaita. The aṁśas are of two kinds.

Aṁśas :—

(1) Swarūpa aṁśas or swāṁśas — Śrī Rāma, Kṛṣṇa, Matsya, Kūrma etc. Avatāras.

(2) Pratibimba Aṁśas — Jīvas, that is, प्रतिबिंबत्वं नाम तदधीनत्वे सति किंचित् सादृश्यं — that is, Pratibimba means, being absolutely dependent upon Bimba and having a negligible similarity with Bimba.

In this Sandhi, it is explained that Paramātmā is the Bimba rūpa for all the various Pratibimbas and specific details are dealt with in detail. Śrī Dāsaru is having this Varāha Vākya in mind and proceeds here in this Sandhi.

मुक्तबिंबनु तुर्य जीवन्मुक्तबिंबनु विश्वभव-
संसक्तबिंबनु तैजसनु असृज्यरिगे प्राज्ञ ।
शक्तनादरु सरिये सर्वोद्रिक्तमहिमनु दुःखसुखगळ
व्यक्तिमाडुतलिप्प कल्पांतदलि बप्परिगे ॥ १ ॥

मुक्त तुर्य बिंबनु = For the released muktas, Turya rūpi Paramātmā is Bimba.

जीवन्मुक्त = For those who had Bimba Aparoksha,

विश्वबिंब = Viśwamūrty Paramātmā is Bimba.

भवसंसक्त तैजसनु बिंबनु = For those Jīvas who are bound by deaths and births, Taijasa Paramātmā is Bimba.

असृज्यरिगे प्राज्ञ = Further for the Jīvas who have not come into the process of creation, for them 'Prājña' rūpi Paramātmā is Bimba.

शक्तनादरु सरिये = Paramātmā has the capacity and ability to give sukha and dukkha to the Jīvas without bringing them into the process of creation. Even though He has such extra-ordinary capacity, still He is a strict Satya Saṅkalpa,

सर्वोद्रिक्तमहिमनु = and He is having very vast mahimās compared to all others;

कल्पांतदलि = At the end of Brahma Kalpa,

वप्परिगे = For those Jīvas who complete their respective sādhanas for them,

दुःखसुखगळ = As per their Yogyatā, sukha or dukkha

व्यक्तिमाडुतलिप्प = will be made patent to them. That is for the sātwic souls, Swarūpa Ānanda and for Rājasas, Sukha and Dukkha combined Samsāra and for Tāmasas, eternal hell — andhantamas will be shown and they will be made to enjoy or suffer respectively.

SUMMARY

(1) For Muktas — "Turya Nāmaka" Paramātmā is Bimba rūpi.

(2) For non-muktas who have not lost liṅgadehas and had Aparoksha of Bimba for them 'Viśwa' nāmaka Paramātmā is Bimba Rūpa.

(3) For the Jīvas who are bound by births and deaths for them, Taijasa nāmaka Bhagawān is Bimba rūpa.

(4) Further those Jīvas who have not come for creation in this Kalpa, for them 'Prājña nāmaka' Paramātmā is Bimba rūpa.

(5) Paramātmā is far far superior to Chaturmukha Brahma and other great devatās. He has very vast and extraordinary mahimās. He has capacity and power to bestow sukha and dukkha to the Jīvas without bringing to creation. He has such capacity and ability. But still He does not so. Because He is Satyasaṅkalpa. He knows in what way things are to happen. How He decides and all will happen as per His Will only. It is His

desire that Jīvas should be brought to creation and Karmas should be done as per their respective Yogyatā. He sees that the Jīvas do their karmas as per their respective yogyatā. Then at the end of Brahma-kalpa, as per their respective yogyatā and as per the karmas done by them, He grants phala as Satwa, Rajas and Tamo Jīvas as per their Yogyatā and makes them to enjoy or suffer accordingly.

Śrī Jagannātha Dāsaru has brought the crux of the sūtra 2.3.42

ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥

ततः अप्रयोजकत्वं शास्त्रस्य न आपद्यते । कृतप्रयत्नापेक्षत्वात् अप्रेरकत्वस्य । आदिशब्देन अवैषम्यादि ॥

Here in the Bhāshya, a Pramāṇa is quoted from Bhavishyat Parva, which solves all the issues and Śrī Dāsaru has only covered a portion of the same.

"पूर्वकर्म प्रयत्नं च संस्कारं चाप्यपेक्ष्य तु ।
ईश्वरः कारयेत्सर्वं तच्चेश्वरकृतं स्वयम् ॥

Paramātmā takes into account constantly all the three factors cumulatively for all actions for all souls.

(i) Anādi past karmas.

(ii) Efforts by the soul and

(iii) The swarūpa of the souls.

दुःखसुख व्यक्तिमाडुतलिप्प— Paramātmā is as per the Parameters submitted above. Hence there is no iota of cruelty or partiality on Him. **Swabhāva of the soul is the fundamental and basic reason.**

Śrī Jagannātha Dāsaru has based this śloka on the authority called 'Sāra Saṅgraha".

"मुक्तानां बिंबरूपस्तु तुर्यो विश्वो परोक्षिणाम्।
संसारिणां तैजसस्त्वसृज्यानां प्राज्ञ उच्यते ॥" इति ॥

मुक्तः = Means the devotee who had left off his liṅga deha.

जीवन्मुक्त = means the devotee who had Bimba Aparoksha.

भवसंसक्त = means a person who is in samsāra still.

असृज्य = Means a person who has not come in the process of creation. Still he has no Aniruddha deha.

Śloka 2

अन्ननामक प्रकृतियोळगच्छिन्ननागिह प्राज्ञनामदि
सोंनडलमोदलादवरोळन्नाद तैजसनु।
अन्नदांबुजनाभ विश्वनु भिन्न नाम क्रियंगळिंदलि
तन्नोळगे ता रमिप पूर्णानंद ज्ञानघन ॥ २ ॥

अन्ननामक प्राज्ञनामदि प्रकृतियोळगे अच्छिन्ननागिह = 'Anna' is the name of Paramātmā, who with the name 'Prājña' resides in such a way not visible to the eyes in Prakṛti named Śrī Devi in Mahālakshmī.

सोंनडल मोदलादवरोळु = In Hiraṇyagarbha who is Chaturmukha Brahma and starting from him, in all devatās.

अन्नाद तैजसनु = Paramātmā with the name of 'Annāda', that Taijasa remains in them.

अन्नद = Paramātmā with the name 'Annada'

अंवुजनाभ = and with the name of 'Padmanābha'

विश्वनु = with the name of 'Viśwa'

भिन्न नाम क्रियंगळिंदलि = with different different names and in different different karmas.

पूर्णानंद ज्ञानघन = That Paramātmā with Pūrṇānanda, Jñāna Swarūpa.

तन्नोळगे ता रमिप = will be happy within Himself.

SUMMARY

(1) 'Anna' nāmaka Paramātmā with the name as 'Prājña' is invisible and not available to the eyes of others and dwells with the name as above in 'Prakṛti' — Mahālakshmī — Śrī Devi.

(2) Paramātmā with the name 'Annāda' who is called 'Taijasa', remains in Chaturmukha Brahma and other devatās and consumes the food.

(3) Paramātmā with the name 'Annāda' with the name as 'Viśwa' remains with many many names and rūpas, remains in the karmas and supplies food to all. He feels happy by Himself.

Anna = Food

Annāda = One who consumes food.

Annada = One who gives food.

* * *

Śloka 3

बूदियोळगडगिप्पनलनोपादिचेतनप्रकृतियोळ-
न्नादनंताह्वयदि करेसुव ब्रह्मशिवरूपी ।
ओदनप्रद विष्णु परमाल्हादवीवुत तृप्तिबडिसुव-
गाधमहिमन चित्रकर्मवनाव बंणिसुव ॥ ३ ॥

बूदियोळगे अडगिप्प अनलनोपादि चेतनप्रकृतियोळगे अन्नादनंताह्वयदि करेसुव = Paramātmā is just like fire which is inside ashes, practically invisible. Like that, in Mahālakshmī, He remains inside with the name 'Anna'.

ब्रह्मशिवरूपी = In Chaturmukha Brahma He remains with Brahma rūpa and in Rudra, He remains with the rūpa of Rudra. He remains in both of them with the name 'Annāda' and receives the food.

विष्णु ओदनप्रद = With rūpa of Viṣṇu, He remains as the one who gives food and remains with the name 'Annāda'.

परमाल्हादवीवुत = He gives food for all the creatures which take food due to that, He creates great happiness to all and by that

तृप्तिबडिसुव = He brings satisfaction to all.

अगाधमहिमन = Paramātmā has mahimās which cannot be measured by anyone and He has infinite, unlimited, Ananta glories.

चित्रकर्मव आव बंणिसुव = His extra-ordinary distinct and delightful karmas, who will be able to describe fully ? (None is the reply).

SUMMARY

(1) Just like fire is hidden in the ashes, Paramātmā with the name 'Anna' remains in Prakṛti, Śrī Devi.

(2) With the name 'Annāda', He remains in Chaturmukha Brahma with Brahma rūpa. He remains in Rudra with Rudra rūpa and consumes the food.

(3) With Viśwa rūpa, Paramātmā with the name 'Annada', He gives food to all creaturs and makes them happy and keeps them under satisfaction.

Paramātmā with such extra-ordinary and distinct mahimās, His wonderful and delightful activities cannot be explained in full by anyone. None can describe or narrate them in full.

Śloka 4

नादभोजनशब्ददोळु बिंदोदनोदकदोळघोषनु
वाददोळु शांतरव्य जठराग्नियोळु यिरुतिप्प।
वैदिकसुशब्ददोळु पुत्रसहोदरानुगरोळति-
शांतन पादकमलनवरत चिंतिसु यी परियलिंद ॥ ४ ॥

भोजनशब्ददोळु = When the śabdas are heard at the time of bhojana,

नाद यिरुतिप्प = Paramātmā remains in the rūpa of 'Nāda'.

ओदनोदकदोळगे बिन्दु = Paramātmā remains in the rūpa of 'Bindu' in the food and in water, यिरुतिप्प।

अनुवाददोळु घोष यिरुतिप्प = While the śāstras are explained, in the speech when śabdas are created in that in 'Ghosha' rūpa, Paramātmā will be present.

जठराग्नियोळु = In the Jaṭharāgni in the stomach of Jīvas by which the food is digested, in that He will remain in the rūpa

शांताख्य यिरुतिप्प = Of 'Śānta'

वैदिकसुशब्ददोळु = In the śabdas which are created by the adhyayana of Vedas, and

पुत्र = children,

सहोदर = in the sounds created by brothers and others born with us,

अनुगरोळु अतिशांतन पादकमलव अनवरत यी परियलिंद चिंतिसु = And in the śabdas created by servants, Paramātmā 'Atiśānta' is present. Always meditate as stated above, the lotus pādas of Paramātmā Śrīman Nārāyaṇa.

SUMMARY

(1) In Omkāra, the Praṇava Akshara, the three śabdas namely अ,उ and म are merged in it.

(2) In 'अ' kāra— with the rūpa of Nāda,

In 'उ' kāra — with the rūpa of Bindu.

In 'म' kāra — with the rūpa Ghosha.

Paramātmā remains in them.

(3) Apart from this, Paramātmā remains in Bhojana and other śabdas. When bhojana is taken, in the sound śabda created 'Paramātmā is in Nāda' rūpa and lotus pādas have to be meditated upon.

(4) In the food, water, Paramātmā is in 'Bindu' rūpa and His lotus pādas have to be meditated upon.

(5) While explaining the śāstras by way lessons (pāṭha) or by way of discussion, upadeśa, vichāra, preaching etc. when sounds are generated, then in them Paramātmā with 'Ghosha' rūpa resides there. His Lotus pādas have to be meditated upon.

(6) Paramātmā as 'Śānta rūpi' remains in the Jaṭharāgni — being the power of digestion of food that are consumed.

(7) Paramātmā as 'Atiśānta rūpi' remains in the Adhyayana of Vedas and in those śabdas, he remains so.

(8) Further in the sounds created by children, brothers, sevakas and others also, Paramātmā as 'Atiśānta' remains in those sounds.

Like this, Paramātmā should be understood and at all times, His lotus Pādas have to be meditated upon constantly without interruption.

Śrī Jagannātha Dāsaru has adopted this verse from Prameya Ratnākara.

"नादाभिमानी क्रोडस्तु भोजनस्थरवेषु च ।
बिंदुमानी विष्णुदेवो जलान्नस्थो त्रिवृत्प्रभुः ॥

घोषानुवादशब्देषु शांताख्यो जठरे स्थितः ।
पुत्रमित्रकलत्रादौ वेदशास्त्रेषु सर्वदा ।
अतिशांताख्यकृष्णस्य पादपद्मं निबोधय ॥"

—इति प्रमेयरत्नाकरे ।

* * *

Śloka 5

वेदमानि रमानुपास्य गुणोदधि गुणत्रयविवर्जित
स्वोदरस्थित निखिलब्रह्मांडद्विलक्षणनु ।
साधुसंमतवेनिसुतिह निषुसीद गणपति यंब श्रुति
प्रतिपादिसुवदनवरतवन गुण प्रांतगाणदले ॥ ५ ॥

वेदमानि रमा = Mahālakshmī is the presiding deity for all Vedas.

अनुपास्य = By Her also, all qualities cannot be taken for Upāsanā **in full**, of Paramātmā.

गुणोदधि = He is the great ocean for the attributes like Ānanda and others.

गुणत्रयविवर्जित = He is totally absent in respect of Sātwika, Rājasa and Tāmasa guṇas. He is very pure Jñāna-Ānanda-Swarūpi of Aprākṛta Nature.

स्व उदर स्थित निखिल ब्रह्मांडादि विलक्षणनु = He is totally different and distinct from all the Brahmāṇḍas which are in His Belly.

साधुसंमतवेनिसुतिह = All the sātwic souls will totally endorse, and approve the same as fully supported.

निषुसीद गणपति = in respect of the Vedic mantras starting as 'निषुसीद गणपति' and those mantras.

अनवरत = always

अवनगुण = in respect of His guṇas.

प्रांत गाणदले = They are unable to find an end. (Which means the Vedic matras cannot **fully** cover and describe His extra-ordinary, unlimited and infinite qualities).

प्रतिपादिसुवदु = Those Vedas praise Paramātmā as Sarvottama and as Sarvakartā always.

(1) In Garuḍa Purāṇa — it is said :

अनन्तगुणपूर्णत्वात् ब्रह्मेति हरिः उच्यते ॥

Paramātmā Śrī Hari is called as Brahma because He has unlimited, infinite, and ananta qualities.

(2) Mahālakshmī who is the presiding deity for all Vedas, is not unable to count the unlimited auspicious qualities of Śrī Hari.

(3) He is not at all connected with Prākṛta guṇas in Him. He is always pure and Aprākṛta.

(4) He is totally different from various Brāhmāṇḍas in His Belly and He is very much distinct.

(5) All the sātwic souls accept the Vedic Mantra 'निषुसीद गणपति', that śruti speaks of these Ananta Kalyāna Guṇas and they praise Paramātmā that the boundary or limitation is not all applicable to Him.

Meaning of that Vedic mantra—

Oh! Presiding deity and master of all devatās 'groups', learned Jñānins state about you as the uttama of all Indriya abhimāni devatās.

Without God, no one can do any kārya at all. Paramātmā, you yourself remain in Mahālakshmī, Chaturmukha Brahma and other devatās and you get done all the pūjā's performed by them towards You.

You are always steady, and permanent with all Aiśwaryas, Wealth, Śakti, Capacity and other great attributes. You remain in the wicked souls and from them and through them, you also get yourself censured and criticised. In short, all the activities are done by You only.

स्वतन्त्रकर्तृत्वं, कर्तृत्वं इति उच्यते, तत् परमात्मनि एव वर्तते ॥

This Vedic mantra is not applicable to the devatā Vināyaka, is dealt with in Gaṇapati Sandhi — 9th śloka.

दैत्यर गति भयंकरगतिगळीयलोसुग संकट चतुर्थिगे एनिसि ॥

Śloka 6

करेसुवनु मायारमण ता पुरुष रूपदि त्रिस्थळगळोळु
परम सत्पुरुषार्थद महत्तत्त्वदोळगिद्दु ।
सरसिजभवांडस्थित स्त्रीपुरुषतन्मात्रगळ-
येकोत्तरदशेंद्रियगळ महाभूतगळ निर्मिसिद ॥ ६ ॥

मायारमण त्रिस्थळगळोळु ता पुरुषरूपदि करेसुवनु = Śrī Vāsudeva rūpi Paramātmā, is the Husband of Māyādevi (Mahālakshmī). He remains in Purusha rūpa in the three great places called as Śwetadwīpa, Anantāsana and Vaikuṇṭha.

परम सत्पुरुषार्थनेन्दु = He, Śrī Vāsudeva, being called as the bestower of Swarūpa ānanda to the muktas. He is being addressed so.

महत्तत्त्वदोळगिद्दु = Paramātmā remains in Mahat Tatwa.

सरसिजभवांडस्थित स्त्रीपुरुष तन्मात्रगळ एकोत्तर दशेंद्रियगळ महाभूतगळ निर्मिसिद = In Brahmāṇḍa there are women and men; and śabda, sparsha, and other Tanmātras, and there are eleven indriyas (five Jñāna-Indriyas, five karma-indriyas and Manas) and the five bhūtas namely Pṛthvi, Ap, Tejas, Vāyu and Ākāśa, all these were created by Him.

(1) In Garuḍa Purāṇa — it is said :

अनन्तगुणपूर्णत्वात् ब्रह्मेति हरिः उच्यते ।।

Paramātmā Śrī Hari is called as Brahma because He has unlimited, infinite, and ananta qualities.

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परम सत्पुरुषार्थनेन्दु = He, Śrī Vāsudeva, being called as the bestower of Swarūpa ānanda to the muktas. He is being addressed so.

महत्तत्त्वदोळगिद्दु = Paramātmā remains in Mahat Tatwa.

सरसिजभवांडस्थित स्त्रीपुरुष तन्मात्रगळ एकोत्तर दशेंद्रियगळ महाभूतगळ निर्मिसिद = In Brahmāṇḍa there are women and men; and śabda, sparsha, and other Tanmātras, and there are eleven indriyas (five Jñāna-Indriyas, five karma-indriyas and Manas) and the five bhūtas namely Pṛthvi, Ap, Tejas, Vāyu and Ākāśa, all these were created by Him.

SUMMARY

(1) Chāndogya Bhāshya, it is seen :

"त्रीणि धामानि वै विष्णोस्त्रिलोकाद्बहिरेव हि" इति छांदोग्ये ॥

Paramātmā creates all tan-mātras and all indriyas and remains as 'Antaryāmin' in them.

(2) Śrī Vāsudeva Paramātmā is the Master and Husband of 'Māyā' — Mahālakshmī. He remains in the three Moksha-sthānas namely Śweta Dwīpa, Anantāsana and Vaikuṇṭha. By remaining there, He bestows Swarūpānanda for all the muktas and all purushārthas to them.

मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ॥

(3) During the time of creation, He has Purusha rūpa and remains inside Mahat Tatwa. Then He created women, and men in the Brahmāṇḍa, five bhūtas, five tanmātras, Jñāna-Indriyas, Karma-Indriyas, Manas etc.

(4) Paramātmā had three Purusha rūpas at three times.

(a) First in Māyā — Mahālakshmī — He placed his Vīrya.

(b) Secondly, For Chaturmukha Brahma as the body, He remained in Mahat Tatwa and in Brahmāṇḍa.

(c) He remains in all creatures in the Purusha rūpa. Then joining with Srīdevi, Bhūdevi and Durgādevi (all being Mahālakshmī only) for the Jīvas as per Guṇa, Karma etc., He gives desire, lobha and sukha, dukkha etc.

* * *

Śloka 7

ई शरीरग पुरुष त्रिगुणदि श्रीसहित तानिद्दु
जीवरिगाशेलोभाज्ञानमदमत्सरकुमोह क्षुधा ।
हासहरुषसुषुप्तिस्वप्नपिपासजाग्रतिजन्मस्थितिमृति-
दोषपुण्यजयापजयद्वंद्वगळ कल्पिसिद ॥ ७ ॥

ई शरीरग पुरुष = Paramātmā who has entered in the bodies of all creatures,

त्रिगुणदि = Who have Satwa guṇa, Rajo guṇa and Tamo guṇa

श्रीसहित तानिद्दु = and the presiding deities for such guṇas are Srīdevi, Bhūdevi and Durgādevi and with them, He resides there.

जीवरिगे आशे लोभ अज्ञान मद मत्सर कुमोह क्षुधा हास हरुष सुषुप्ति स्वप्न पिपास जाग्रति जन्म स्थिति मृति दोष पुण्य जय अपजय द्वंद्वगळ कल्पिसिद = For Jīvas He creates desire, lobha, ignorance, haughtiness, prejudice, wrong attachment, hunger, criticism, deep sleep, dreams, thirst, waking state, birth, sustenance, death, dosha, virtue, victory, defeat all such twins are made in them.

SUMMARY

In the earlier sloka 6, about the two Purusha rūpas of Paramātmā were explained. Here about the third rūpa description is given.

Paramātmā in all Jīvas in the hearts' Ākāśa remains with Purusha rūpa. The swabhāva guṇas of Jīvas, for Sātwika guṇa presiding deity is Srīdevi, for Rajo guṇa presiding deity is Bhūdevi, for Tamo guṇa presiding deity is Durgādevi.

Paramātmā joining with Mahālakshmī in those three rūpas motivates the Jīvas as per their karmas towards desire, lobha, ignorance, haughtiness, prejudice, illusion etc.

Śloka 8

त्रिविध गुणमय देह जीवके कवचदंददि तोडिसि
कर्मप्रवहदोळु संचार माडिसुतिप्प जीवरन ।
कविसे मायारमण मोहव भवके कारणनागुवनु
संश्रवणमननमाळ्परिगे मोचकनेनिसुतिप्प ॥ ८ ॥

त्रिविध गुणमय देह जीवके = Jiva are of three kinds as Sātwika, Rājasa and Tāmasa, and for them respectively the bodies are given by Him.

कवचदंददि तोडिसि = The bodies are given just like wearing the shirts.

कर्मप्रवहदोळु संचार माडिसुतिप्प जीवरन = Then He will make the Jīvas to travel in the floods of karmas and the Jīvas will rotate there.

मोहव कविसि = The Jīvas will be enveloped by Moha — illusion etc. by that

मायारमण = Śrī Vāsudeva who is the Husband of 'Māyā' — Mahālakshmī.

भवके कारणनागुवनु = He makes them to be the reason for births and deaths and to revolve in samsāra.

श्रवणमननमाळ्परिगे = For those Jīvas, who do Śravaṇa, Manana, Dhyāna of His mahimās

मोचकनेनिसुतिप्प = He would remove all bondage and grant them Moksha.

SUMMARY

"ई देह कवचदंददि तोडिसि"— This means that Liṅgadeha was not there for the Jīva earlier and later on, it was given by Śrī Vāsudeva. **This is not so. What Śrī Dāsaru means that this Liṅgadeha is under the control of Paramātmā.** For the Jīva, the Liṅga deha is there from anādi kāla. This can be seen from Viṣṇu Rahasya authority :

"तत्तदाकारसदृशैर्लिंगदेहैः अनादिभिः ।
कंचुकैरिव संच्छन्नास्तत्तद्वर्णैः पृथक्पृथक् ॥"

एतादृशलिंगदेहैः असृज्यावस्थायां जीवाः सन्ति अनादिकालतः इत्यत्र प्रमाणं—

"लिंगदेहयुताः सर्वे पतिता मूर्च्छिता इव ।
इंद्रियाणि दशैकं च मनः तन्मात्रकाः तथा ।
पंचैव षोडशकला लिंगदेहमनादिमत् ॥" इति च ॥

One more authority for this :

"अनादिकर्मणा बद्धा लिंगमात्रशरीरिणः ।
वीक्ष्य तद्बन्धमोक्षाय सिसृक्षुः भगवानभूत् ॥" इति च ॥

Another authority is there, consisting of a Suḷādi :

"वणगिद्द गजुगद कायोळु अदर बीज अनुसरिसि इद्दंते अनादियिन्द गुणत्रयात्मकवाद लिंगदेहदोळगे चेतनर्पोदिप्प असंबंधदिंद वनजनाभनु सृष्टिप्रारंभदल्लि बेवरनु पुट्टिसुव लिंगदेहदिंद घनवागि तोरद वसनदोपादियल्लि पच्चिसुव ॥"

Like this the Suḷādi by the great Mahān Śrī Vijaya Dāsaru.

संश्रवण— In Bṛhat Tantra, it is seen

"नित्यशः श्रवणं चैव मननं ध्यानमेव च ।
कर्तव्यमेव पुरुषैः ब्रह्मदर्शनमिच्छुभिः ॥ इति वृहत्तंत्रे ॥

This is found under the sūtra 4.2.2 ॐ लिङ्गाच्च ॐ in the Bhāshya.

Śloka 9

साशनाह्वय स्त्रीपुरुषरोळु वासवागिहनेंदरिदु
विश्वासपूर्वक भजिसि तोषिसु स्वावरोत्तमर ।
क्लेशनाशन यचलगळोळु प्रकाशिसुतलिहनशनरूपो-
पासनव माळ्परिगे तोर्वनु तंन निजरूप ॥ ९ ॥

साशनाह्वय स्त्री पुरुषरोळु = In those creatures which take food in all such creatures there are purushas and strees.

वासवागिहनु = Paramātmā is residing in all of them.

एंदु अरिदु = Like this, it should be understood.

विश्वासपूर्वक भजिसि = Then with great concentration and attention worship of Him has to be made.

तोषिसु स्व-अवर-उत्तमर = Then make them happy of those who are lower and higher to you.

क्लेशनाशनु अचलगळोळु = Paramātmā who clears off dukkhas remains in Parvatas which are achalas, and also in Śāligrāmas,

अनशनरूप = In the rūpa called 'Anaśana' which means not taking food, in that name,

प्रकाशिसुतलिहनु = He glitters always.

उपासनव माळ्परिगे = For those devotees who do Upāsanā as told earlier,

तंन निजरूप तोर्वनु = Paramātmā would do anugraha to them by Aparoksha Jñānam.

SUMMARY

(1) Those who take food are called as 'Sāsanar'. Those who do not food are called as 'Asāsanar'.

(2) Those creatures which consume food are termed as 'Chala creatures'. Those which do not take food are termed as 'Achala creatures'.

(3) In Chala creatures, human being are uttamas.

(4) In the jagat, in all females and males, Paramātmā remains with the name 'Sāśananan' and in all achalas like mountains, Sāligrāmas etc. He remains with the name 'Aśananan'.

Whoever understands Paramātmā like this with great devotion and bhakti, and also should make persons who are lower to him in Jñānam and bhakti, as well as those who are higher to him, in Jñānam and bhakti, always happy.

(5) Then the Paramātmā residing in them would be satisfied.

(6) Like this, whoever does Upāsanā of Paramātmā as 'Sāśana rūpi' and 'Asāśana rūpi', for such Jñānin, bhaktas, Paramātmā will bestow them with His Bimba rūpa under Aparoksha Jñānam.

* * *

Śloka 10

प्रकारांतर चिंतिसुवदी प्रकृतियोळु विश्वादि रूपव
प्रकटमाळ्पेनु यथामतियोळु गुरुकृपाबलदी ।
मुकुरनिर्मित सदनदोळु पोगे स्वकीयरूपव कांब तेरदलि
अकुटिलात्मक चराचरदि सर्वत्र तोरुवनु ॥ १० ॥

प्रकारांतर चिंतिसुवदु = In another way also, the chintana* has to be made. In the Prapañcha consisting of mobile and immobile articles, let the pervasiveness of Paramātmā be thought over.

ई प्रकृतियोळु विश्वादि रूपव = In this Prakṛti, Viśwa, Taijasa, Prājña and Turya rūpas' Upāsanā order

गुरुकृपावलदी = Due to the mercy of my guru

यथामतियोळु = as far as my intelligence can pervade,

प्रकटमाळ्पेनु = I shall bring them out.

मुकुरनिर्मित सदनदोळु पोगे = If a person enters a house which is wholly built by glasses,

स्वकीय रूपवु कांबतेरदलि = Then that person sees his own figure in that room.

Like that,

अकुटिल आत्म चराचरदि सर्वत्र तोरुवनु = Paramātmā who has no defects at all in Him appears in the rūpa in all human beings.

SUMMARY

(1) In another way, the pervasiveness of Paramātmā in the Prapañcha consisting of mobile and immobile can be thought of.

(2) Let me state about the four rūpas of Paramātmā as (i) Viśwa (ii) Taijasa (iii) Prājña and (iv) Turya as far as my Jñānam reaches by the anugraha of my Guruvarya and his Kṛpā.

(3) When a person enters a house which is built by glasses (with mercury pasted), he would be able to see his pratibimba only in all directions.

Like this, Paramātmā who has no iota of defects or drawbacks, remains in the chara creatures like human beings, and achala entities like mountains, Sāligrāmas and in all places, He will be living with infinite and ananta rūpas.

Śloka 11

परिच्छेदत्रय प्रकृतिगळगिरुतिहनु विश्वादि
रूपव धरिसुतात्मादि त्रिरूपव यीषणत्रयदी ।
सुरुचिज्ञानात्मस्वरूपदि तुर्यनामक वासुदेवन
स्मरिसु मुक्तिसुखप्रदायकनीतनहुदेंदु ॥ ११ ॥

परिच्छेदत्रयप्रकृतिगे विश्वादिरूपव धरिसुत इरुतिहनु = For Prakṛti, there are three parichchedas namely (i) Satwa Parichcheda (ii) Rajo Parichcheda and (iii) Tamo Parichcheda. Paramātmā remains in all these as Viśwa, Taijasa and Prājña names and rūpas.

ईषणत्रयदि आत्मादि त्रिरूप = In Īshaṇatraya namely (i) Dhārohaṇa (ii) Putreshaṇa and (iii) **Viśheshaṇa** in all these three, Paramātmā remains in the three rūpas as (i) Ātmā (ii) Antarātmā and (iii) Paramātmā.

सुरुचि = with special splendour.

ज्ञानात्मा = as Jnana-Ātma rūpa

तुर्यनामक = with the name as 'Turya'.

वासुदेवन = This Vāsudeva rūpi Bhagawān

मुक्तिसुखप्रदायकनु = is the bestower of mukti, happiness and like this

स्मरिसु = Please do Smaraṇa of Him.

SUMMARY

(1) Prakṛti is made up of three parichchedas (i) Satwa (ii) Rajo and (iii) Tamo.

(2) Paramātmā with three rūpas as (i) Viśwa (ii) Taijasa and (iii) Prājña is pervading in all these three respectively.

(3) In Dhārohana, Putreshana and Videshana and in this Eshaṇatraya Paramātmā resides in the three rūpas as 'Ātmā', 'Antarātmā' and 'Paramātmā and he has pervaded in those three forms.

(4) Śrī Vāsudeva with special splendour, with the rūpa of Jñāna-Ātma, with the name 'Turya', bestows Mukti sukha and like this Smaraṇa has to be done.

Śloka 12

कमलसंभवजनकजडजंगमरोळगे नेलसिद्दु
क्रमव्युत्क्रमदि कर्मव माडि माडिसुतिप्प बेसरदे ।
क्षमक्षामसमीहनाह्वय सुमनसासुररोळगे
अहं मम न मम यंदीवुपासनेगैव प्रांतदली ॥ १२ ॥

कमलसंभवजनकजडजंगमरोळगे नेलसिद्दु = Śrī Vāsudeva father of Chaturmukha Brahma resides in all the moveable and immoveable articles and in all Jīvas.

क्रमव्युत्क्रमदि कर्मव वेसरदे माडि = All the jobs that are to be done — namely virtuous deeds and also opposite to those kāryas namely sinful deeds and all activities He does in them without even a little fatigue.

माडिसुतिप्प = That is, He does and sees that the Jīvas do also like that.

क्षम = Paramātmā is called as 'Kshama' because He has the śakti to forbear all and to take all the burdens.

क्षाम = Paramātmā is called 'Kshāma' because during pralaya kāla, He makes all of them with subtle forms Sūkshāma rūpa and keeps them in His belly.

समीहन = Paramātmā is called as Samīhana because He has the desire in the activities connected to creation, sustenance etc.

आह्वय सुमनस असुररोळगे इद्दु = Paramātmā has these three names namely Kshama, Kshāma and Samīhana.

He remains in devatās, and in asuras (in the Madhya Jīvas also has to be added here) He remains in all these three types of Jīvas.

अहं = I am Paramātmā like this in the daityas.

मम = My wife, my children, my wealth like this, with attachment karmas are done with benefit motive always, like this in Nitya Samsārins.

न मम = Not belonging to me, all belongs to Paramātmā only like this, in Sātwika Jīvas devatās also,

प्रांतदलि एंदु = in the end, as said earlier, he will make Jīvas to do upāsanā.

* * *

SUMMARY

(1) तेन विना तृणमपि न चलति— Is the śruti and Śrī Dāsaru explains this, in the present śloka.

(2) "क्षमः क्षाम समीहनः" इति विष्णुसहस्रनामसुपाठात् ॥

In Viṣṇu Sahasranāma the 47th śloka runs thus :

अनिर्विण्णस्थविष्ठो भूद्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥

Viṣṇu is called as क्षमः because in the Avatāra of Varāha, He lifted the earth and established the same.

क्षमाया अयं धारको वराहादिरूपेण इति क्षमः ।
वामनरूपेण क्षमा प्रतिगृहीता इति क्षामः ॥

Viṣṇu is called as क्षामः because in the glorious Avatāra of Śrī Vāmana, He rescued and got back the earth from that asura groups Bali and others.

क्षमाया अयं धारको वराहादिरूपेण इति क्षामः ॥

By the Varāha rūpa, He held Mahālakshmī and so He is called as 'Kshāmaḥ'. This is exactly said in the sutra :

१-३-१० : ॐ अक्षरमबरान्तधृतेः ॐ

समीहनः — Viṣṇu is called as समीहनः because He is equal in all rūpas and Avatāras. He does His activities so. In the 4.2.14 ॐ स्मर्यते च ॐ, समानि रूपाणि सर्वत्र अस्येति समी, ईहते चेष्टते इति ईहनः, समी च असौ ईहनश्चेति 'समीहनः' ॥

Śrīmad Āchārya quotes authority from Vārāha as :

मत्स्यकूर्मवराहाद्याः समा विष्णोः अभेदतः ।
ब्रह्माद्याः तु असमाः प्रोक्ताः प्रकृतिश्च समाऽसमः ॥

—इति वाराहे ।

(1) Śrī Vāsudeva rūpi Paramātmā remains in Sātwika, Rājasa and Tāmasa Jīvas and sees that they do virtuous, mixed and sinful deeds respectively. He does and He also sees that they do so.

(2) Since Paramātmā bears and supports all and so He is called as 'Kshāman'. In devatās, He remains with that name.

(3) In Pralaya Kāla, He makes all the creatures in subtle form and keeps them in His Belly.

(4) Kshāma — with that name, He remains in daityas.

(5) Samīhana is the rūpa by which He desires to create, sustain etc. By that rūpa, He remains in the Rājasa Jīvas also.

(6) In the daityas, He remains and sees that they do Upāsanā for identity between Jiva and Brahman and sees that their sādhana for their respective destiny is completed.

(7) He remains in the Rājasa Jīvas and an attachment towards wife, children, wealth etc. and makes them to do upāsanā of Him, for their sake and welfare.

(8) In Sātwika Jīvas, devatās, he remains and motivates to do the activities with the frame of mind that all belongs to Him only. Paramātmā alone is independent. I am absolutely controlled by His orders. He makes them to

understand so and does all activities in them and also gets done by them so.

(9) Jīvas cannot shake even a small straw independently. Paramātmā gets done all the kāryas from the Jīvas as per swabhāva, Karmas and all are done by Him, then gives the śakti to Jīvas and gets them done through them.

Śloka 13

ई समस्त जगत्तु यीशावास्यवेनिपदु कार्यरूपवु
नाशवादरु नित्यवे सरि कारणप्रकृति ।
श्रीशगे जडप्रतिमे यनिपदु मासदोंमिगु संनिधाववु
वासवागिह नित्य शालिग्रामदोपदि ॥ १३ ॥

ई समस्त जगत्तु ईशावास्य वेनिपतु = All these worlds are the places of dwelling residence for Paramātmā.

कार्यरूपवु = This Jagat is Kārya rūpa.

नाशवादरु = At the time Pralaya Kāla, when these worlds all get destroyed,

कारणप्रकृति = Even then the reason for the jagat is 'Prakṛti'

नित्यवे सरि = is always Nitya — eternal (that is Prakṛti in the subtle form and also the presiding deity Chetana Prakṛti Mahālakshmī) That Kāraṇa Prakṛti is always eternal and Nitya and she has no destruction at all.

This Kārya rūpa Jagat,

श्रीशगे जडप्रतिमे यनिपतु = can be said as Jaḍa rūpa Pratimā for the Husband of Mahālakshmī.

मासदोंमिगु = In every month which means always, eternally,

संनिधानवु = the presence of Paramātmā is there in them.

शालग्रामदोपादि = Just like the presence of Paramātmā is in Sāligrāma, in the same way

नित्य वासवागिह = The jagat which is Kārya rūpa — that Prapañcha has Paramātmā's pervasion from the beginning to the end.

SUMMARY

(1) "ईशावास्यमिदं सर्वं" is the first mantra under Īśāvāsya Upanishad. As per Śrīmad Āchārya's Bhāshya, this Jagat has no beginning or end and remains as the dwelling place for Paramātmā.

(2) For the pot, the Kāraṇa is mud. Kārya is pot. Even though the pot is broken and gets destroyed, the mud does not get destroyed, which was the kāraṇa for the pot. Mud is Nitya. Again pot can be made out of it.

Like that in the case of Prakṛti, Chetana Prakṛti is the Kāraṇa for chetanas. Jaḍa prakṛti is the kāraṇa for Jaḍa's creation. Jagat is the kārya of these kāraṇas.

Jagat which is Kārya rūpa, gets destroyed during pralaya. But Kāraṇa rūpa Prakṛti is Nitya and so again it is created. This Prapañcha is of Jaḍa Chetanātmaka. In this, the Jaḍa rūpa Prapañcha in entirety is the Jaḍa Pratimā of Paramātmā.

All the chetanas are the chetana pratimās of Paramātmā.

As long as the Kārya rūpa Prapañcha exists, the Sannidhāna of Paramātmā will be there.

Even in Pralaya also, Paramātmā remains in Kāraṇa rūpa Prakṛti.

In Sāligrāma, the presence of Paramātmā is always available, in speciality. Like that also, in the case of Prapañcha in the beginning and also in the end, the Sannidhāna viśesha of Him, will be there always.

Purandara Dāsaru in the Suḷādi states :

गुणकालदेशवेद जीव लकुमिनारायण नित्यवस्तुयंनि ॥

and shows that the Sannidhāna will be there always.

Śloka 14

एकमेवाद्वितीयरूपानेक जीवरोळिद्दु ता
प्रत्येक कर्मव माडि मोहिसुतिप्प तिळिसदले ।
मूकबधिरांधादि नामक यी कलेवरदोळगे करेसुव
माकलत्रन लौकिक महामहिमेगे नंबे ॥ १४ ॥

एकमेव = Parabrahma Paramātmā alone is dependent and He is the only one.

अद्वितीयरूप = There is none else equal to Him. There is nobody other than Him, is independent.

That Paramātmā resides in all Jīvas, but,

अनेक जीवरोळिद्दु तिळिसदले = He is never visible to others. Nobody knows about His presence there in the Jīvas.

प्रत्येक कर्मव माडि = He does separate and distinct karmas from each and every Jīva, by remaining in them.

मोहिसुतिप्प = He makes the Jīvas to be under the delusion as though they are the absolute doers of such karmas.

ई कलेवरदोळगे = From the śarīras of the Jīvas, from these bodies.

मूक = dumb वधिर = duff अन्ध = blind आदि नामदि = by these names, in the case dumb persons as a dumb; in the case of different persons as a duff person, in the case of blind person, like the blind, He remains and He is called so.

माकलत्रन लौकिक महामहिमेगे नंवे = Paramātmā who is the Husband of Mahālakshmī, and how to describe about His Mahāmahimās connected to the world by me ? Which means, it would be impossible to state in full by anyone.

SUMMARY

एकमेव अद्वितीयं ब्रह्म— This śruti states that Paramātmā alone is unique and independent. There is no second entity equal to Him. All are lower and small in status by infinite item compared to Him. It states that no one can be compared to Him.

No positive, even, or equal example can be given for Him. Because all others are infinite times smaller than Him and all the splendour of all, depends upon Him. That is why it would be impossible to give any positive example to Him in His case. All examples can be given in a negative way only. This is because there is no second entity like Him. This is the correct and proper meaning of the śruti "एकमेव अद्वितीयं ब्रह्म". It would be totally foolish and against all pramāṇas to give meaning to this śruti that Brahman alone is true and all others are false. There cannot be a better perversion in Vedānta than this.

Such great Paramātmā with mahāmahimās though He is only one, still in the world, He resides in all the creatures in a steady way. Then He does all karmas and He also sees that the Jīvas do so. Further He creates an illusion in the minds of the Jīvas as though they have done those jobs independently.

He makes the Jīvas to be ignorant to the fact, that He remains there and does all the work.

From the dumb person, He remains there in him, and He acts as a dumb person. He remains in the duff persons and behaves and acts like a duff person. Similarly He remains in the blind person and get such name and acts as a blind person.

How to extol the maha-mahimās of Paramātmā who is so great, is not known to anyone. (Which means no one can understand His vast glories fully).

Śloka 15

लोकबंधुर्लोकनाथ विशोक भक्तर शोकनाशन
श्रीकरार्चित सोकदंदलिप्प सर्वरोळु ।
साकुवनु सज्जनर परम कृपाकरेश पिनाकिसन्नुत
स्वीकरिसुवानानतरु कोट्ट समस्त कर्मगळ ॥ १५ ॥

लोकबन्धु = Paramātmā is like a relative for all the people in the Jagat.

लोकनाथ = He is the master of the entire jagat.

विशोक = For Him, there is no misery at any time, at any place due to any person, for any reason.

भक्तर शोकनाशन = He destroys the miseries of His devoted bhaktas.

श्रीकरार्चित = He is being worshipped with all devotion by the hands of Mahālakshmī.

सोकदंदलि = Though He does all the activities connected to virtuous and sinful deeds in them, still he is not affected or having connection to them.

सर्वरोळु लिप्प = He remains in all the Jīvas as Antaryāmin.

परम कृपाकर ईश = He is the most merciful Lord. He is Kṛpā Mūrty. He is Paramātmā.

सज्जनर साकुवनु = He will protect His devotees.

पिनाकिसन्नुत = He is being extolled by Rudra deva.

आनतरु कोट्ट समस्त कर्मगळ स्वीकरिसुवनु = Those devotees who worship Him and whatever karmas are submitted to Him by them, He would accept all such virtuous and also sinful activities/karmas.

SUMMARY

(1) Paramātmā is the relative for all Jīvas.

(2) Paramātmā is the Master/Prabhu for all.

(3) Paramātmā, for Him, there is asolutely no misery at all.

(4) Paramātmā is the only Supreme Deity who will clear off, the births and deaths of His devotees.

(5) Paramātmā is being worshipped by the hands of Mahālakshmī.

(6) Paramātmā is in all Jīvas and does all puṇya and pāpa karmas. But He remains there in them, without any connection with those karmas.

(7) He is full in all Jīvas with full measure.

(8) Paramātmā is the greatest Karmamūrty.

(9) Paramātmā is Īśa.

(10) Paramātmā is the protector of all sātwic souls.

(11) Paramātmā is being worshipped by the great Rudra.

(12) When devotees submit Karmas to Him, He in turn would accept those Karmas in all and would protect those devotees.

This śloka is based on the Viṣṇu Sahasranāma śloka.

Śloka 16

आहित प्रतिमेगळेनिसुववु देहगेहापत्य सतिधन
लोहकाष्ठशिलामृदात्मकवाद द्रव्यगळ ।
स्नेहदलि परमात्मयनगित्तीहनेंदरिदनु दिनदि
संमोहकोळगागदले पूजिसु सर्वनामकन ।। १६ ।।

देह = This body

गेह = is the house.

अपत्य = Children,

सति = wife,

धन = wealth,

लोह = gold, silver, copper etc. minerals,

काष्ठ = timber and woodden articles,

शिला = stones

मृदात्मकवाद द्रव्यगळु = all the articles which have been produced by mud,

आहित प्रतिमेगळु एनिसुववु = all these are called as the 'Āhita Pratimās' of Paramātmā.

स्नेहदलि परमात्मा यनगित्तीहनेंदु अरिदु = With great affection and mercy Paramātmā has given all these to me, like this, one should understand,

अनुदिनदि = always and at all times.

संमोहकोळगागदले = Without being totally absorbed in them,

सर्वनामकन पूजिसु = Do pūjā to Paramātmā always who is denoted by all the names. All names belong to Him only.

SUMMARY

(1) This body, house, children, wife, wealth, gold, silver etc. woodden articles, stones, gardens and others connected to mud, are all given by Paramātmā with great affection and mercy on us for our enjoyment, based upon our Puṇyakarmas in the past.

(2) When the credit of Puṇyakarmas get exhausted, then they will all disappear. Hence much attachment should not be kept on them. One should not be taken away by them and lose his balance.

(3) Paramātmā has given all these to us and that Paramātmā is denoted by all names. Hence His names should always be taken for japa and much and heavy attachment and reliance should not be kept on these, articles.

* * *

Śloka 17

श्रीतरुणिवल्लभगे जीवरु चेतन प्रतिमेगळ्ळु
वोतप्रोतनागिद्देल्लरोळ्ळु व्यापारमाड्डुतिह ।
होत सर्वेन्द्रियगळोळ्ळु संप्रीतियिंदुंडुणिसि विषय-
निरवात देशाग दीपदंददलिप्प निर्भयदि ॥ १७ ॥

श्रीतरुणिवल्लभगे जीवरु चेतन प्रतिमेगळ्ळु = For Paramātmā who is the Husband and Master of Mahālakshmī who is always young, all the chetanas in the jagat, are chetana pratimas.

यल्लरोळ्ळु ओतप्रोतनागिद्दु = That Paramātmā is dwelling in all Jīvas like wrap and weft of the weaving machine (Looms). (That is yarn is used in perpendicular as well as in horizontal ways for weaving cloth and yarn is pervading through out the cloth. Like that Paramātmā is pervading through out the world in all places in all forms).

एल्लरोळ्ळु व्यापारमाड्डुतिह = Remaining in all Paramātmā does all the activities and kāryas in them.

सर्वेंद्रियगळोळ्ळु = In all the indriyas like eye, ear etc.

होत = Paramātmā with the name 'Hota' is all pervasive in all such places.

विषय संप्रीतियिंदुंडुणिसि= The Vishaya sukha attributable to Jñāna-indriyas and Karma-indriyas, He enjoys them with happiness and then makes the Jīvas to enjoy the same.

निरवातदेशग दीपदंदलि निर्भयदि इप्प = That Paramātmā lives in all places like a lamp with brightness in a place where there is no wind, without any sort of fear.

SUMMARY

(1) Goddess Mahālakshmī is always young. He gives great affection and love towards Her and She also has unique reverence to Paramātmā.

(2) For Paramātmā, all the chetanas in the jagat are His pratimās.

(3) Just like yarn is going vertically and horizontally in a cloth through out and in the same way, Paramātmā is pervading through out the jagat in all places, and is in the form of the Jagat.

(3) He remains in all Jīvas and does all kāryas in them.

(4) Paramātmā remains in all indriyas with the name 'Hota'. He receives the Vishaya sukha from them and then gives to the Jīvas for them to enjoy with great happiness.

(5) Just like a lamp which is kept in a place where there is no wind and so there is no fear, for the lamp to be put off. Like that Paramātmā remains in all places without any fear from anyone, at any place and at any time.

Śloka 18

भूत सोंकिद मानवनु बहु मातनाडुवतेरदि
महद्भुत विष्णवावेशादिंदलि वर्तिपुदु जगवु ।
कैतवोक्तिगळळ्ळशेषफणातपत्रगे जीवपंचक
व्रातवेंदिगुभिन्नपादाव्हयदि करेसुवदु ॥ १८ ॥

भूत सोंकिद मानवनु = A person who is affected by a ghost,

वहु मातनाडुव तेरदि = will talk too much.

महद्भुत = like a big Bhūta,

विष्णु आवेशदिंदलि = with āveśa of Śrī Viṣṇu,

जगवु = this jagat,

वर्तिपुदु = is functioning dynamically.

कैतवोक्तिगळल्ल = These words are not untrue or out of conceit.

शेषफण आतपत्रगे = Paramātmā who has the hoods of Ādiśesha as His Umbrella,

जीवपंचक व्रातवंदिगु = Devatās, Gandharvas, Pitṛs, Human beings and rākshasas are the five kinds of Jīvas' groups, for them at all times

भिन्नपादाव्हयदि करेसुवदु = will be called as the Pratibimbas of Paramātmā.

SUMMARY

(1) In Chāndogya Upanishad it is said :

भिन्नपादाः सर्वजीवाः तस्य साद्दश्यमात्रत इति ॥

All the Jīvas are different from Paramātmā and they have only a little similarity.

(2) Paramātmā is Mahābhārata and by him the whole world is pervaded. Many wonderful deeds are done in the jagat, by those various creatures. These words are not untrue.

(3) Ādiśesha's hoods are used as an Umbrella for Bhagawān. For Him, this Jiva Pañchaka namely (i) Devatās (ii) Gandharvas (iii) Pitṛs (iv) Human beings and (v) Rākshasas are 'Bimba Pādas' for Him. That is, they are Pratibimbas. All the Jīvas are bhinna aṁśas of Paramātmā.

Śloka 19

दिवियोळिप्पवु मूरु पादगळवनियोळगिहदोंदु यी विध
कविभिरीडित करेसुव चतुष्पाद तानेंदु ।
इवन पादचतुष्टयगळनु भवके तंदु निरंतरदि
वुद्धवन सख सर्वांतरात्मकनेंदु स्मरिसुतिरु ॥ १९ ॥

मूरु पादगळु दिवियोळिप्पवु = Three pādas = swarūpas namely Anantāsana, Vaikuṇṭha, Nārāyaṇa — these rūpas are beyond this Brahmāṇḍa.

ओंदु = One swarūpa, that is the swarūpa which is present in all Jīvas. (that is why Jīvas are called as 'bhinnāṁśa of Paramātmā).

अवनियोळगिहदोंदु = One swarūpa is available on the earth.

ई विध कविभिरीडित = Like this, Paramātmā is extolled and praised by Jñānin.

चतुष्पाद तानेंदु = He is praised as having four pādas — Four kinds of aṁśas in Him.

करेसुव = He is being called/told so.

इवन पादचतुष्टयगळनु = Like this, the four aṁśas of Paramātmā,

अनुभवके तंदु = Should be brought for mind to experience,

निरंतरदि = Always without interruption

उद्धवन सख = Uddhava's friend Bhagawān Śrī Kṛṣṇa rūpi Paramātmā,

सर्वांतरात्मकनेंदु स्मरिसुतिरु = And He is the Sarva Antaryāmi for all Jīvas and like this Smaraṇa should be made always.

SUMMARY

(1) In Chāndogya Bhāshya it is said :

स्वरूपपादा विष्णोस्तु त्रयो हि दिवि संस्थिताः ।
नारायणो वासुदेवो वैकुंठ इति च त्रयः ॥ इति छांदोग्यभाष्ये ॥

(2) पादचतुष्टयेति ॥ तदुक्तं छांदोग्ये "गायत्रीनामको विष्णुः चतुष्पात्संप्रकीर्तित" इति ॥

Śrī Jagannātha Dāsaru has based this śloka on the authority of Chāndogya Bhāshya only.

(2) 'Pāda' means 'Aṁśa'. It cannot be said as 'Swarūpa' also. For Paramātmā, there are 4 aṁśas. In the earth, He is there with one aṁśa. the other three aṁśas (swarūpas) are beyond Brahmāṇḍa, and remains as the support for Chaturmukha Brahma and other devatās.

(3) In Anantāsana, Padmanābha Mūrty has Ādiśesha as the bed. In Vaikuṇṭha, Śrī Vāsudeva rūpa is present. At the time of Ādisṛshṭikāla, in order to create Brahmāṇḍa, Paramātmā plays in the Pralaya waters with rūpa Nārāyaṇa. (Nāram means water). Like this, three pādas or swarūpas.

(4) All the Jīvas are bhinna aṁśas of God. Paramātmā remains with one aṁśa in all the Jīvas in the Jagat. Hence the total comes to four pādas four swarūpas and all are the four are Paramtma's swarūpas and Paramātmā's aṁśas. All these four should be understood well and should be brought to experience and all the time they should be meditated in Śrī Kṛṣṇa rūpa Paramātmā who is the best friend of devotee Uddhava.

* * *

Śloka 20

वंशबागल्ु बेलेयगंडनरांसदलि शोभिपुदु बागद
वंशपाशदि कट्टि एरुव डोंब मस्तकके ।
कंसमर्दन दासरिगे निःसंशय वंदिसदे
ना विद्वांसनेंदहंकरिसे भवगुणदिंद बंधिसुव ॥ २० ॥

वंशवागल्ु वेलेयगंडु = When the bamboo stick is very fat and blended, then it can be used for making a palaquin.

नरांसदलि शोभिपुदु = Then that bamboo is used for the Palaquin, then that bamboo would shine on the shoulders of human beings.

पाशदि कट्टि = When they are bound by ropes on all the four rides so that it does not move in either way, then.

डोंव मस्तकके = Then that magician or the rope dancer will place his legs on the bamboo and will climb up.

कंसमर्दन = Śrī Kṛṣṇa eliminated the demon Kamsa,

दासरिगे = For His devotees,

निःसंशयदि = without any doubt,

वंदिसदे = without doing namaskārams to Śrī Kṛṣṇa.

ना विद्वांसनेंदु अहंकरिसे = and with haughtiness, if one has to take pride that he is a great learned person, then that person,

भवगुणदिंद वंधिसुव = would be bound by this samsāra always and there would be no release for him, from this prākṛtic ocean.

SUMMARY

(1) When a thick bamboo during its growth, if it bends well, then it would be used for a palaquin. That bamboo will be kept on the shoulders of human beings and it is respected.

(2) But as againt this, in case the thick bamboo grows straight, then they would be picked up by rope dancers and others and would be installed on the ground straight.

(3) Then it would be tied up on all the four sides well, to avoid from falling. Then the dancer climbs on the top of the heavy and thick bamboo and puts his legs on its head. Then he exhibits his talents to the people.

(4) Just like that, when Bhagavat-Bhaktas are seen who do great Bhakti in Śrī Kṛṣṇa, the eliminator of Kamsa, the persons who avoid them, by thinking in their minds that they are great pandits, are like the straight bamboo which is tied up the rope dancer on all the sides. Like that, Paramātmā will bind such haughty persons in Samsāra always. Śrī Kṛṣṇa would redeem those who bent down and do obeisances to His devotees.

Śloka 21

ज्योतिरूपगे प्रतिमेगळु सांकेतकारोपितसु
पौरुष धातुसप्तक धैर्यशौर्यौदार्यचातुर्य ।
मातु मानमहत्व सहनसुनीतिनिर्मलदेश ब्राह्मण
भूतपंचक बुद्धि मोदलादिंद्रियस्थान ॥ २१ ॥

ज्योतिरूपगे = Paramātmā is Swayam prakāśa. For Him,

प्रतिमेगळु = all these jaḍa pratimās made out of pañcha-lohas etc.

सांकेतक = Śrī Rāma, Śrī Kṛṣṇa these names

आरोपित = given to those pratimās, have all been done only for the convenience to the devotees for the purposes of dhyāna. By nature Paramātmā is residing at all times and in all places. In them,

सुपौरुष = having connection to purushas.

धातुसप्तक = Twak, Rudhira, Charma etc. seven dhātus, then,

धर्मशौर्य औदार्य चातुर्य = Bravery, courage, magnanimity, intelligence,

मातु मान महत्व सहन सुनीति निर्मल देश ब्राह्मण भूतपंचक बुद्धि मोदलादिन्द्रिय स्थान = Satya or Prāmāṇic words connected to Śrī Bhagawān, prestige, Uttamatwa, Tolerance, Justice, Pure place, Brāhmins, the five bhūtas, Buddhi and other 11 indriyas (that is five Jñāna-indriyas and five Karma-Indriyas and Manas / all these are the dwelling places of Paramātmā.

SUMMARY

(1) In Copper, Brass, Silver, Gold etc., vigrahas are made like Śrī Rāma, Śrī Kṛṣṇa, and Śrī Narasimha, in human form and worship of them is performed.

(2) These Pratimās are not Paramātmā who is Tejo rūpi. For the convenience of our dhyāna, such Pratimās are made and worship of them, is done by us.

(3) Then the names are given to such Pratimās as Śrī Rāma, Śrī Kṛṣṇa and so on. in those Pratimās, the presence of Paramātmā is then invoked.

(4) Therefore those who do Pūjā to those Pratimās wholly identifying with them with God and also forgetting about Paramātmā in other places as found in the śāstras, will not get any virtue by such pūjās and worship.

(5) The seven dhātus connected to the body, bravery, magnanimity, intelligence, welfare, words connected to Bhagawān, prestige, tolerance, justice, pure place, brāhmins, pañcha bhūtas, eleven indriyas all these are the residing places of Bhagawān and this should be known well and in all such places Bhagavat rūpa dhyāna should be made.

(6). Bravery etc. are not visible to the eyes. In brave persons, Paramātmā remains in bravery rūpa. So when a man is called as a 'brave person' or as a judicious person all such names apply to Paramātmā only. Like that dhyāna should be made of Paramātmā remembering about Him in all such places, entities etc.

Śloka 22

जीवराशियोळमृत शाश्वत स्थावरगळोळु
स्थाणुनामकनावकालदलिप्पनजितानंतनेंदनिसि ।
गोविदांपति गायनप्रिय सावयवसहस्रनाम
परावरेश पवित्रकर्म विपश्चित सुधाम ॥ २२ ॥

गोविदांपति = Paramātmā is the Master of Jñānin who are proficient in Vedas and Vedāntas,

गायनप्रिय = Paramātmā is much pleased when His mahimās are sung in music in various rāgas like Kalyāṇi, Bhairavi, Kāmbodi, Arabi, with good swara and tāla.

सावयव = Paramātmā is with unique and extraordinary limbs in Him.

सहस्रनाम = Paramātmā is extolled by thousand beautiful names starting from 'Viśwa' in Viṣṇu Sahasranāma Stotra.

परावरेश = Paramātmā is the Master for all Uttama Jīvas like Brāhmins and low Trināḍi Jīvas also.

पवित्रकर्म = All the activities of Paramātmā are pure and have no blemishes at all.

विपश्चित सुधाम = For the learned Jñānin Paramāṭmā is the best place of residence.

जीवराशियोळमृत = Among the chetanas He is called as Amṛta because He has no death at all.

शाश्वत = Paramātmā is always study and stable.

स्थावरगळोळु = Paramātmā remains in trees, creepers etc.

स्थाणुनामक = With the name as 'Sthāṇu'

अजित = Paramātmā is called as Ajita because He has no defect at all.

अनन्त = Paramātmā has infinite unlimited/ananta rūpas and is called by the name 'Ananta'.

एन्दु एनिसि इप्प = Like this, Paramātmā is being called so and remains in such places.

* * *

Śloka 23

माधवन पूजार्थवागि निषेधकर्मव माडि धन
संपादिसलु सत्पुण्यकर्मगळेनिसिकोळ्ळुतिहवु ।
स्वोदरंभरणार्थ नित्यदि साधुकर्मव माडिदरु सरि
यैदुवनु देहांतरव संदेहविनितिल्ल ॥ २३ ॥

माधवन पूजार्थवागि = For the performance of Pūjā to Paramātmā, Śrī Madhva,

निषेध कर्मव माडि = when prohibited activities are done

धन संपादिसलु = and by that process, when money is earned,

सत्पुण्यकर्मगळेनिसिकोळ्ळुतिहवु = then those activites get the lable of virtuous activities and as puṇya-karmas.

स्व उदरंभरणार्थ नित्यदि साधुकर्मव माडिदरु सरि = In order to fulfill one's stomach, always daily when uttama karmas are performed,

देहांतर ऐदुवनु = Even then, the person will be born in this Jagat various Janmas and there will not be redemption for him.

सन्देहविनितिल्ल = In this matter, there is no doubt even to a very small tiny extent.

SUMMARY

(1) For the performance of Pūjā to Bhagawān, and for His satisfaction, even when prohibited activities are done and wealth is earned, such person will be treated as the one who has done virtuous deeds only.

(2) On the other hand, a person for his food and survival earns large wealth by proper activities and uses the

same for him, will attain only sins and the result of it, is to be born again and again on this earth.

(3) This śloka has to be understood very carefully. It is not as though that Śrī Jagannātha Dāsaru the great Mahān had given blank cheque to do wrong acts. The emphasis is only to make home, the point, that money should be spent and applied for the pūjā and world of Lord hari.

Likewise a man earning in the proper ways but keeping whole wealth for his worldly pleasures is also very bad. **By proper means, wealth should be earned and by proper proportions, the same should be submitted Devara pūja, worship and connected activities.**

(4) The 'means' should be proper and the 'end' should also be proper.

Śloka 24

अपगताश्रय यल्लुरोळगिद्दुपमेयनेनिपानुपमरूपनु
शफरिकेतनजनकमोहिपमोहकन तेरदि ।
तपनकोटिसमप्रभासितवपुवेनिप कृष्णादिरूपक
द्विपदनेंतेंतुंडुणिप सर्वत्र नेलसिद्दु ॥ २४ ॥

अपगताश्रय = Paramātmā is not taking the support of anyone else.

अनुपमरूपनु = Paramātmā is having the most, supreme rūpa which cannot be compared to anyone else.

यल्लुरोळगिद्दु = Paramātmā remains in full in all the Jīvas.

उपमेयनेनिप = Paramātmā acts like human beings and so examples are given to Him, as human beings or as animals.

शाफरिकेतन जनक = Paramātmā is the Father of Manmatha, during the Avatāra of Śrī Kṛṣṇa.

तपनकोटिसम प्रभा = That Śrī Kṛṣṇa is with many many crores of Sūryas in shining and in brightness.

कृष्णादिरूपक = In the Avatāra of Śrī Kṛṣṇa and in others.

द्विपदर्नेते = He acted like an ordinary human being,

असितवपुवेनिप = with black colour.

मोहकनतेरदि मोहिप = Like this, He remains and creates delusion in the minds of all.

सर्वत्र नेलसिद्दु = He remains in all places with all pervasiveness.

उंडुणिप = He takes the food and makes others to take food.

SUMMARY

(1) Paramātmā is the support of all.

(2) Paramātmā is not at all under the support or care of anyone.

(3) There cannot be any comparison that can be given to Him.

(4) But yet, He remains in the human beings and in Avatāras like human beings, and subjects Himself as though examples can be given to Him.

(5) His brightness and Prakāśa exceeds even crores of sūryas.

(6) In the Avatāra as Śrī Kṛṣṇa and others, He exhibited like human beings, with black, white and other ordinary colours and deluded the ordinary people.

(7) Śrī Kṛṣṇa is all pervasive in all places. He eats the food and enjoys all vishaya bhogas and makes the Jīvas also to eat such food and enjoy the happiness etc.

Śloka 25

अडवियोळु बित्तदले बेळदिह गिडद मूलकि
सकल जीवर वडलोळिप्पाभयवु परिहरगैसुवंददलि ।
जडजसंभवजनक त्रिजगद्दोडेय संतैसेनलु
अवरिद्देडिगे बंदोदुगवनु भक्तर भिडिय मीरदले ॥ २५ ॥

अडवियोळु वित्तदले वेळदिह गिडद मूलकि = In the forest without planting the seeds, of its own accord some trees, creepers, roots, leaves, fruits etc. are grown.

सकल जीवर वडलोळिप्प आ भय परिहरगैसुवंददलि = They are able to clear the diseases of all Jīvas. Like that,

जडजसंभवजनक = Paramātmā who is the Father of Chaturmukha Brahma,

त्रिजगद्दोडेय = and who is the Master of all the three worlds,

संतैसेनलु = and when prayers are submitted to Him to save and protect.

भक्तर भिडिय मीरदले = Then that Paramātmā is bound by the grip of the devotees, and makes Himself bound by their prayers.

अवरिद्देडिगे बंदु ओदगुवनु = And Paramātmā Himself would come to the place where the devotees are and would help to clear their miseries and agonies.

SUMMARY

(1) In the forest without our efforts and without planting seeds, trees, creepers, plants, leaves, branches, fruits etc. are grown.

(2) Such medicinal plants cure all the diseases pertaining to the body of the Jiva.

(3) Like that Paramātmā, is not our son, relative or friend. He is the Leader and Master of all the three worlds. When prayers are submitted before Him to protect us, then He would be bound by the prayers of His devotees and would be bound by such prayers. So then He would Himself directly reach to such places where His devotees are and would help to clear off their distress at once.

Śloka 26

श्रीनिकेतन तन्नवर देहानुबंधिगळंते नव्यव-
धानदलि नेलसिप्प सर्वद सकल कामदनु ।
एनु कोड्डदु भुंजिसुत मद्दानेयंददि संचरिसु मत्तेनु
बेडदे भजिसुतिरु अवनंघ्रिकमलगळ ॥ २६ ॥

श्रीनिकेतन = Paramātmā who is the dwelling place of Mahālakshmī.

तन्नवर देहानुबंधिगळंते सर्वदा सकल कामदनु = will fulfill all the desires of His devotees just like treating them as His own relatives. He would reside near to them without taking any rest whatsoever,

नेलसिप्प = and remain with them near to them.

एनु कोट्टु भुंजिसुत = Paramātmā will take and consume whatever is given and at whichever times, He would not say as difficult, or happy and would receive them calmly.

मद्दानेयंददि संचरिसु = So Just like an elephant with full strength travel in life.

मत्तेनु बेडदे = Further don't ask with Him, to give this and that and so on. Don't pray before Him for such wants connected to the world.

अवनंघ्रिकमलगळ भजिसुतिरु = Always worship the Lotus pādas of Śrī Paramātmā.

SUMMARY

(1) Paramātmā treats His devotees like His own Kith and Kin relatives and stays always near to them. He does not leave them even for a fraction of a second. He then fulfills their desires of mind.

(2) Whatever happens treat them as happened due to Īśwara Saṅkalpa and get yourself satisfied. Don't aspire for Kāmyaphalas. Always do worship of His Lotus pādas. Don't be anxious over others and don't become an object for delicacy before anyone and walk in the life like a strong elephant.

***

Śloka 27

बेडदले कोडुतिप्पसुररिगे बेडिदरे कोडुतिह्नु नररिगे
बेडि बळलुव दैत्यरिगे कोडनोंमे पुरुषार्थ ।
मूढरनुदिन धर्मकर्मव माडिदरु सरियैहिक फलगळ
नीडि वुन्मत्तरन माडि महानिरयवीव ॥ २७ ॥

सुररिगे बेडदले कोडतिप्प = Paramātmā will be giving all the requirements for the devatās, even though they had not asked for.

नररिगे वेडिदरे कोडुतिह्नु = For the manushyas, He would grant only when the prayers are submitted before Him.

बेडि वळलुव दैत्यरिगे = For the daityas who ask for their wants to be fulfilled again and again,

पुरुषार्थ कोडनोंमे = He would not grant Dharma, Artha, Kāma, Moksha, even to a little extent.

मूढरु अनुदिन धर्मकर्मव माडिदरु सरिये = Even the ignorant always does the virtuous deeds, as per the rules and regulations, still,

ऐहिक फलगळ नीडि = He would grant only the worldly connected phalas.

उन्मत्तरनु माडि महानिरयवीव = And He would make them haughty minded and finally would grant cruel destiny of Naraka only.

SUMMARY

(1) Here the Sādhana phalas relating to Uttama, Madhyama, Adhama, and Adhamādhama devotees are described.

(i) **Uttama bhaktas**— Even though, they do not pay for it, still Paramātmā would grant uttama destiny.

(ii) **Madhyama bhaktas**— Only when they submit prayers for them, He would grant uttama destiny.

(iii) **Adhama Bhaktas**— Even though they pray for, still he would not grant.

(iv) **Adhama-Adhama bhaktas**— Even though they do good kāryas, still He does not grant Uttama Gati. He grants worldly comforts and thereby they become haughty and then due to that they are sent to Narakas.

Śloka 28

तरणि सर्वत्रदलि किरणव हरहि तत्तद्वस्तुगळ-
ननुसरसुतदरदरंते छायव कंगोळिप तेरदि ।
अरिधरेजानेज जगदोळगिरुव छायातपनेनिसि
संकरुषणाह्वयनवरवर योग्यतेगळंतिप्प ॥ २८ ॥

तरणि सर्वत्रदलि किरणव हरहि = Sūrya in all places spreads over his rays

तत्तद्वस्तुगळननुसरसुत अदरदरंते छायवु = on the respective articles and then the shades of such articles are formed as per their respective figures and forms.

कंगोळिप तेरदि = The shades are formed as per their respectve articles. Like that,

अरिधर संकरुषणाह्वय एज अनेज जगदोळगे इरुव = Paramātmā by name Srī Saṅkarshaṇa rūpi Bhagawān will be residing in the Jagat consisting of chetanas and Jaḍas, along with them.

अवरवर योग्यतेगळंतिप्प छायातपनेनिसि = Jīvas are of various kinds. As per their respective Yogyatās, Status, Swabhāva, Paramātmā will be acting like hot Sun and shade. For some, He will be like the heat of the Sun, for some He will be like shade.

SUMMARY

(1) When the rays of the Sun, fall on any creature, then the shadow is formed like the creature in original.

(2) When the rays of the Sun fall on House, Tree etc. then shadow also will be like house, Tree and so on.

(3) Like that only, Paramātmā Saṅkarshaṇa rūpi hold disc in His Hand, remains in the same Ākāra – figure – form in all the chetanas and Jaḍas in the Jagat.

(4) In the Jagat, in some places there is shade and in some there is heat, like that Paramātmā for His devotees is like shade and for His haters He is like heat.

Śloka 29

ई विधदि सर्वत्र लकुमी भूवनितेयर कूडि
तंन कळाविशेषगळेल्ल कडेयलि तुंबि सेव्यतम ।
सेवकनु तानेनिसि मायादेविरमण प्रविष्टरूपक
सेवि माळ्प शरण्य शाश्वत करुणि कमलाक्ष ।। २९ ।।

ई विधदि सर्वत्र लकुमी भूवनितेयर कूडि = Like this Paramātmā in all these places joining with Srīdevi and Bhūdevi.

तन्न कलाविशेषगळेल्ल कडेयलि तुंबि = And fills up all His Kalā Viśeshas in all places.

शरण्य = He is the fittest person for others to take refuge.

शाश्वतकरुणि = Paramātmā is having Kāruṇya with the devotees in a steady and same way.

कमलाक्ष = Paramātmā is having eyes like that of Lotus flowers.

मायादेविरमण = Paramātmā is Śrī Vāsudeva who is the Husband of Mahālakshmī called as 'Māyā',

सेव्यतम = He is the person to receive sevās from all,

प्रविष्ट रूपक सेवकनु तानेनिसि = In the Jagat, with Pravishṭa rūpas, He is called as 'Sevaka'.

सेविमाळ्प = He does many many kinds of sevā.

SUMMARY

(1) As told earlier, Paramātmā Śrī Vāsudeva who is the Husband of Māyā — Mahālakshmī, along with Bhūdevi and Srīdevi, is all pervasive in all places.

(2) Paramātmā receives the sevā with His Vāsudeva and other rūpas.

(3) In Chaturmukha Brahma and in all Jīvas, He remains with His Pravishṭa rūpa and does His sevā, by Himself, remaining as Sevaka.

Śloka 30

प्रणवकारण कार्यप्रतिपाद्यनु परात्परचेतना-
चेतनविलक्षणनंतसत्कल्याणगुणपूर्ण ।
अनुपमनुपासितगुणोदधियनघनजितानंतनिष्किं-
चनजनप्रिय निर्विकार निराश्रयाव्यक्त ॥ ३० ॥

प्रणवकारण = 'Om' — this Praṇava is Kāraṇa rūpa. Veda is Kārya rūpa.

Paramātmā remains as 'Om' Praṇava rūpa,

कार्यप्रतिपाद्यनु = And He is Kārya rūpa — Veda-Pratipādya.

परात्पर = (परात् + पर) = Paramātmā is Ati-uttama when compared to Mahālakshmī, Chaturmukha Brahma are uttamas.

चेतनाचेतन विलक्षण = Paramātmā is separate and distinct from chetanas and achetanas.

अनंतकल्याणगुणपूर्ण = Paramātmā is having Ananta Kalyāṇa Guṇa Pūrṇa; having unlimited infinite auspicious attributes in Him.

अनुपमनु = No Comparison can be given for Him.

उपासित गुणोदधि = He is the ocean for all the attributes which are like the ocean.

अनघ = He is absolutely sinless.

अजित = He cannot be won over by any one.

अनन्त = Paramātmā is having unlimited, infinite, ananta rūpas.

निष्किंचन जनप्रिय = Persons who have left the desire in the worldly wealth and having the strong belief that Paramātmā is everything, for such devotees, on them, He has vast liking.

निर्विकार = Always Paramātmā is stable and will be steady in an uniform way. There is no change in Him.

निराश्रय = He has no support from anyone.

अव्यक्त = He is always not visible generally.

SUMMARY

(1) The quint essence of Vedas is Omkāra. From Omkāra, Vedas are born. Omkāra is Kāraṇa rūpa. Vedas are Kārya rūpa.

(2) Paramātmā is Omkāra Prāṇa rūpi and is Sarva Veda Pratipādya.

(3) Paramātmā is Ati Uttama of all Uttamas. He is totally different and distinct from Jīvas and Jaḍas.

(4) Paramātmā is having unlimited infinite ānanda and other guṇas.

(5) Nobody and no article can be told in comparison to Paramātmā.

(6) Paramātmā is highly and properly eligible by Uttama Jīvas for Upāsanā.

(7) Paramātmā is the samudra for all uttama guṇas.

(8) Paramātmā is without iota of sins.

(9) Paramātmā is not defeated anyone, at any time, at any place,

(10) Paramātmā is having unlimited and infinite rūpas.

(11) Paramātmā is the highest uttama and understanding this well with Jñānam and leaving attachment over worldly pleasures and enjoyments, for such devotees, Paramātmā is most merciful and kind hearted.

(12) Paramātmā is always steady and constant without any sort of medification or transformation.

(13) Paramātmā is not having support of anyone and all are supported by Him.

(14) Generally Paramātmā, is not visible and is called as 'Avyakta'.

Śloka 31

गोपभीय भवांधकारके दीपवट्टिगे सकलसुख-
सदनोपरिग्रहवेनिसुतिप्पदु हरिकथामृतवु ।
गोपति जगन्नाथविठ्ठल समीपदलि नेलसिद्दु भक्तर
आपवर्गर माडुवनु महदुःखभयदिंद ॥ ३१ ॥

इति श्रीमज्जगन्नाथदासराजविरचित हरिकथामृतसारस्य
बिंबप्रकरणसंधिः समाप्ता ॥ २० ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

गोपभीय = Durga Devi's Husband is Paramātmā who is Veda-swarūpi and this samsāra consisting of births and deaths prevents from reaching Him and is like great darkness,

दीपवट्टिगे = For this like the candle light with full brightness,

सकल सुखसदनोपरिग्रह = Having the sukha which is far superior all sukhas.

एनिसुतिप्पदु = Like that being praised or extolled is,

हरिकथामृतवु = The nectar consisting of Paramātmā's attributes. Those who drink this nectar,

गोपति = Husband of the Abhimāni devatā of Vedas Mahā-lakshmī is Paramātmā.

जगन्नाथविठ्ठल = Called as Śrī Jagannātha Viṭṭhala.

समीपदलि नेलसिद्दु = He remains very near,

महदुःखभयदिंद भक्तर = and relieves the bhaktas from great miseries and fears,

आपवर्गर माड्डुवनु = and makes them to reach Moksha.

SUMMARY

(1) In Samsāra, due to the abhimāna on wife, children, wealth the memory of Paramātmā will be forgotten easily.

(2) Paramātmā will push such persons in the hells and so this becomes the cause of fear.

Hence for the dark forest of Samsāra, this Harikathāmṛta being drunk and that **Amṛta helps as a lighted lamp.**

Those who drink Harikathāmṛta nectar will be exonerated from the darkness of Samsāra.

Harikathā will remove ignorance and will generate Jñānam and Jñānam will rise up.

Among all the sukhas, the most supreme sukha, it would grant and bestow. **This Harikathāmṛta has the potency and capacity to bestow Swarūpa Ānanda.**

Such devotees who read and preach, teach, write this work, near to them is Paramātmā Śrī Jagannātha Viṭṭhala steadily and relieves them from Samsāra and grant final Moksha to them.

Thus ends Bimba Prakaraṇa Sandhi.

Om Śrī Kṛṣṇārpaṇamastu.

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

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Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

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&

हरिकथामृतसारः

पितृगणसन्धिः

HARIKATHĀMṚTA SĀRA

Pitṛgaṇa Sandhi

By

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and happiness for this 169th publication connected to the final part of Śrī Vishṇu Sahasranāma Bhāshya Saṅgrahārtha, dealing with the names of Śrī Vishṇu from 909 to 1000 together with Harikathāmṛtasāra – Pitṛgaṇa Sandhi consisting of 31 slokas.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this work by taking each name of Śrī Viṣṇu in detail and has explained the reasons in brief for the applicability of such names to Him. When Śrī Vishṇu-Sahasranāma is recited by understanding such meanings, the puṇya gained will be great and vast.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugalu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill

the promise made to his father and Vidyā-Guru. This hum
Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's gr
step by step.

Śrī T.S.R. has to be thanked by one and all through out
world for his very sincere and highly dedicated devoted servic
the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspi anything even in mind in return of worldly gain at all. All that humbly wishes that the devoted readers should amass virt and should obtain the grace of Śrī Hari-Vāyugalu and there he obtains a share in it, and he feels highly satisfied and fe immensely joyful and thanking Hari-Vāyugalu for having chos him for this great noble task. S. M. S. O. Sabhā and the entre world of Vedānta, should always be indebted to him for su selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written a published 109 works which are listed below. They are most use and essential now and are connected to topics of large interest the devoted truth-seekers. This is the only way to march towar spiritual path to Moksha and these works are hailed througho the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 19

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and
Extra-ordinary Power of Lord Nārāyaṇa 199

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 199

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 199

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –
**Authentic Elucidation of Gītā – I Chapter –
Arjuna's Mental Distress** 199

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
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Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapters-
Marriage of Vāsudeva and Kaṁsa-vadha 1999

(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tirtha Prabandha Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tirtha Prabandha Pūrva Prabandha 2002

(46) Sangraha Ramayanam – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tirtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः – 6th & 7th
Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Srī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
Mahābhārata Tātparya Nirṇya Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa Sundara Kāṇḍa 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार – मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Anus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्याय. –
Dwādaśa Stotram – First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः — नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part VIII (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ – Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
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(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Sankarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा – Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः – Madhva Vijaya–Sarga IX 2005

(108) मध्वविजयः – दशमः सर्गः – Madhva Vijaya–Sarga X 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः, अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

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I am personally very grateful to the noble donor who have come forward with such noble mind to contribute for the entire publication of the book. In the capacity of Secretary of SMSO Sabhā and also in the capacity of a devotee of Lord Nārāyaṇa I thank Śrī A. T. Ravīndran, profusely and pray before Lord Śrī Veṅkaṭeśwara for the longlife, happiness, peace and prosperity for him and all the members of the family.

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May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
21.6.2005, Tuesday
Pārthiva Saṁvatsara
Jyeshṭha Śukla Chaturdaśī
Holy Ārādhanā day of ***Śrī Śrī 1008***
Śrī Satya Abhinava Tīrtha, *Nachiarcoil. &*
Śrī Śrī 1008 Śrī Śrīpādarāja Tīrtha, *Mulabagal.*

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

Introduction in brief by the humble

AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñāni and Head of Śrī Uttarādi Mutt, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādangaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 109 books before the truth-seekers of the world as listed in the Publisher's note.

The present 110th book relates to the final part of Śrī Vishṇu-Sahasranāma Bhāshya Saṅgrahārtha dealing with the name from 909 to 1000 and by this 10 volumes have been completed on this most sacred part of Mahābhārata.

Mahābhārata has two eyes and one is Bhagavat Gītā and the second one is Śrī Vishṇu-Sahasranāma.

This humble author has also included 31 verses relating to Pitṛgaṇa sandhi from Harikathāmṛtasāra which is most sacred, pious and unique and the humble author requests each devotee to read this atleast on the ceremony day of his ancestors. By this the forefathers will be very much pleased and the full blessings will be received.

This humble author publish and submits this holy book under the lotus pāda of Lord Śrī Śrīnivāsa and Śrī Vanjulavalli Tāyar of Nachiarkoil through their sacred chariot Garuḍa.

Garuḍa Bhagawān at Nachiyar Koil

This Vigraha is world famous and unique in several respects. Devotees will be blessed with their desires completed, when sevā is submitted to this chariot of Bhagawān.

During the Avatāra of Śrī Kṛṣṇa, that Yuyudhāna, Sātyaki had the āveśa of Garuḍa.

During the Avatāra of Śrī Rāma, Garuḍa came in his original Mūla form at the orders of Śrī Rāma and did sevā to Him.

स पक्षिराजोऽथ हरेर्निर्देशं
स्मरंस्त्वरावानिह चाजगाम।

तत्पक्षवातस्पर्शेन केवलं विनष्ट एषां स उरगबन्धः। अथ सः पक्षिराजः हरेः निर्देशं स्मरन् त्वरावान् इह च आजगाम।

Then the King of the birds, Garuḍa having remembered Śrī Hari's command came there to Lankā quickly. By the mere touch of the wind by the flatter of his wings, this bondage of Nāgapāśa was destroyed to the monkeys.

Om Śrī Kṛṣṇārpaṇamastu.

Śrī Śrīnivasa Bhagawan
at Nachiyar koil, Near Kumbhakoṇam,

This is a very famous historic holy temple for Paramā:mā Śrī Śrīnivasa.

The Mūlamūrti called as 'Vyūga Śrī Vāsudeva'. To His right, Śrī Chaturmukha Brahma is standing and offering sev.. to Bhagawān. To the left of Śrī Vāsudeva Bhagawān, Paramā mā with the names of Aniruddha and Pradyumna are there. T ien Samban called Bhagawān Purushottam is also blessing the devotees.

To the right of Bhagawān Śrī Vāsudeva, Mother Nach yar with the name of Vanjulavalli is giving darśan to the devot·es.

Medhāvi ṛshi

This place was called earlier as 'Sugandha Vanam'. In his place, a very holy saint by name 'Medhāvi' was perforn ing severe austerities. He had the desire that Mahālakshmī sh(uld become his daughter and Bhagawān Śrī Śrīnivāsa, to be his son-in-law.

One day when the great saint was taking bath at M: ṇi-nutāru, a vigraha came to his hands. One side he saw Lord Śrī Narasimha and on the other side Śrī Chakrapāṇi. The sage ›vas totally surprised. The sage stood in reverence. At that time, he heard the voice.

"Oh! Muni, the Bhagawān came to our hands will do all benefits to the society. You instal this in a proper place :.nd start severe worship, then all your desires would be achieve:l".

Accordingly Medhāvi Maharshi installed that Narasimh:. – Chakrapāṇi and worshipped Him severely.

One day on the banks of Manimutaru in the South-East direction, there was a beautiful Vanjulā tree. In the month Phālguṇa on one Friday, Mahālakshmi took Avatāra as a small girl and was playing. At that time, Medhāvi Maharshi, to perform the rituals at Noon reached the shores of Manimutaru. On that day, he saw that the place was fully shining and glittering with all divine beauty. Trees, flowers, honey bees and others were in plenty and very happy and were actually dancing. Madhāvi Mahan saw at that time, very young girl with all beauty was playing with her associates and was an incarnation of beauty, nobility with all Kalyāṇa guṇas.

On seeing that divine child, Medhāvi ṛshi felt very happy and was satisfied that his wish would be fulfilled at an early date. Medhāvi ṛshi went near to that divine child and she also came near to the ṛshi and offered pranāms. Medhāvi Maharshi also profusely blessed the child and asked Her,

(i) as to who she was ?

(ii) who are her parents ?

(iii) what was her name ? and

(iv) what was her dwelling place ?

The little divine child girl came to Medhāvi Maharshi and eplied :

"I do not know about my parents, my name, about my lweling place". For me the whole shelter and refuge is your goodself only and so I had arrived here. You goodself has to accept me as your daugher and should do anugraha to me".

Medhāvi Maharshi was highly delighted and thanked Paramātmā profusely in his heart and accepted that glorious, pious divine girl as his daughter. She was brought up in his

āśrama. Since the divine girl was found under the Vanjulavalli trees, she was named as 'Vanjulavalli'.

The devatās in the heavens became very much worried because they were unable to trace Mahālakshmī there. They all went to Bhagawān Śrīman Nārāyaṇa, taking Chaturmukha Brahma as their leader. Paramātmā consoled them by stating that He would take Avatāra on the Earth and reach Mahālakshmī and return back to Heavens.

Paramātmā took the rūpa of Saṅkarshaṇa and proceeded towards East. Towards South, He started as Pradyumna. Towards West, He proceeded as Aniruddha and towards North as 'Samban' – Purushottama. In the middle, He remained as Śrī Vāsudeva.

All of them searched for Mahālakshmī and finally they reached Manimutaru and took bath to clear off their fatique. Śishyas of Medhāvi Maharshi saw them and prostrated to them in great bhakti. They all begged to visit to the āśram of their Guru.

Medhāvi ṛshi also rushed forward to receive those sacred Guests, namely Bhagawān Śrīman Nārāyaṇa Himself in five rūpas.

In the meanwhile devotee Garuḍa who also went in search of Mahālakshmī hinted to Śrī Bhagawān that she was brought up by the holy saint Medhāvi Maharshi.

When all the five assembled in the āśram of Medhāvi Maharshi, Śrī Vasudeva requested for water to clean His Hands. Realising this, Medhāvi ṛshi brought water in a vessel for Śrī Vasudeva. For this Śrī Vasudeva, that He would not receive water from any male and only a Kannikā should give and that it was the Vrata he had adopted. Then Medhāvi Muni ordered

hi daughter to bring water in a vessel. She also brought water in a vessel and poured into the Hands of Śrī Vāsudeva and Śrī V sudeva at that time caught hold of Her hands. The girl and M :dhāvi Muni felt that it was injustice on the part of a guest to bc have and wished to curse him and took from his Kamaṇḍala.

At that time, Śrī Vāsudeva gave His darśan as Paramātmā. M :dhāvi Maharshi profusely repented for his action and fell at th : Lotus Pādas of Bhagawān Śrī Vāsudeva and begged for pardon. His happiness and joy had no limits when he realised that actual Pa ramātmā had came to his small āśram.

Śrī Vāsudeva said that the daughter of Medhāvi Maharshi hi her to brought up by him was actually Mahālakshmī. The ta)as done thus far by that Muni had become fully fruitful. Ju st like darśan was given to him by Śrī Vāsudeva along with V. njulavalli at that time, the same should be extended in future. fo all the devotees who have pilgrimage to that holy place. Pa ramātmā Śrī Vāsudeva granted that boon to the Mahān M :dhāvi and stood there at Nachiyarkoil as 'Śrī Vāsudeva' and 'V anjulavalli' for all times in future. Further the other rūpas of Bl agawān, namely Saṅkarshaṇa, Pradyumna, Aniruddha and Pı rushottama were also present and remained there. This is the oı ly unique temple where all the full rūpas of Paramātmā along w th Mahālakshmī is available in one Pūjā room. **This is re narkable and it also brings the truth that Paramātmā should bı worshipped as 'श्रियः पतिः' as indicated by Śrīman Nyāya Sı dhā.**

Chaturmukha Brahma heard about the most happy and au spicious information of this marriage and arrived at that pl ice and praised Paramātmā and Mahālakshmī. At the orders of Mahālakshmī and Śrī Vāsudeva, Chaturmukha Brahma also stayed there for ever.

This confirms the vedic truth that approach to P ıramātmā can be had only through the most supreme adhikāri Chı turmukha Brahma. (ॐ इयदामननात् ॐ ॥ ३-३-३५ ॥)

The vedas state : स एनान् ब्रह्म गमयति ॥

and the sūtra 4-3-12 : ॐ परं जैमिनिः मुख्यत्वात् ॐ ॥

Garuḍa, the King of birds also came there and go blessings from Paramātmā, Mahalakshmi and Chaturmukha Br ıhma and remained there to help the devotees.

This Garuḍa here is world famous and is unique in several respects. When Garuḍa is taken out from the Pūjā room only four devotees carry the vigraha. But later, even 16 are unab e to carry that Vigraha. Later even 64 feel very difficult to carry h m. This is the divine beauty that Garuḍa even today shows to the d :votees by the anugraha of Śrī Vāsudeva.

Śrī Vayu also came there and received anugrah . from Śrī Vāsudeva and Mahālakshmī. He only does Utsava to Śı i Śrīnivasa there every year.

Medhāvi Maharshi

There is also a small pūjā room in which Medhāv Maharshi's Vigraha is there and is worshipped by the devotee: Exactly oppsoite to the great tank whcih is called 'M uni Muki Nadi' running for 684' feet in length and 225' feet in bredtl, (which is adjucent to the temple on the Northern side), Śī Uttarādi Mutt at Nachiyar Koil is situated. There the hoy bṛndāvan of tremendous beauty of Śrī Śrī 1008 Śrī Satya-bhinava Tirtha Mahān is installed. It is traditionally believd that Medhāvi Maharshi himself is reborn as that ıoly sait. (This humble author at the orders of Śrī Śrī 1008 Śrī Satya-pramoda Tirtha Mahān renovated the buildings and othr

amenities for the benefit of devotees and was blessed by Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahān later in the year 1998).

This humble author has no capacity or status to submit this humble work directly at the lotus pādas of Lord Śrī Śrīnivāsa and Śrī Vanjulavalli Tāyar of Nachiarkoil, mentioned above, but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus padās.

The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Lord Śrī Śrīnivāsa and Śrī Vanjulavalli Tāyar of Nachiarkoil and Śrī Hari Vāyugaḷu.

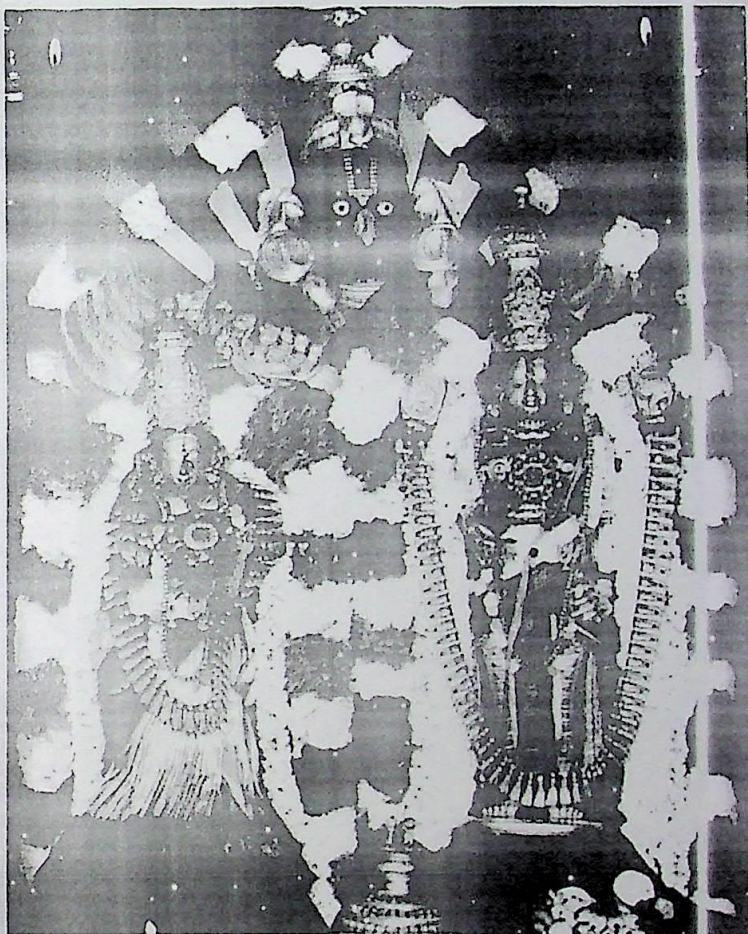
श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

T. S. Rāghavendran
Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

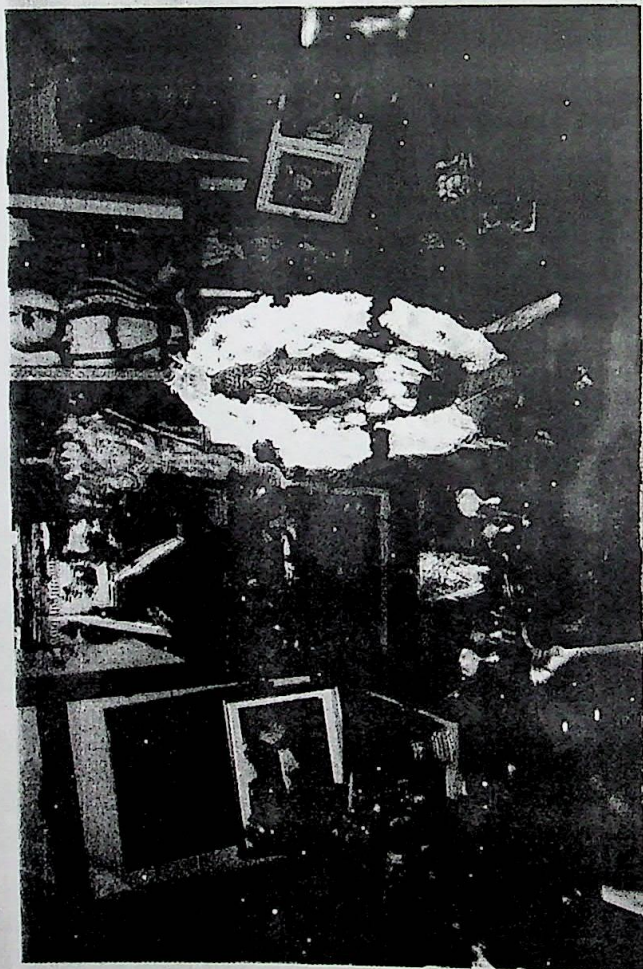
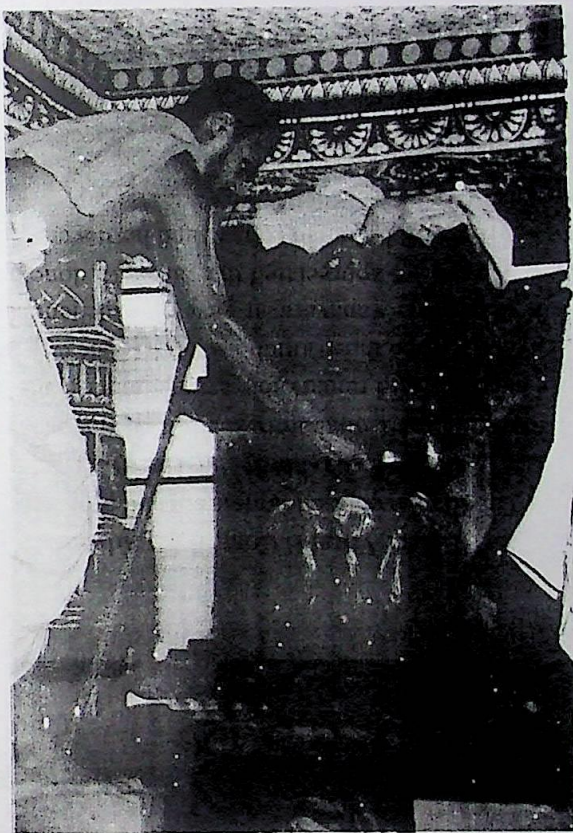
2.6.2005, Tuesday
Pṛthiva Saṁvatsara
Jyeshṭha Śukla Chaturdaśī
Hly Ārādhanā day of
Śī Śrī 1008 Śrī
Satya Abhinava Tīrtha Mahān
Nchiarcoil. ***& Śrī Śrī 1008 Śrī***
Śipādarāja Tīrtha Mahān, *Mulabagal.*

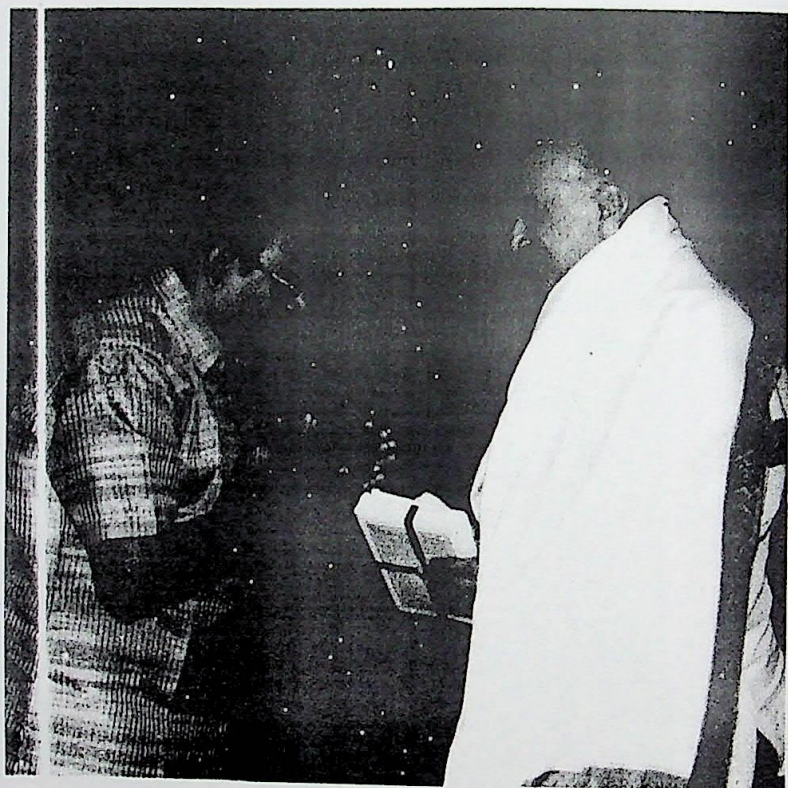
❊ ❊ ❊

World famous

Kal Garudar (Stone Garuda)

Nachiarcoil - 612 602 (Near Kumbhakoṇam, Tamilnadu)

together with Lord Śrī Śrīnivāsa and Śrī Vanjulavalli

(Utsavamūrti)

Performance of Pūjā to 'Śrī Vināyaka' (Śrī Viśwambhara-mūrty)
on 18.9.2004 Saturday, by Śrī T. S. Rāghavendran at his residence.
About 'Vināyaka Chaturthi' TSR had already written a book in detail (TSR book number 27).
Śrī Vināyaka had the āveśa of Śrī Vāyu when he wrote Mahābhārata under Bhagawān Śrī Vedavyāsa.

Śrī Śrī 1008 Śrī Satyātma Tirtha Mahāprabhu
of Śrī Uttarādi Mutt offering Mangalārati to the
Mūla Bṛndāvan of
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu,
at Nachiyar Koil, near Kumbhakoṇam on 9.6.98
Jyeshṭha Śukla Chaturdaśi - Bahudhānya samvatsara.

Humble Śrī TSR renovated and built the constructions
spending more than four lakhs, following the
supreme mandates of
Śrī Śrī 1008 Śrī Satyapramoda Tirtha Mahan
and his father **Tamraparṇi Śrī D.V. Subbachar.**

Śrī T.R.V. Vittal B.Com, B.L., Advocate
son of Śrī T.S. Raghavendran, honouring and profusely thanking
Dr. B. K. Kṛṣṇarāj Vanavarayar,
Chairman of the Coimbatore Bhāratīya Vidyā Bhavan,
for the excellent and remarkable arrangement made by him
on 5-12-2004 when the 100th book of Śrī TSR was released.
Dr. B. K. Kṛṣṇarāja Vanavarayar gave an excellent speech of
welcome and appreciated the vast sevā done by
Śrī TSR to Indian culture and heritage.

Sri M. Thiagaraj

(1921 – 1992)

Apsara Hantex, Coimbatore - 641 001.

Acknowledgement with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha - Final Part X and

Harikathāmṛta Sāra - Pitṛgaṇa Sandhi

from

Smty. N. Sāvithrī & Śrī A. T. Ravīndran

347, Alagesan Road, Old Weavers Colony
Coimbatore - 641 011
Phone : 2450106

wife & son respectively of

Late Śri M. Thiagaraj

Apsara Hantex, Coimbatore - 641 001.

in high reverance, regard and respect.

S.M.S.O Sabhā and All the Devoted Public and in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore, Humble Author of this book are highly greatful and ever indebted to the donors and pray for the noble soul to rest in peace. Pray also before Lord Sri Venkateswara for long life, peace and prosperity for the donors and all the members of the family.

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

दशमः भागः

(अरौद्रः to सर्वप्रहरणायुधः)

[909 — 1000]

नवमभागपर्यन्तम् ९०८

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ११० ॥ ९

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ १११ ॥ ८

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ११२ ॥ ९

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ ११३ ॥ ९

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ ११४ ॥ ८

c/f ९५१

b/f ९५१

आधारनिलयो धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ ११५ ॥ ९

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ ११६ ॥ ७

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ ११७ ॥ ९

यज्ञभृद्यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ ११८ ॥ ८

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ ११९ ॥ ८

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ १२० ॥ ८

नामानि १०००

सर्वप्रहरणायुध ॐ नम इति ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदन मध्वेश पाहि ॥

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

दशमः भागः

(अरौद्रः to सर्वप्रहरणायुधः)

[909 — 1000]

९०९. अरौद्रः — ॐ अरौद्राय नमः ॐ

९१०. कुण्डली — ॐ कुण्डलिने नमः ॐ

९११. चक्री — ॐ चक्रिणे नमः ॐ

९१२. विक्रमी — ॐ विक्रमिणे नमः ॐ

९१३. ऊर्जितशासनः — ॐ ऊर्जितशासनाय नमः ॐ

९१४. शब्दातिगः — ॐ शब्दातिगाय नमः ॐ

९१५. शब्दसहः — ॐ शब्दसहाय नमः ॐ

९१६. शिशिरः — ॐ शिशिराय नमः ॐ

९१७. शर्वरीकरः — ॐ शर्वरीकराय नमः ॐ

९१८. अक्रूरः — ॐ अक्रूराय नमः ॐ

९१९.	पेशलः	—	ॐ पेशलाय नमः ॐ
९२०.	दक्षः	—	ॐ दक्षाय नमः ॐ
९२१.	दक्षिणः	—	ॐ दक्षिणाय नमः ॐ
९२२.	क्षमिणां वरः	—	ॐ क्षमिणां वराय नमः ॐ
९२३.	विद्वत्तमः	—	ॐ विद्वत्तमाय नमः ॐ
९२४.	वीतभयः	—	ॐ वीतभयाय नमः ॐ
९२५.	पुण्यश्रवणकीर्तनः	—	ॐ पुण्यश्रवणकीर्तनाय नमः ॐ
९२६.	उत्तारणः	—	ॐ उत्तारणाय नमः ॐ
९२७.	दुष्कृतिहा	—	ॐ दुष्कृतिघ्ने नमः ॐ
९२८.	पुण्यः	—	ॐ पुण्याय नमः ॐ
९२९.	दुस्स्वप्ननाशनः	—	ॐ दुस्स्वप्ननाशनाय नमः ॐ
९३०.	वीरहा	—	ॐ वीरघ्ने नमः ॐ
९३१.	रक्षणः	—	ॐ रक्षणाय नमः ॐ
९३२.	सन्तः	—	ॐ सन्ताय नमः ॐ
९३३.	जीवनः	—	ॐ जीवनाय नमः ॐ
९३४.	पर्यवस्थितः	—	ॐ पर्यवस्थिताय नमः ॐ
९३५.	अनन्तरूपः	—	ॐ अनन्तरूपाय नमः ॐ

९३६. अनन्तश्री: — ॐ अनन्तश्रिये नमः ॐ

९३७. जितमन्यु: — ॐ जितमन्यवे नमः ॐ

९३८. भयापह: — ॐ भयापहाय नमः ॐ

९३९. चतुरस्र: — ॐ चतुरस्राय नमः ॐ

९४०. गभीरात्मा — ॐ गभीरात्मने नमः ॐ

९४१. विदिश: — ॐ विदिशाय नमः ॐ

९४२. व्यादिश: — ॐ व्यादिशाय नमः ॐ

९४३. दिश: — ॐ दिशाय नमः ॐ

९४४. अनादि: — ॐ अनादये नमः ॐ

९४५. भूर्भुवोलक्ष्मी: — ॐ भूर्भुवोलक्ष्म्यै नमः ॐ

९४६. सुवीर: — ॐ सुवीराय नमः ॐ

९४७. रुचिराङ्गद: — ॐ रुचिराङ्गदाय नमः ॐ

९४८. जनन: — ॐ जननाय नमः ॐ

९४९. जनजन्मादि: — ॐ जनजन्मादये नमः ॐ

९५०. भीम: — ॐ भीमाय नमः ॐ

९५१. भीमपराक्रम: — ॐ भीमपराक्रमाय नमः ॐ

९५२. आधारनिलय: — ॐ आधारनिलयाय नमः ॐ

९५३. धाता — ॐ धात्रे नमः ॐ

९५४. पुष्पहासः — ॐ पुष्पहासाय नमः ॐ

९५५. प्रजागरः — ॐ प्रजागराय नमः ॐ

९५६. ऊर्ध्वगः — ॐ ऊर्ध्वगाय नमः ॐ

९५७. सत्पथाचारः — ॐ सत्पथाचाराय नमः ॐ

९५८. प्राणदः — ॐ प्राणदाय नमः ॐ

९५९. प्रणवः — ॐ प्रणवाय नमः ॐ

९६०. पणः — ॐ पणाय नमः ॐ

९६१. प्रमाणं — ॐ प्रमाणाय नमः ॐ

९६२. प्राणनिलयः — ॐ प्राणनिलयाय नमः ॐ

९६३. प्राणदः — ॐ प्राणदाय नमः ॐ

९६४. प्राणजीवनः — ॐ प्राणजीवनाय नमः ॐ

९६५. तत्त्वं — ॐ तत्त्वाय नमः ॐ

९६६. तत्त्वविदेकात्मा — ॐ तत्त्वविदेकात्मने नमः ॐ

९६७. जन्ममृत्युजरातिगः — ॐ जन्ममृत्युजरातिगाय नमः ॐ

९६८. भूर्भुवस्स्वस्तरुः — ॐ भूर्भुवस्स्वस्तरवे नमः ॐ

९६९. तारः — ॐ ताराय नमः ॐ

९७०. सविता — ॐ सवित्रे नमः ॐ

९७१. प्रपितामहः — ॐ प्रपितामहाय नमः ॐ

९७२. यज्ञः — ॐ यज्ञाय नमः ॐ

९७३. यज्ञपतिः — ॐ यज्ञपतये नमः ॐ

९७४. यज्वा — ॐ यज्वने नमः ॐ

९७५. यज्ञाङ्गः — ॐ यज्ञाङ्गाय नमः ॐ

९७६. यज्ञवाहनः — ॐ यज्ञवाहनाय नमः ॐ

९७७. यज्ञभृत् यज्ञकृत् — ॐ यज्ञभृत् यज्ञकृते नमः ॐ

९७८. यज्ञी — ॐ यज्ञिने नमः ॐ

९७९. यज्ञभुक् — ॐ यज्ञभुजे नमः ॐ

९८०. यज्ञसाधनः — ॐ यज्ञसाधनाय नमः ॐ

९८१. यज्ञान्तकृत् — ॐ यज्ञान्तकृते नमः ॐ

९८२. यज्ञगुह्यं — ॐ यज्ञगुह्याय नमः ॐ

९८३. अन्नं — ॐ अन्नाय नमः ॐ

९८४. अन्नादः — ॐ अन्नादाय नमः ॐ

९८५. आत्मयोनिः — ॐ आत्मयोनये नमः ॐ

९८६. स्वयंजातः — ॐ स्वयंजाताय नमः ॐ

९८७. वैखानः — ॐ वैखानाय नमः ॐ

९८८. सामगायनः — ॐ सामगायनाय नमः ॐ

९८९. देवकीनन्दनः — ॐ देवकीनन्दनाय नमः ॐ

९९०. स्रष्टा — ॐ स्रष्ट्रे नमः ॐ

९९१. क्षितीशः — ॐ क्षितीशाय नमः ॐ

९९२. पापनाशनः — ॐ पापनाशनाय नमः ॐ

९९३. शङ्खभृत् — ॐ शङ्खभृते नमः ॐ

९९४. नन्दकी — ॐ नन्दकिने नमः ॐ

९९५. चक्री — ॐ चक्रिणे नमः ॐ

९९६. शार्ङ्गधन्वा — ॐ शार्ङ्गधन्वने नमः ॐ

९९७. गदाधरः — ॐ गदाधराय नमः ॐ

९९८. रथाङ्गपाणिः — ॐ रथाङ्गपाणये नमः ॐ

९९९. अक्षोभ्यः — ॐ अक्षोभ्याय नमः ॐ

१०००. सर्वप्रहरणायुधः — ॐ सर्वप्रहरणायुधाय नमः ॐ

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः

दशमः भागः

९०९. अरौद्रः

ॐ अरौद्राय नमः ॐ

(1) रागद्वेषादिराहित्यात् अरौद्रः ।

Viṣṇu is called अरौद्रः because He has no attachment, anger, pride or prejudice at all.

(2) अरौद्रः अक्रूरः ।

Viṣṇu is called अरौद्रः because He has no fierceful attitude or anger towards His devotees.

In Bhāgavatam, Under 7-9-15, Prahlāda Mahārāj states as under by seeing the fierce rūpa of Lord Narasimha.

नाहं बिभेम्यजित तेऽतिभयानकाय
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेसरशङ्कुकर्णा-
न्निर्ह्रादभीतदिगिभादरिभिन्नखाग्रात् ॥ १५ ॥

As far as myself is concerned, Oh! Lord of invincible nature, I am not at all afraid of your wind form, with a most frightful countenanse and tongue. Eyes dazzling like the Sun, an over bearing frown and the fierce teeth (jaws) manes crimsared with blood, ears erect as claws that tear the enemy – the form which is adorned with a garland of intesttimes and whose roar terrifies the very elephants guarding the four quarters.

This clearly shows that Viṣṇu is only अरौद्रः for the daityas but not so for the devotees. The beauty is that in the same rūpa,

He showed like this to the devotee Prahlāda and to the daitya Hiraṇyakaśipu. This is by His अचिन्त्यशक्तिः । Viṣṇu is अरौद्र ।

(3) रुदति अनेन इति रुद्रं = दुःखं तज्जनकत्वेन तत्सम्बन्धित्वात् रौद्रं कामक्रोधादि दुःखसाधनम् तत् अस्य नास्ति इति अरौद्रः ।

Paramātmā has no association with sorrow arising by means of desire, anger and others.

(4) Paramātmā Śrī Viṣṇu has no total iota of partiality or cruelty in Him at all, as stated in the sūtras . 2 1·35 to 2·1·37 and so He is अरौद्रः ।

ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ

ॐ न कर्माविभागादिति चेन्न अनादित्वात् ॐ

ॐ उपपद्यते च अपि उपलभ्यते च ॐ ॥

९१०. कुण्डली
ॐ कुण्डलिने नमः ॐ

(1) मकरकुण्डलधारित्वात् कुण्डली । मकरकुण्डलवान् ।

Viṣṇu is called 'कुण्डली' because He wears crocodile like ear-rings.

(2 The dhyānam should be made as under :

ध्येयः सदा सवितृमण्डलमध्यवर्ती
नारायणः सरसिजासनसन्निविष्टः ।
केयूरवान् मकरकुण्डलवान् किरीटी
हारी हिरण्यवपुः धृतशङ्खचक्रः ॥

Here 'Makara Kuṇḍalavān' has to be meditated. That is Paramātmā is wearing the earrings in the shape of crocodiles.

(3) Under Bhakti Pāda 3.2.28 :

ॐ उभयव्यपदेशात्त्वहिकुण्डलवत् ॐ

states that Brāhmaṇ is both bliss and the blissful, on account of scripture declaring Him as both, even as the serpents coil.

यथा अहिः कुण्डली कुण्डलं च।

Paramātmā is 'कुण्डली' and if this sūtra is remembered, that would bring lot of virtues to the devotees.

(4) कुण्डलनं दहनं शत्रूणां, अस्मात् भवति इति 'कुण्डली'।

Viṣṇu burns the enemies, and He is called as 'Kuṇḍalī'

९११. चक्री
ॐ चक्रिणे नमः ॐ

(1) चक्री - सुदर्शनचक्रं अस्य अस्तीति।

Viṣṇu is called 'चक्री' because He has Sudarśana Chakra with Him in His right Hand.

(2) चक्रं = राज्यं अस्ति इति चक्री।

In the avatār of Śrī Rāma, He had Ayodhyā as His kingdom and so He is called चक्री।

(3) चक्रं = सेना अस्ति इति चक्री।

In the avatār of Śrī Rāma, He had monkey army as His servants, and so Viṣṇu is called चक्री।

(4) Viṣṇu is called चक्री because He revolves and rolls off the wheel of world safely.

Gītā in the 3rd Adhyāya from 14-16 shows how this wheel is made dynamic by Lord Kṛṣṇa :

अन्नात् भवन्ति भूतानि पर्जन्यात् अन्नसम्भवः ।
यज्ञात् भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्म अक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुः इन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

(1) Jīvas (bodies) are born out of food अन्नं (रेतस्).

(2) Annam is produced by rain and sun being the presiding deity of clouds.

(3) This Sun or the clouds and consequently rain is produced by the Havis offered in the yāgas.

(4) This Yāga or Yajñya is produced by the performers called Ṛtviks.

(5) These actions are being done by the motivation of Lord Viṣṇu.

(6) This Viṣṇu is made known by the vedas.

(7) These vedas are known by the recital of Jīvas by their अध्ययनम् ।

Hence the wheel revolves like this :

1. Jīvas
2. Annam.

3. Clouds
4. Yāgas.
5. Actions connected to it.
6. Brahma – Viṣṇu.
7. Akshara – Vedas.
8. Recitation of vedas by the Jīvas.

(5) क्रियते यज्ञः एभिः इति चक्राः = मन्त्राः ते अस्य स्तुतिरूपेण सन्ति इति = चक्री।

Viṣṇu is called as 'Chakri' because He is extolled by Vedic mantras, by which sacrifices are performed.

This wheel चक्र is always made to rotate by Viṣṇu. Hence He is चक्री।

९१२. विक्रमी

ॐ विक्रमिणे नमः ॐ

(1) विक्रमी पराक्रमशाली।

Viṣṇu is called विक्रमी because He has great bravery, strength and courage.

(2) विक्रमः पादविक्षेपः निरतिशयः अस्य अस्ति इति विक्रमी।

(3) शौर्यं निरतिशयं अस्य अस्ति इति विक्रमी।

For Him, extra-ordinary bravery and courage are there and so He is called as 'Vikramī'.

(4) क्रमः = शक्तिः विविशिष्टः उदकवर्षणे महाखनादि शक्तिरूपः क्रमः येषां ते विक्रमाः मरुतः । ते अस्य पूजकत्वेन सन्ति इति विक्रमी ।

Visṇu is worshipped by wind Gods Maruts. They bring rain with thunder and lightning.

९१३. ऊर्जितशासनः
ॐ ऊर्जितशासनाय नमः ॐ

(1) ऊर्जितशासनः ऊर्जितं शासनं यस्य इति = ऊर्जितशासनः ।

Visṇu is called ऊर्जितशासनः because nobody can overrule or supersede His order and commendents.

In the Sūtra 1.3.11. ॐ सा च प्रशासनात् ॐ, It is made clear out of fear Vāyu. Sun. Agni. Indra. Yama and others do their respective jobs in the stipulated manner within the time schedule. Śrīmad Āchārya says in his Bhāshya .

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठते इत्यादिना । तच्च प्रशासनं विष्णोरेव ।

That commendment is only of Śrī Visṇu.

(2) Under the sūtra 1.1.20 ॐ आकाशस्तल्लिङ्गात् ॐ, Chandrikā states :

स्यन्दन्ते शासनात् नद्यः भीषाऽस्मात् पवते अनिलः ।
नभो ददाति श्वसतां मार्गमित्यादिकाश्च ताः ॥

which means :

(1) The rivers run or flow not because of their nature that water finds its level, but due to the mandate of the Lord.

(2) Air blows not due to its usual nature, but due to the mandate of the Lord.

(3) Space has the quality of hollowness also due to the mandate of the Lord.

(4) Path gives its way is not also usual in the course, but due to the mandate of the Lord.

Hence Viṣṇu is ऊर्जितशासनः and all and everything happens due to His orders.

(5) In Śrīmad Bhāgavatam, Śrī Kapila rūpi Paramātmā does teaching to His Mother Devahūti, as above.

3-26-42

मद्भयात् वाति वातोऽयं सूर्यः तपति मद्भयात् ।
वर्षति इन्द्रो दहति अग्निः मृत्युश्चरति मद्भयात् ॥

Śrī Kapila Bhagavān states that :

(1) Out of fear for Him, air blows.

(2) Out of fear of Him, Sun gives heat.

(3) Out of fear of Him, Indra brings rain.

(4) Out of fear of Him, Yama does his job.

(5) Out of fear of Him, Fire gives light and heat.

Hence Viṣṇu is ऊर्जितशासनः ।

The subtle beauty is that Viṣnu's desire will do for the mandates to be carried out. This can be appreciated by noting that Lord Śrī Kṛṣṇa was holding the huge Govardhana mountain effortlessly by His one finger. At that time, King Devendra came there to see Him – Lord left even this finger's contact with the mountain, but still it did not fall down, because His mandate was there. This ॐ सा च धृतिः प्रशासनात् ॐ, sūtra's actual demonstration by Lord Kṛṣṇa.

Hence Visnu is उर्जितशासनः ।

ऊर्जितं प्रकृष्टं दुष्टानां शासनं यस्मात् इति ऊर्जितशासनः ।

Visnu is the Great Killer of wicked persons.

११४. शब्दातिगः

ॐ शब्दातिगाय नमः ॐ

(1) शब्दातिगः शब्दं अतिक्रम्य वर्तमानः ।

Viṣṇu is beyond the vedic śabdas.

Taittarīya Upanishad states in 2.4.1. which is quoted by Śrīmad Āchārya in his bhāshya under the sūtra 1-1-5 ॐ ईक्षतेर्नाशब्दम् ॐ as :

"यतो वाचो निवर्तन्ते अप्राप्य मनसा सह"

Even the power of speech, words, or the mind cannot reach Him, which means He cannot be expressed completely by śabdas. All vedas and other śabdas can cover only a fraction of His glories. He had auspicious qualities not found in vedas also.

Hence Śrīmad Āchārya states in his Bhāgavata Tā parya Nirṇaya.

वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम् ।

Though Vedas speak about Śrī Hari still they are not elling about Him completely. So, though the vedas are ifinini e, yet they cannot describe the glories and attributes of Śrī H. ri in a complete manner.

Under आदित्य पुराण in the first Adhyāya verse 48, 49, 50 and 51 describe this unique quality of Śrī Hari in a sp endid manner. Śrī Mahālakshmī, Chaturmukha Brahma, Śesl a and Indra and all other gods plead their utter inability to de scribe Śrī Hari fully. They could complete only a small neg igible portion of His glories.

अनन्तान् सुविशेषांश्च पश्यन्ती श्रीर्निरन्तरम् ।
स्तोतुकामाऽक्षीणदीक्षा हर्षादाश्चर्यसागरे ॥ ४८ ॥

गहने गाहमानाऽभूत् अनन्तश्रुत्यगोचरे ।
त्वयोपदिष्टो यः पुत्रवात्सल्याच्चतुराननः ॥ ४९ ॥

त्वद्गुणानां च गणनात् आनन्दमतुलं भजन् ।
नाद्यापि विररामासौ गणनाद्देवराडपि ॥ ५० ॥

सहस्रवदनः शेषोऽशेषवेदार्थकोविदः ।
नाहं जाने इति ब्रूते यन्नखाग्र्याग्रवैभवम् ॥ ५१ ॥

Even though Śesha is having one thousand mouths still he pleads politely that he cannot describe even the glories present at the tip of a nail of Lord Śrī Hari.

(2) अद्भुतत्वात् अवाच्यं तदित्युक्तेश्च ।

Viṣṇu is described as 'अवाच्य' because He is so fine and supreme that words fail to describe Him.

(3) शब्दः आक्रोशः शत्रुकृतं आह्वानम् तदतीत्य निराकृत्य गच्छति इति शब्दातिगः ।

Śrī Visnu proceeds in the battle, ignoring the loud cries of the enemies.

९१५. शब्दसहः

ॐ शब्दसहाय नमः ॐ

(1 भृग्वादिभक्तकृततर्जनरूपशब्दं तदुपलक्षतताडनादिकं सहते इति शब्दसहः ।

Viṣṇu is called शब्दसहः because He tolerated the śabdas created by Maharshi 'Bhṛgu' and also the beating by him later.

(2 In Bhāgavatam 3.18.9 :

परानुषक्तं तपनीयोपकल्पं
महागदं काञ्चनचित्रदंशम् ।
मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः
प्रचण्डमन्युः प्रहसंस्तं बभाषे ॥ ९ ॥

Lord now displayed a terrible rage and spoke laughing to the demon, Hiranyāksha, who was now close upon Him, armed with a mighty mace. The demon was using abusive words at Him.

Lord tolerated that Viṣṇu is called शब्दसहः ।

(3) Like the wicked Kālayavana, the wicked Śishupāla and others abused by śabdas. Viṣṇu tolerated all these śabdas. So He is called शब्दसहः ।

(4) वेदैकगम्यत्वात् शब्दं सहते इति शब्दसहः ।

Viṣṇu is called 'शब्दसहः' because He is knowable or reachable only by śabdas of vedas.

Śrīmad Āchārya states in Bhāshya on the sūtra 1-1-5 ॐ ईक्षतेर्नाशब्दम् ॐ, citing from Kāṭhaka śruti.

'सर्वे वेदा. यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति' ।

All vedas speak only about Him.

Gītā states in 15-15 :

" वेदैश्च सर्वैः अहमेव वेद्यः "

In all vedas, I am only spoken of Hence Viṣṇu is शब्दसहः

(5) शब्दः वेदादिः मन्त्रः तं सरति गच्छति इति शब्दसः सोमः । शब्दसं मन्त्रगृहीतं सोमं पातुं गच्छति इति शब्दसहः ।

Viṣṇu proceeds to drink soma juice obtained after chanting veda mantras and so called as 'शब्दसहः' ।

* * *

९१६. शिशिरः

ॐ शिशिराय नमः ॐ

(1) शिशिरः शशिनः अत्यन्तसुखिनः तत्र रमते इति तथा ।

Muktas are having great happiness. They take and enjoy large pleasure with Him. Hence Visṇu is called शिशिरः ।

(2) साधूनां तापत्रयशान्तिहेतुत्वात् शीतलः शिशिरः ।

Viṣṇu is like 'Rtu' for those who are distracted by the three kinds of agonies.

(3) शिशिरः दाहकः ।

भक्तजनैः शत्रून् अग्निः वनानि इव दाहयति इति यावत् इति शिशिरः ।

Viṣṇu causes destruction of enemies by His devotees. This is just like fire devouring the forests by burning.

The best devotee Śrī Bhimasena and Śrī Kṛṣṇa saw that Kali and all his brothers and many many wicked, evil, crooked and cruel enemies are done away with through him.

९१७. शार्वरीकरः

ॐ शार्वरीकराय नमः ॐ

(1) शार्वरीं रात्रिं करोति इति शार्वरीकरः ।

Viṣṇu is called शार्वरीकरः because He brings night time through the Moon.

In Bhāgavata Tātparya Nirṇaya Under 4.14.62, Śrīmad Āchārya quotes the authority śabda Nirṇaya.

''[illegible]विज्ञानमुद्दिष्टं सम्यग्ज्ञानं दिवा स्मृतं'' इति शब्दनिर्णये ।

[illegible] means ignorance सम्यग्ज्ञानं good knowledge means दिवाज्ञानम् ।

So शर्वरी [illegible] रात्रि means ignorance or absence of knowledge. Viṣṇu also creates the same. So Viṣṇu is called 'शर्वरीकरः'.

(2) शर्वरीकरः शर्वर्यां रात्रौ कराः किरणा यस्य चन्द्रान्तर्गतरूपेण इति ।

Viṣṇu is residing in the moon and is responsible for the pleasant and cool rays of the moon. So Viṣṇu is called शर्वरीकरः ।

(3) शर्वरी हिंसा, तां करोति इति शर्वरीकरः ।

Viṣṇu causes destruction of the enemies and so called as शर्वरीकरः ।

९१८. अक्रूरः

ॐ अक्रूराय नमः ॐ

(1) क्रूरो न भवति इति अक्रूरः ।

Viṣṇu is called 'अक्रूरः' because He has no anger towards devotees and is always sober.

(:) अक्रूरप्रित्यत्वात् अक्रूरः (तत्प्रियत्वात् तत् शब्द वाच्यम्)

Since Viṣṇu is very dear to the devotee 'Akrūra' in the avatār of Lord Śrī Kṛṣṇa, Viṣṇu is called अक्रूर ।

(3) अवाप्तकामत्वेन कामाभावात् (तत एव) तन्निमित्तक्रोधाभावात् क्रौर्यमस्य नास्तीति अक्रूरः ।

He (Viṣṇu) has nothing to be achieved and all are under His control and dominion. There is no desire for Him to be reached. He has no anger and fierce look at all, since nothing is needed to Him. He is आप्तकाम Hence Viṣṇu is called 'अक्रूरः'

(4) क्रूरः हिंसकः न भवति इति अक्रूरः ।

Viṣṇu does not become an enemy – cruel one to His devotees, and so He is called as अक्रूरः.

९१९. पेशलः

ॐ पेशलाय नमः ॐ

(1) पेशलो मनोहरः ।

Viṣṇu is called पेशलः because He is the most handsome. साक्षात् मन्मथ मन्मथः He is the very real 'Manmatha'.

(2 ईशं रुद्रं लाति भक्तत्वेन गृह्णाति इति ईशलः । पातीति पः । पश्चासौ ईशलश्चेति = पेशलः ।

Viṣṇu is called ईशाल· because He receives Rudra as His devotee. He also protects Him. Hence Viṣṇu is called पेशाल : ।

(3) कर्मणा मनसा वाचा वपुषा च शोभनत्वात् पेशालः ।

Viṣṇu is called पेशालः because :

(i) By His actions He is very auspicious.

(ii) By the mind He is very auspicious.

(iii) By the speech, He is very auspicious.

(iv) By the body, He is very auspicious.

(4) गुरुशिष्याभ्यां विचार्यः पेशालः ।

Viṣṇu is to be determined by discussion between the teacher and the taught (Guru and Śishya) and Brahma जिज्ञासा has to be made.

९२०. दक्षः

ॐ दक्षाय नमः ॐ

(1) दक्षः समर्थः ।

Viṣṇu is called दक्षः because He has the capacity and capability to do anything and everything.

(2) दक्ष गतिसिंहयोः इति धातोः गन्ता, शत्रूणां हन्ता इति दक्षः ।

Viṣṇu is called दक्षः because He destroys the devils demons and the wicked souls.

(3 पूर्णशक्तित्वात् दक्षः ।

Visnu is called दक्षः since He has full capacity to do all things.

(4 शीघ्रकारित्वात् दक्षः ।

Visnu is called दक्षः since He can complete any work in no time.

(5) ऋजीषवत् अतिदृढत्वात् दक्षः । तथा च गोषु स्थित्वा तृणादीन् पय आदिरूपेण पचति इति क्षदः । सः एव वर्णविपर्ययेन दक्षः ।

Visnu is very very strong like a frying pan.

Visnu remaining in the cows, converts the grass eaten by them in to the form of milk etc. and so He is called as 'Daksha'. Under the sutra 2-2-3. ॐ पयोऽम्बुवच्चेत्तत्रापि ॐ, ईश्वर प्रवृत्ति निमित्त श्रुतेः ।

९२१. दक्षिणः

ॐ दक्षिणाय नमः ॐ

(1) दक्षिणः कुशलः ।

Visnu is called दक्षिणः because He is very capable.

(2) उदारः इति दक्षिणः । 'दक्षिणे सरलोदारावि'त्यभिधानात् ।

Viṣṇu is called दक्षिणः because He has great औदार्य generosity.

When a devotee is in distress and sincere prayers are submitted to Him. His generosity is unlimited. for the great devotee Draupadi. He gave infinite sarees and saved her in the sabhā Hall.

(3) बलेन वर्धते समुद्रतरणादि करोति इति दक्षिणः ।

Viṣṇu is growing with strength and crosses the oceans.

९२२. क्षमिणांवरः

ॐ क्षमिणांवराय नमः ॐ

(1) क्षमिणां वरः क्षमावतां श्रेष्ठः ।

Viṣṇu is called क्षमिणां वरः because He is the supreme among those who excuse and grant pardon.

(2) In Bhāgavatam under 10-89-8 :

शयानं श्रिय उत्सङ्गे पदा वक्षस्यताडयत् ।
तत उत्थाय भगवान् सह लक्ष्म्या सतां गतिः ॥ २ ॥

Viṣṇu showed this quality of tolerence by prostrating to the sage Bhṛgu Maharshi when the sage kicked Him at His chest. He also stated that the dust in the legs of the Sage purified Him as well as the security guards. Further Goddess Mahālakshmī would reside in the chest, where He was hit by the sage.

(3) क्षमः सहतं तदेषाम् अस्ति इति क्षमिणः । तेषां सहनशक्तिमतां वरः श्रेष्ठः क्षमिणांवरः ।

Viṣṇu is the best among those with power of endurance / tolerence.

(4) Viṣṇu is क्षमिणांवरः – the most supreme in tolerance, which great devatās cannot even imagine. For example all the anādinitya articles are under His absolute control.

In Bhāgavatam under 2-10-12 :

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

If He neglects all these anādi nityas like Prakṛti, Kāla, space, Veda, Swabhāva, Jīva and others will not exist at all. But He tolerates and does not do that. Why ? This is because vedas say that they are anādi nitya. by His action He does not want to bring falsity to the vedas, because then dharmas, adharmas, nothing will be prevelant. Even the presence of God cannot be established. So though He has full capacity and power, still He tolerates क्षमिणां वरः and maintains the authoritativeness of vedas.

१२३. विद्वत्तमः

ॐ विद्वत्तमाय नमः ॐ

(1) **विद्वत्तमः अत्यन्तज्ञानी ।**

Viṣṇu is called विद्वत्तमः because He has full knowledge of all.

(2) **निरस्तातिशयं ज्ञानं सर्वदा सर्वगोचरं अस्य अस्ति न इतरेषां इति विद्वत्तमः ।**

Viṣṇu is always having splendid knowledge of all at all times and so He is called 'विद्वत्तमः' ।

(3) **विदं = लाभं वाति = प्राप्नोति इति विद्वान् । लब्धृणां श्रेष्ठः विद्वत्तमः ।**

Viṣṇu is the best among those who gain profit and so He is called as 'विद्वत्तमः' ।

4 There is no comparison for His knowledge. It is extra - ordinarily clear and independent. He knows all about the past, present and future. Śrī Kṛṣṇa says :

वेदाऽहं समतीतानि वर्तमानानि च अर्जुन ।
भविष्यानि च भूतानि मां तु वेद न कश्चन ॥

None can even imagine or visualize the depth and clarity of knowledge of Him. Nothing is unknown to Him.

In fact, Śrī Viṣṇu only is the bestower of knowledge to all.

अज्ञानां ज्ञानदो विष्णुः, ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एव एको जनार्दनः ॥ इति ॥

९२४. वीतभयः

ॐ वीतभयाय नमः ॐ

(1) वीतभयः भयशून्यः ।

Viṣṇu is called वीतभयः because He has no fear at all. वीतं विगतं भयं अस्येति = वीतभयः ।

Īśāvāsya Upanishad states in the 5th Mantra as :

तदेजति तन्नैजति तद्दूरे तदन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥ ५ ॥

तत् = तस्मात् एजति = From that Bhagavān all are afraid.

तत् न एजति = That Bhagawān is not at all afraid of anyone / anything because He is independent.

(2) वीतभयः because भक्तेभ्यः वीतं विगतं भयं यस्मात् सः ।

Viṣṇu removes all the fear for His devotees – भयनाशन· and so He is called as 'वीतभयः' ।

3. As a matter of fact all are afraid of Him only and His mandates. In the Sūtra 1-1-22 ॐ आकाशः तल्लिङ्गात् ॐ It is shown that the air blows because of fear of Him, Rivers flow because of Him; the space remains with hollowness because of fear of Him and so on.

९२५. पुण्यश्रवणकीर्तनः
ॐ पुण्यश्रवणकीर्तनाय नमः ॐ

1) पुण्यश्रवणकीर्तने यस्य विषये सः पुण्यश्रवणकीर्तनः ।

Viṣṇu is called 'पुण्यश्रवणकीर्तनः' since hearing His glories by ears, speaking them by mouth, are all giving great virtues.

2) पुण्यं पवित्रं श्रवणं कीर्तनं च अस्येति पुण्यश्रवणकीर्तनः ।

To hear about Him and to sing about Him, it is a great virtue and so Viṣṇu is called 'पुण्यश्रवणकीर्तनः ।

In the फलस्तुतिः, the second verse runs thus :

य इदं शृणुयात् नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥ २१ ॥

Whoever who recites this Viṣṇu-Sahasranāma or hears them with devotion, they will not attain even an iota of amangala among all in their earth or in the heavens. (in this birth or in the subsequent birth).

(3) पुण्यं = पवित्रं, श्रवणं = श्रवणीयं व्रतं कर्म, पुण्यःश्रवणस्य कर्मण. कीर्तनं प्रकटनं यस्य सः पुण्यश्रवणकीर्तनः ।

Visnu has unfolded acts which are holy and sacred.

(4) As a matter of fact, there is no other more virtuous path for salvation than hearing about His great mahimās in Śrīmad Bhagavatam, Mahābhārata, Rāmayaṇa and other works duly aided by Paravidyā – Brahmasūtras.

९२६. उत्तारणः

ॐ उत्तारणाय नमः ॐ

(1) उत्तारयति इति उत्तारणः । संसारसागरात् उत्तारयति इति उत्तारणः ।

Viṣṇu is called 'उत्तारणः' because He lifts the Jīva from the ocean of samsāra and puts on the banks of the other side.

(2) उत्कृष्टः तारः प्रणवः येषां ते उत्ताराः संन्यासिनः तेषां गः सुखं यस्मात् इति = उत्तारणः ।

For the sanyāsins who do japa of omkāra which is supreme mantra, Viṣṇu is the bestower of happiness.

(3) सिन्धून् सेतुभ्यां तारयति इति उत्तारणः ।

Viṣṇu causes crossing of rivers, seas through bridges (or dams etc.)

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१२७. दुष्कृतिहा
ॐ दुष्कृतिघ्ने नमः ॐ

(1) दुष्कृतमेषां अस्तीति दुष्कृतिमः = पापिनः तान् हन्तीति दुष्कृतिहा ।

Viṣṇu is called दुष्कृतिहा because He destroys those who commit henious sins.

(2) दुष्कृतिं = पापं हन्ति इति दुष्कृतिहा ।

Viṣṇu is called दुष्कृतिहा because He destroys sins.

(3) भोगप्राप्तिप्रतिबन्धकदुष्कर्माणि हान्ति इति 'दुष्कृतिहा' ।

Viṣṇu removes the impediments in the form of worst actions standing in the way of obtaining enjoyments for the sātwic souls.

१२८. पुण्यः
ॐ पुण्याय नमः ॐ

(1) पुण्यं आचष्टे पुण्यः तत्करोति तदाचष्ट इति णिच् ।

Viṣṇu is called 'पुण्यः' because He does all virtuous acts.

स्मरणादि कुर्वतां पुण्यं करोति, सर्वेषां श्रुतिस्मृतिलक्षणया वाचा पुण्यमाचष्ट इति वा पुण्यः ।

(2) पुनाति अण्डकपालानि भिनत्ति इति पुण्यः ।

Breaks open the lid of the universe and so Viṣṇu is c. lled as 'Puṇyaḥ'.

(3) पुनाति रज उपलक्षितदोषादिभिः असंस्पृष्टः अत एव परिशुद्धः पुण्यः ।

Viṣṇu is completely pure. He is not touched by defect: which characterise rajas.

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९२९. दुस्स्वप्ननाशनः
ॐ दुस्स्वप्ननाशनाय नमः ॐ

(1) दुःस्वप्नान् नाशयति इति तथा ।

Viṣṇu is called दुस्स्वप्ननाशनः because He destroys evil . nd bad dreams.

(2) मिथ्याज्ञानं स्वप्नम् अज्ञानं च नाशयति इति दुःस्वप्ननाश नः ।

Viṣṇu destroys false knowledge and ignorance of sātwic souls.

(3) Paramātmā is the distroyer of dreams ~~in~~ as dealt with in the sūtra 3·2·5 : ॐ पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्ध-विपर्ययौ ॐ ॥

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९३०. वीरहा — ॐ वीरघ्ने नमः ॐ

(1) वि विशेषेण हरा मयं पेयत्वेन येषां ते वीराः तान् हन्तीति वीरहा ।

Visṇu is called वीरहा because He destroys those who drink wine and liquor. He destroyed the Yādava caln who drank so.

(2) विगतः ईरः प्रेरको ते वीराः – जीवव्यतिरिक्त परमेश्वरो नास्ति इति वादिनः । तान् हन्तीति – निरयं गमयतीति वीरहा ।

Those who contend that there is no Parameśwara other than Jīva, are called वीराः । They are sent to eternal hells or destroyed by Visṇu and so Visṇu is called 'वीरहा' ।

(3) नदीप्रतिरोद्धॄन् वीरान् हन्ति इति वीरहा ।

Visṇu kills the opponent warriors obstructing the free flow of rivers.

(4) वीरान् हन्ति इति वीरहा ।

Visṇu kills the enemy asura warriors.

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९३१. रक्षणः

ॐ रक्षणाय नमः ॐ

(1) रक्षतीति रक्षणः ।

Visṇu is called रक्षणः because He protects the devotees.

Paramātmā after creating Chaturmukha entrusted the work of creation to him and He dwelled in him and did all further creation. Likewise after creation of Rudra, Paramātmā as Saṅkarshaṇa dwelled in Rudra and destroyed the Jagat etc.

But in respect of 'protection', He did not do so and kep that portfolio for Him. This is because He has to protect Mahālakshmī also, every second which He cannot do by sitting in any other devatā who will all be far far lower to Her.

(2) शाश्वतसुखदानादिना रक्षति इति रक्षणः ।

Viṣnu protects by the gift of permanent happiness of His devotees.

९३२. सन्तः
ॐ सन्ताय नमः ॐ

(1) सन्तः सम्पूर्वात्तनोतेर्डः व्यासः ।

Viṣṇu is called सन्तः because He is all pervasive.

(2) विद्याप्रवर्तनाय बहुरूपत्वेन सत्सु स्थितः इति सन्तः ।

Viṣṇu is called सन्तः because He takes many rūpas to impart knowledge to the devotees and He stands in them.

(3) सन्तः निर्दुष्टः इति ।

Viṣṇu is called सन्तः because He has no defects.

(4) सं सत्यं समन्ताद्वा धनबलान्न सुखादीन् तनुते स्वात्मनि विस्तारयति इति सन्तः ।

Viṣṇu produces fully and increases truly riches, strength, foods and enjoyments.

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१३३. जीवन:

ॐ जीवनाय नम: ॐ

(1) जीवयति इति जीवन: ।

Viṣṇu is called जीवन: because He makes all to live. सर्वा = प्रजा: जीवयति इति जीवन: ।

(2) Viṣṇu is called जीवन: because in the avatār of Lord Kṛṣṇa.

(a) He brought back life to the son of the Guru who was dead, as a dakshiṇā to the Guru-patni.

(b) He brought back to life the cows and Gopas who were dead by the Kālīnga serpent's poison.

(c) He brought back to life the famous King Parīkshit, the hero of Bhāgavatam.

(3) प्रतिबन्धपरिहारादिना जगत् जीवयति इति जीवन: ।

Viṣṇu enlivens the universe by removing the obstacles.

१३४. पर्यवस्थित:

ॐ पर्यवस्थिताय नम: ॐ

(1) परित: (सर्वत:) विश्वं व्याप्यावस्थित इति पर्यवस्थित: ।

Viṣṇu is called पर्यवस्थित: because He is steady on all sides.

(2) रक्षणार्थादवतेर्भावे अचि परित: सर्वत्रावाय रक्षणाय स्थितत्वात् पर्यवस्थित: ।

Visnu is called पर्यवस्थितः because He is there available on all sides to protect the sātwic souls.

(3) परितः पूर्णत्वेन अवस्थितः पर्यवस्थितः ।

Visnu dwells fully everywhere in all directions, as stated in the sūtra. ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ (१-२-१)

९३५. अनन्तरूपः
ॐ अनन्तरूपाय नमः ॐ

(1) अनन्तानि रूपाणि अस्य इति अनन्तरूपः ।

Visnu is called 'अनन्तरूपः' because He has infinite rūpas

(2) अनन्तानि अपरिमितानि आशानि वा रूपाणि यस्य सः अनन्तरूपः ।

In Gītā in the 11th chapter verses 10 states :

अनेकवक्त्रनयनं अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

Sanjaya says :

Infinite mouths, infinite eyes, infinite darśans, infinite ornaments and Śrī Kṛṣṇa's many many rūpas were holding infinite weapons.

Śrīmad Āchārya quotes a lengthy authority in Gītā Tātparya from Brahma-Tarka.

'एकं रूपं हरेः नित्यं अचिन्त्यैश्वर्ययोगतः ।
बहुसङ्ख्यागोचरं च विशेषादेव केवलम् ॥

(3) Gītā states in 11-38 as :

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वं अनन्तरूप ॥ ३८ ॥

Arjuna calls Lord Kṛṣṇa as 'अनन्तरूपः' since He has no destruction of His rūpas by the efflux of time factor.

(4) Aitareya Upanishad Bhāshya states :

अनन्तरूपो हि हरिः शब्देऽप्येष ह्यनन्तधा ।
विष्णोः सहस्रनामस्तु यत्तद्रूपसहस्रकम् ॥

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९३६. अनन्तश्रीः

ॐ अनन्तश्रिये नमः ॐ

(1) अनन्तश्रीः अनन्ता नाशरहिता श्रीः स्वरूपश्रीः यस्य सः तथा ।

Viṣṇu is called अनन्तश्रीः because He has unlimited, in-destructible splendour in Him. He has Goddess Mahā-lakshmī as His wife.

Śrīmad Āchārya in the Bhāgavata Tātparya Nirṇaya under 3-17-28 states :

स्वरूपश्रीः तथा भार्या द्वेधा श्रीस्तु हरेर्मता ॥ २८ ॥

(2) श्रयते इति श्री. शोभाकान्तिः । अनन्ताः श्रियः यस्य सः अनन्तश्रीः ।

Viṣṇu has limitless and infinite loveliness and lusture.

९३७. जितमन्युः
ॐ जितमन्यवे नमः ॐ

(1) जितमन्युः दैत्यविषये जितः = प्राप्तः मन्युः येन सः तथा ।

Viṣṇu is called जितमन्युः since in the case of daityas He had anger.

(2) जिताः प्राप्ताः मन्यवो यज्ज्ञानेन इति जितमन्युः ।

(3) मन्युः जितः Winning over anger. Viṣṇu is called जितमन्युः because when the sage Bhṛgu Maharshi kicked Him on the chest, He overcome anger and excused him (कोपः येन स).

(4) जितः अभिभूतः मन्युः जरादिदोषः येन सः जितमन्युः ।

Viṣṇu has no defects at all like old age etc. and so called as 'Jitamanyu'.

९३८. भयापहः
ॐ भयापहाय नमः ॐ

(1) भयापहो भयान्यपहन्तीति तथा ।

Viṣṇu is called भयापहः because He clears off the fears of the devotees.

(2) भयं सांसारिकं अपहन्तीति भयापहः ।

Viṣnu is called भयापहः because He clears off all samsāric fears.

(3) भः शुक्रः परिशुद्धः वेदः । यः आश्रयः । भानां यः आश्रयः वेदप्रतिपाद्यः भयः । पं हिरण्यम्, हं सुखम् । आसमन्तात् हिरण्यं सुखं च यस्मात् सः आपहः । भयश्च असौ आपहश्च भयापहः ।

Viṣṇu is called as 'Bhayāpahaḥ' because He is the pratipādya in all vedas in the most important sense.

Viṣṇu is called as 'Bhayāpahaḥ' because He bestows gold and riches and happiness in full measure to His devotees.

१३९. चतुरस्रः

ॐ चतुरस्राय नमः ॐ

(1) चतुरस्रः सृ गतौ ततः कः चतुरः कुशलश्चासौ स्तो गन्ता चेति तथा ।

Viṣṇu is called चतुरस्रः because He has very good intelligence and He is all pervasive.

(2) वैषम्यादि अभावेन कर्मानुरूपफलदानात् चतस्रः ।

Viṣṇu has no partiality or biased nature and He bestows fruits / results as per the respective Karma and so He is called चतुरस्रः ।

Under the sūtra : 2-1-35 :

ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ ॥

(2) विः = गरुड एव आदि येषां ते व्यादयः तेषां शं यस्मात् सः व्यादिशः ।

Viṣṇu is called व्यादिशः because happiness to Garuḍa and others happen due to Him.

(3) भक्तानां बहुजनपोषकादि धर्मं व्यादिशति ददाति इति व्यादिशः ।

Viṣṇu is called as 'Vyādiśaḥ' because He instructs the devotees with regard to fostering of large number of people.

९४३. दिशः
ॐ दिशाय नमः ॐ

(1) दिशो 'दिङ्नामानश्चेह प्रोक्ता धर्मज्ञानातिदेशनादि'ति – छान्दोग्यभाष्योक्तेः धर्मादिदातारः ।

Viṣṇu is called दिशः because He is the bestower of fruits of dharma, knowledge and other results.

(2) सर्वकर्मफलं दिशति = ददाति इति दिशः ।

Viṣṇu is the giver the result of karmas.

So He is called दिशः ।

In the sūtra 2-1-36 says as :-

ॐ न कर्माविभागादिति चेन्नानादित्वात् ॐ ॥

This aspect of result being given as per the karma of Jīva, by Viṣṇu is brought out. Śrīmad Āchārya states in his Bhāshya.

(3) दिश्यते भक्तैः पृच्छ्यते इति दिशः ।

Viṣṇu is called as 'Diśaḥ' because He is enquired into by the devotees.

१४४. अनादि

ॐ अनादये नमः ॐ

(1) आदिः कारणं अस्य नास्ति इति अनादिः ।

Viṣṇu is called 'अनादिः' because He has no birth or He has no reason.

(2) अनस्य आदिः कारणं मुख्यप्राणस्य इति ।

Viṣṇu is called अनादिः because He is the cause for Mukhyaprāṇa.

Bhagavat Gītā states in 10-3

यो मां अजं अनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

In Gītā Bhāshya, Śrīmad Āchārya states :

अनश्चेष्टयिता आदिश्च सर्वस्य इति अनादिः ।

In Gītā Tātparya, Śrīmad Āchārya states :

अनस्य अपि आदिः अनादिः ।

Viṣṇu makes all dynamic and motivates them and so He is called अनादिः

Viṣṇu is the creator of मुख्यप्राण ।

(3) आदिः अस्य नास्तीति नादिः । अश्च नादिश्चेति अनादिः ।

For Him there is no beginning and so He is called नादिः । He is known as 'अ' also, because 'अ' इति ब्रह्म । So Viṣṇu is called अनादिः ।

(4) Gītā – 13-32 runs thus :

> अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्ययः ।
> शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

कौन्तेय अयं परमात्मा शरीरस्थोऽपि अनादित्वात् निर्गुणत्वात् अव्ययः न करोति, न लिप्यते ।

This Paramātmā though residing in the bodies of Jīvas still He has no birth, He has no material attributes, He has no destruction whatsoever, never does acts like worldly person.

Hence Viṣṇu is called अनादिः.

(5) Paramātmā alone is अनादिनित्यः but not others. The authority, Śrīmad Bhāgavatam 2-10-12 states :

> द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
> यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

Although so called अनादिनित्य entities, beg for their existence on Paramātmā, If they discard Him, they lose their very existence.

So Paramātmā alone is 'अनादि' in the strict sense.

(6) न विद्यन्ते आदिमध्यान्तानि यस्य सः अनादिः ।

Viṣṇu has neither a beginning nor a middle nor an end and so He is called as 'Anādiḥ'.

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१४५. भूर्भुवोलक्ष्मीः

ॐ भूर्भुवोलक्ष्म्यै नमः ॐ

1) पूर्णत्वाद्भूः जगत्कारणत्वाद् भुवः लक्ष्मीः लक्ष्यति पुण्यकृते लक्ष्यते इति ।

Viṣṇu is called भूर्भुवोलक्ष्मी because He is full and complete. He is the creator of the universe. He is the Person who can be seen by those who have done auspicious and virtuous deeds.

(2) भुवो भूमेः भूः आश्रयः । तस्या एव लक्ष्मीः । तयोः लक्ष्मीरिति = भूर्भुवोलक्ष्मीः ।

Viṣṇu is the support of the universe. He is supreme in wealth. He is with all splendour. So Viṣṇu is called भूर्भुवोलक्ष्मीः ।

(3) भवति यज्ञगृहे एवं अभिव्यक्तः इति भूः ।

Manifests in sacrificial house itself.

भूत्याः कामप्रदानादिरूपैश्वर्येण वरः । भुवः सर्वकामप्रदः ।

Viṣṇu has powers in the form of gifting away whatever desired for.

लक्षयति प्रकाशयति इति लक्ष्मीः भूः च असौ भुवः च असौ लक्ष्मीः च = भूर्भुवो लक्ष्मीः ।

(4) यद्वा भूः भूमिः संसारपारभूमित्वात् भयवत्स्वरूपं, तस्या लक्ष्मीः प्रकाशकः भुवर्लक्ष्मीः भूश्चासौ भुवर्लक्ष्मीश्च इति भूर्भुवोलक्ष्मीः ।

Visṇu is called so, because He bestows all things wished fo by His devotees. He illumines all. His form being the ultimate place for ending of transmigration is bright one.

९४६. सुवीरः

ॐ सुवीराय नमः ॐ

(1) सुवीरः सुष्ठु विशिष्ट ईरो मुख्यप्राणो येन सः तथा ।

Viṣṇu is called सुवीरः because He made Mukhyaprāṇa as Jīvottama in a nice way.

(2) शोभना विविधा गतयः अस्येति सुवीरः ।

Viṣṇu is called सुवीरः because He shows many glorious ways.

(3) शोभना वीरः पराक्रमः अस्य इति सुवीरः ।

Viṣṇu is called सुवीरः because He is the most handsome and brave person.

(4) सु भृशं अत्यन्तसमृद्धं वा वीरः उत्तमः सुवीरः ।

Viṣṇu is supremely best – the Highest and so He is called as 'Suvīraḥ'.

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२४७. रुचिराङ्गदः

ॐ रुचिराङ्गदाय नमः ॐ

(1) रुचिरे कल्याणे अङ्गदे अस्य इति रुचिराङ्गदः।

Viṣṇu is called 'रुचिराङ्गदः' because He has auspicio shoulders with ornaments – मनोहरबाहुभूषणः इति।

(2) वालिसुतो अङ्गदो यतो रुचिरो जातः इति रुचिराङ्गदः।

Angadā son of Vāli was dear to Him and He blessed Him the avatār of Śrī Rāma. Hence Viṣṇu is called 'रुचिराङ्गदः'।

(3) रुचिराङ्गं ददाति इति रुचिराङ्गदः।

Viṣṇu is called रुचिराङ्गदः because He bestows maṅgala limb and ornaments.

(4) रुचिराङ्गदो रुचिरं मनोहरं अङ्गं स्वरूपदेहं ददाति इति।

Viṣṇu is called रुचिराङ्गदः because He bestows with auspicio bodies to those who does auspicious and maṅgala matte Chāndogya Upanishad says in 5.10.7 :

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिं आपद्येरन्।

(5) अरुचिरं अमनोहरं लिङ्गदेहं द्यति खण्डयति इति रुचिराङ्गदः।

Viṣṇu is called 'रुचिराङ्गदः' because He destroys inauspicious linga deha, which has come to Jīva from ti immemorial.

(6) रोचते इति रुचिरं = शोभनं अग्यते इति अङ्गं राथः संसिद्धिः रुचिरम् अङ्गं संसिद्धिं ददाति इति रुचिराङ्गदः ।

Srī Viṣṇu is called as 'रुचिराङ्गदः' because He causes excellent accomplishment of the things undertaken.

९४८. जननः
ॐ जननाय नमः ॐ

(1) जनयति इति जननः ।

Viṣṇu is called जननः because He creates the people in the world by giving them bodies.

(2) जनं नयति इति जननः । (जनान् नयति, जन्तून् नयति ।)

Viṣṇu is called जननः because He regulates and keeps people of the world in order.

(3) जन्यते सख्यम् अनेन इति जननः ।

Visṇu is called as 'जननः' because He originates companionship.

९४९. जनजन्मादिः
ॐ जनजन्मादये नमः ॐ

(1) जनस्य जन्मवतः जन्मनः उद्भवस्य च आदिः मूलकारणमिति जनजन्मादिः ।

Viṣṇu is called जनजन्मादिः because He is the main reason f
the creation of people.

(2) जनानां जन्मादिः यस्मात् इति जनजन्मादिः ।

Viṣṇu is called जनजन्मादिः because He is the bestower of bir
to the people.

(3) जनो जयः तस्य जन्म उत्पत्तिः यस्मात् भवति सः जनज
रथः । रथे हि स्थित्वा शत्रून् जयति । जनजन्मानं रथं आप्
अधितिष्ठति इति जनजन्मादिः ।

Viṣṇu is called as जनजन्मादिः because He staying in the chari
defeats the opponents. Viṣṇu occupies the chariot to conq
opponents.

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९५०. भीमः
ॐ भीमाय नमः ॐ

(1) भीमो भयङ्करः इति ।

Viṣṇu is called भीमः because he was fierceful to the demon

(2) प्राणधारकः भीमः इति ।

Viṣṇu is called 'भीमः' because He is the supporter of Pr
भृततो भीम इत्युक्तेः ।

(3) बिभ्यति अस्मात् असुरजनाः इति भीमः ।

Viṣṇu is called as 'Bhīma' because fear in the dem
beings.

(4) भा दीप्तिः । अतिशयेन दीप्तिः भीः । भीं दीप्तिं दीपनं निगमनं याति इति भीमः ।

Visnu is called as 'Bhīmah' because He produces illumination.

सर्वप्राणिनियामकः इति भीमः ।

Viṣṇu is called as 'Bhīmaḥ' because he is the impeller of all living beings.

९५१. भीमपराक्रमः
ॐ भीमपराक्रमाय नमः ॐ

(1) असुराणां भयहेतुः पराक्रमः अस्येति भीमपराक्रमः ।

Viṣṇu is called भीमपराक्रमः because for the asuras, He is the main point of fear and has such bravery and strength.

(2) भीमपराक्रमः भीमस्य द्रौपदीपतेः पराक्रमः यस्मात् सः तथा ।

Viṣṇu is called भीमपराक्रमः because for the husband of Draupadi, Śrī Bhīma gets the strength and bravery from Him.

(3) भीमपराक्रमः भीमस्य रुद्रस्य पार्वतीपतेः पराक्रमः यस्मात् सः तथा । (व्योमकेशो भवो भीमः)

Viṣṇu is called भीमपराक्रमः because for the husband of Pārvati, Śrī Rudra, gets the strength and bravery from Him.

(4) भीमपराक्रमः विष्णुः भयङ्करबलिष्ठः इत्यर्थः ।

Viṣṇu is called भीमपराक्रमः since He has most fierceful and fearful strength.

(5) भीमशब्दः अश्वपरः । परान् उत्तमान् आशास्यान् काम्यान् आ समन्तात् दातुं चरणविक्षेपः आगमनं पराक्रमः । भीमाभ्यां शत्रुभयङ्कराभ्यां अश्वाभ्यां पराक्रमः आगमनं यस्य सः भीमपराक्रमः ।

Śrī Viṣṇu is called as 'भीमपराक्रमः' because He arrives with horses which create fear in the enemies.

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९५२. आधारनिलयः

ॐ आधारनिलयाय नमः ॐ

(1) आधारनिलयः, न विद्यते धारो धारको येषां ते अधाराः दैत्याः, तेषां समूहः आधारं, तस्य निरयो नरकः ।

Viṣṇu is called आधारनिलयः because for the cluster or group of daityas, He is not the shelter or abode, which means He is not protecting them and they reach the hell and suffer.

(2) आ समन्तात् धारा देवेन्द्रकृतवृष्टिधारा येषां ते आधाराः गोपालाः ।

Gopālakas and Gopi suffered too much by the severe rain fall made by Devendra. So they are called आधाराः ।

तेषां गोवर्धनधारणेन निलयः आश्रयः इति आधारनिलयः ।

For them, Lord Kṛṣṇa gave protection by lifting the Govardhana Mountain. So Viṣṇu is called 'आधारनिलयः' ।

(3) आधाराणां आधारत्वात् आधारनिलयः ।

Viṣṇu is called 'आधारनिलयः' because He is the final support of all, who supports in the middle.

The sūtra 1.3.10 : ॐ अक्षरमम्बरान्तधृतेः ॐ clearly brings out this point. Here it is established that Viṣṇu alone is denoted by the word 'Akshara' because अम्बरान्तधृतेः earth, heaven etc. are all supported by Goddess Mahālakshmī, who is supported by Viṣṇu. Everything is supported by Goddess Mahālakshmī. That is why the śabda 'अन्त' is used in the sūtra. For that Mahālakshmī, Viṣṇu is the ultimate support.

Mantrālaya Mahāprabhu in his Tantra Dīpikā states :

'अम्बरधृतेः इत्येव पूर्तौ अन्तेत्युक्तिः पृथिव्यादि सर्वस्यापि' प्रकृति द्वारा ब्रह्मैव आश्रयः इति सूचयितुम् ।

In order to bring home the issue that Viṣṇu is the support of all, it would be enough, if the sūtra is formed as 'अम्बरधृतेः But it has deliberately formed as 'अम्बरान्तधृतेः' for the reason that Viṣṇu is the ultimate support and in the middle Goddess Mahālakshmī supports all the world and she is supported by Viṣṇu.

In Gītā under 7-5 we find as :

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

Lord Kṛṣṇa says to Arjuna that :

(1) प्रकृति is of 2 kinds.

(2) जडप्रकृति and the presiding deity for the same known as चेतनप्रकृतिः ।

(3) चेतनप्रकृतिः is far far superior and जडप्रकृति is very ma lower and inferior.

(4) By that चेतनप्रकृतिः Mahālakshmī the entire worlds i supported.

यया इदं धार्यते जगत्।

(5) She is under the control of Śrī Kṛṣṇa मे प्रकृतिं She dependent on ME.

Hence Śrī Viṣṇu is आधारानिलय

(4) आसमन्तात् ध्रियते अत्र नमः शब्द इति आधारो यज्ञः नि लीयते श्लिष्यते इति निलयः आधारं यज्ञं लीयतेऽत्तो सह भवति इति आधारनिलयः।

Viṣṇu joins in the sacrifies and so He is called.

* * *

१५३. धाता

ॐ धात्रे नमः ॐ

(1) धाता = धारणपोषणकर्ता।

Viṣṇu is called 'धाता' because the support and nourisher of

(2) स्वानन्दं पिबति इति धाता।

Viṣṇu is called धाता since He drinks His own happiness wh none can visualise at all.

(3) प्रलये सर्वं जगत् पिबति इति धाता।

In Mahāpralaya, He swallows and drinks all the worlds hence He is called धाता।

(4) सृष्ट्यर्थं प्रलयकालीनं तमः पिबति इति धाता ।

In order to start creation again, Visnu drinks the utter darkness of Mahāpralaya, and so He is called धाता ।

(5) यज्ञे धानादिकं स्वोदरे धत्ते इति धाता ।

Viṣṇu in His belly keeps the grains offered in sacrifiece: and so he is called as 'धाता' ।

(6) सूर्यादीन् तत्तत्स्थानेषु स्थापयित्वा धारणपोषणकर्ता इति धाता ।

Author for keeping the Sun and others. (Planets and sta s) in their respective stations and for maintaining and prese ving them there at.

९५४. पुष्पहासः
ॐ पुष्पहासाय नमः ॐ

(1) पुष्पवत् हासः अस्य इति पुष्पहासः । कुन्दपुष्पवत् ।

Viṣṇu is called पुष्पहासः' since His smile is gentle and without blemish (similar to Kunda Pushpa).

(2) Śrīmad Āchārya states in Dwādaśa stotra 1-9 as :

पूर्णानन्यसुखोद्भासि मन्दस्मितमधीशितुः ।
गोविन्दस्य सदा चिन्त्यं नित्यानन्दपदप्रदम् ॥ २ ॥

The 'gentle smile' of Lord Govinda should be meditated upon by the devotees which would bestow eternal happiness on them.

This मन्दस्मित of Lord Visnu is here referred to as पुष्पहासः that is, Visnu having gentle and majestic and merciful smile.

(3) The most important gentle smile – पुष्पहासः we find in Gītā 2-10, which has saved Arjuna and million and millions of sātwic souls.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

Lord Krsna, on hearing the words of Arjuna in utter confusion and agony and total collapsed nature, just smiled at him. This smile did full anugraha to him by the teaching of Gītā-immortal from the verse 2-11 onwards. This gentle smile have saved the entire world from disaster, by preaching Gītā. The mercy shown by Lord Krsna, towards sātwic souls, when they take up wrong path, by this gentle smile, is ever to be meditated upon.

Hence Visnu is पुष्पहासः.

(4) स्वभक्तं स्वजनानां पुष्पं पोषकं हासयति शब्दयति इति पुष्पहासः ।

Visnu is called as 'पुष्पहासः' because He causes His devotee renounced as the nourisher of His own people.

* * *

९५५. प्रजागरः

ॐ प्रजागराय नमः ॐ

(1) प्रकर्षेण जागर्ति इति = प्रजागरः ।

Visnu is called प्रजागरः because He is always awaken with open eyes. Visnu has no sleep at all.

(2) प्रजाः सृष्टिकाले गिरति इति प्रजागरः ।

Visnu is called प्रजागरः because at the time of creation He leaves the Jīvas outside, which He starts creation and gets the bodies to them. In Mahābhārata Tātparya Nirṇaya, Śrīmad Āchārya states 1-3 :

तस्योदरस्थजगतः सदमन्दसान्द्र
स्वानन्दतुष्टवपुषोऽपि रमारमस्य ।
भूत्यै निजाश्रितजनस्य हि सृज्यसृष्टा-
वीक्षा बभूव परनामनिमेषकान्ते ॥ ३ ॥

At the close of a Brahma's lifetime which covers one hundred years of Brahma called Para, which is after all like a little wink for Mahā Viṣṇu, a desire to bring into physical being the souls fit to be so created for their own benefit because of their dependence on Him, came to Him who though Himself possessed of a body consisting of unmixed and condensed innate bliss, seeks the company of Mahālakshmī only to delight Her and who had kept the entire world in his own stomach. The life time of Chaturmukha consisting of 100 years, before going to Mukta sthāna, in terms of our years are as detailed below :

Span of Kaliyuga :	4,32,000	yrs.
Span of Dwāparayuga :	864,000	yrs.
Span of Tretāyuga :	12,96,000	yrs.
Span of Kṛtayuga :	17,28,000	yrs.
Total :	43,20,000	yrs.

This is called one चतुर्युगः । 1000 such Chaturyugas will be 43,20,00,000 432 crores years. This is 1/2 day for

Chaturmukha Brahma. Full day will be 864 crores years.! years will be :

= 864 x 100 x 360 (360 days a year)

= 3,11,04,000 crores years.

i.e., 3,11,04,000,00 00 000 years.

After these years the present Chaturmukha Brahma goe Mukta Sthāna, and another Ṛju yogi takes up such posi **(This period is only a fraction of a second to God and that fraction cannot be measured).**

Viṣṇu brings out of bunches of Jīvas everytime new an He is called प्रजागरः.

(3) प्रकर्षेण भक्तान् जागरयति निद्रारहितान् मुक्तान् करोति प्रजागरः ।

Viṣṇu is called as 'Prajāgaraḥ' because He causes e dingly the devotees of Him liberated.

९५६. ऊर्ध्वगः
ॐ ऊर्ध्वगाय नमः ॐ

(1) ऊर्ध्वगः ऊर्ध्वेषु वैकुण्ठादिषु तिष्ठति इति ऊर्ध्वगः ।

Viṣṇu is called ऊर्ध्वगः because He resides in the Vaiku the highest place. By आदि – We have to take श्वेतद्वीप अनन्तासन – worlds.

(2) ऊर्ध्वान् वैकुण्ठादीन् गमयति इति = ऊर्ध्वगः ।

Viṣṇu is called ऊर्ध्वगः because He controls the higher regions like Vaikuṇṭha and other worlds.

(3) सर्वेषां उपरि गच्छति इति ऊर्ध्वगः ।

Viṣṇu is called ऊर्ध्वगः because He goes beyond and above to all

(4) ऊर्ध्वाः द्युलोकप्रकाशकाः ये उत्तमाः अश्वाः तैः यज्ञवाटं गच्छति इति ऊर्ध्वगः ।

Viṣṇu is called ऊर्ध्वग. because He visits the sacrificial pots with the best horses who illuminate the Heavens.

९५७. सत्पथाचारः

ॐ सत्पथाचाराय नमः ॐ

(1) Viṣṇu is called सत्पथाचारः because He makes the 7 vāyus to travel in the 7 seven regions smoothly. They are :

(1) Āvāhanam

(2) Prativahanam

(3) Samvahanam

(4) Uddhvahanam

(5) Vivaham

(6) Parivahan and

(7) Paravahan.

In Śrīmad Bhāgavatam 6.18.62 verse runs thus :

चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम् ।
उदन्तं सत्पथैकैकं मा रोदि इति तान् पुनः ॥ ६२ ॥

This śabda is read as सत्पथाचारः in some reading.

सत्पथेषु नक्षत्रादिषु आ सम्यक् चरति चन्द्रादि अन्तर्गतत्वेन इति सत्पथाचारः ।

Viṣṇu is called सत्पथाचारः because He sees that the stars properly regulated by being as Antaryāmin in the Moon.

सत्पथे सन्मार्गे आचरति योग्यान् इति सत्पथाचारः ।

He drives the deserving in the proper dhārmic path and Viṣṇu is called 'सत्पथाचारः'

In Gītā 3-21 and 3-22 : Śrī Kṛṣṇa advises Arjuna to the properpath and set an example to others, because in world normally the path adhered to by the prominent lead will be followed by others. So He puts Arjuna on the pro path.

यद्यत् आचरति श्रेष्ठः तत्तदेव इतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Then Lord Kṛṣṇa states that, though there is nothing to achieved for Him in all the three worlds, still He adheres the path of Nishkāma karmayoga to set an example to oth Ofcourse. None can imagine a better श्रेष्ठः than Lord Kṛṣṇa.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

(2) सप्तः खापः मिथ्याज्ञानं तत् दधते इति सत्पथाः असुरगणाः, तान् चारयति स्वस्थानात् अपगमयति इति सत्पथाचारः ।

Viṣṇu is called 'सत्पथाचारः' because He removes from their respective positions the demonic beings who possess false Jnānam.

९५८. प्राणदः

ॐ प्राणदाय नमः ॐ

(1) प्रकर्षेण अणं गतिं ददाति इति प्राणदः ।

Viṣṇu is called प्राणदः because He bestows the destines as per the respective status of Jīvas.

(2) अण, रण, बण, भण, प्रण, कण, खण, व्रण, भ्रण, ध्वण शब्दार्था इति धातुव्याख्यानात् प्रकर्षेण अणं तेज आदि रूपं शब्दं ददाति चतुर्मुखाय इति प्राणदः ।

For the start of creation in each kalpa, for the first time Viṣṇu blesses Chaturmukha Brahma with the śabdas ॐ, अथ which are very very auspicious. Hence Viṣṇu is called प्राणदः because such sacred śabdas are given by Him to His son Chaturmukha Brahma.

(3) मृतान् परीक्षिदादीन् जीवयन् प्राणदः ।

Viṣṇu is called प्राणदः because He brought back to life the devotees like King Parīkshit and other great devotees. In Śrīmad Bhāgavatam 1-8-17 says :

अन्तस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।
स्वमाययाऽऽवृणोद्गर्भं वैराट्याः कुरुतन्तवे ॥ १७ ॥

Śrī Hari, who is the master of yoga, who is residing and all creatures, enveloped the womb of Uttarā, daughter of the King of Virāṭa and wife of Abhimanyu by His own will and desire the child King Parīkshit in the womb and protected lineage of Kuru dynasty. Hence Viṣṇu is प्राणदः ।

(4) Śrīmad Āchārya states in द्वादशस्तोत्रं 10-7 :

मरणप्राणद पालक जगदीशावसुभक्तिम् ।
करुणापूर्ण वरप्रदचरितं ज्ञापय मे ते ॥ ७ ॥

मरणप्राणदः— मरणं यमः । मरणस्य यमस्य प्राणं बलं ददाति इति मरणप्राणदः ।

Hence Viṣṇu is called प्राणदः ।

He gave life and brought back to life the child of His Guru (for worldly purposes) Śrī Sāndīpināchārya who was washed in the sea as an offering of Guru Kāṇika to the Guru's wife.

(5) प्राणं जीवनं वायोः भगवान् विष्णुः ददाति इति प्राणदः ।

Viṣṇu gives life to Śrī Vāyu and so He is called प्राणदः ।

Śrīmad Āchārya in Sūtra-Bhāshya under 1-1-1 ॐ अथातो ब्रह्मजिज्ञासा ॐ in the end, states from Skanda Purāṇa :

श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः इति ॥

Chaturmukha Brahma, Rudra and other gods will undergo great suffering in case, Lord Viṣṇu. Achyuta turns aw

His merciful boons upon them, which means there is life o them due to His grace. Hence Viṣṇu is प्राणदः ।

(6) वृत्रादिप्राणान् द्यति खण्डयति इति प्राणदः ।

Visnu is called as 'प्राणदः' because He cuts off the lives of Vṛtrāsura and others such denonic persons.

९५९. प्रणवः

ॐ प्रणवाय नमः ॐ

(1) प्रणवः चतुरूपस्य विष्णोः नाम प्रणवः इत्यपि ।

Viṣṇu is called by the name 'प्रणवः' ।

(2) जाग्रदादि प्रणयनात् इत्युक्तेः प्रणयनात् प्रणवः ।

Viṣṇu is the dynamic force behind walking state and others, and so He is called प्रणवः ।

(3) प्रकर्षेण पाः सुखं येषां ते प्रणाः मुक्ताः तान् वर्तयति इति प्रणवः ।

Since Muktas are enjoying their innate eternal bliss which is supreme, they are called प्रणाः । Viṣṇu is the guide and controller of them and so He is called प्रणवः ।

(4) "सर्वा ऋचो यजूंषि सामान्यथर्वाङ्गिरसश्च यज्ञे ब्रह्म ब्राह्मणेभ्यः प्रणयन्ति, तस्मात् उच्यते प्रणवः" इति श्रुतेः प्रणवः विष्णुः ।

(5) प्रणवः means ॐकार – Under Chāndogya Upanishad in Bhāṣhya, it is said :

ॐनामानमुपासीत तदर्थगुणपूर्वकम् ।
ओतत्वादवनान्मानादधिकोच्चत्वकारणात् ॥

(6) प्रकर्षेण नवः नव्यः महिमा यस्य सः प्रणवः ।

Viṣṇu is called as 'Praṇavaḥ' because He has greatness glory ever fresh.

(8) णः सुखं, वः बलम्, णश्च वश्च णवौ, प्रकर्षेण णवौ यस्य भवतः सः सुशिप्रो मन्दसानश्च प्रणवः ।

Viṣṇu is called प्रणवः because He is the bestower of happiness and superior strength.

* * *

९६०. पणः
ॐ पणाय नमः ॐ

(1) पणः पण्यते जनैः स्तूयते इति ।

Viṣṇu is called पणः because he is praised and worshipped the devotees.

(2) पणः व्यवहरति इति तथा (पण व्यवहारे स्तुतौ इति) नामरूपव्यवहारकारणत्वात् पणः ।

For the Jīvas, He gives many names and different bodies plays with them. Allow them to work out their destiny.

(सर्वाणि रूपाणि विशित्य धीरः, नामानि कृत्वा अभिवदन् यथास्ते

(3) कर्माणि स्वीकृत्य कर्मिभ्यः फलप्रदानत्वात् पणः ।

Visnu is called पणः because He takes and receives the Karmas done by the Jīvas and as per them He gives the fruits.

Śrīmad Āchārya states in his Sūtra Bhāshya as 'कर्मापेक्षया फलदातृत्वात् न तस्य वैषम्यनैर्घृण्ये । Under the aphorism 2.1.35 ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॐ.

Since He gives results based on the karmas done by the Jīvas, there is no question of cruelty or partiality being attributed to Him. Hence Visnu is called पणः ।

(4) पणायति व्यवहारेषु देवान् प्रवर्तयति इति पणः ।

Visnu is called as पणः because He directs all the gods to enter into their respective duties to be performed by them.

९६१. प्रमाणं

ॐ प्रमाणाय नमः ॐ

(1) प्रकृष्टं मानं ज्ञानं यस्य तत्प्रमाणम् ।

Viṣṇu is called 'प्रमाणं' because He has splendid and supreme knowledge. Viṣṇu is the best ज्ञानस्वरूपी ।

The knowledge of Viṣṇu has no parallel at all. It is distinct and unique. It can not be fully compared with anyone else. Śrī Ṭīkāchārya in his प्रमाणपद्धतिः states like this, about विष्णुज्ञानम् ।

1. सर्वार्थविषयकम् – It covers or embraces all.
2. नियमेन यथार्थम् – As a principle, it is truth and only truth.

3. तत्स्वरूपं अनादिनित्यम् – It time immemorial and eternal.

4. स्वतन्त्रम् – It is independent.

5. निरतिशयस्पष्टं – It is so vivid and clear which has no match for it in clarity.

(2) अथ एव एतस्मादेव करणे ल्युटि प्रमीयते अनेन चक्षुराद्यन्तर्गतेनेति प्रमाणम्। यः चक्षुरन्तः यमयति यः श्रोत्रमन्तरः यमयति इत्यादि श्रुतेः।

Viṣṇu is called प्रमाणं because He remains in the eyes and other indriyas and creates knowledge to the Jīvas.

Bṛhadāraṇyaka Upanishad states in 5-7-18 as under :

यश्चक्षुषि तिष्ठन् चक्षुषोऽन्तरो यं चक्षुः न वेद यस्य चक्षुः शरीरं यः चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ५-७-१८ ॥

The Antaryāmin of चक्षुदेवता श्री विष्णुः is the regulator of all. Hence He is प्रमाणम्।

(3) प्रगतं मानमिति यस्मात् सः प्रमाणम्।

Viṣṇu is called as 'Pramāṇam' because He is not measurable.

(4) प्रः प्रकर्षेण माणः सुखाभावः अधःपातादिदुःखं वा यस्मात् भवति। तत् प्रमाणम्।

Viṣṇu is the author for absence of happiness. He is also the author of experience of pain caused by falling down from places.

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९६२. प्राणनिलयः

ॐ प्राणनिलयाय नमः ॐ

(1) प्राणनिलयः प्राणस्य वायोः निलयः आश्रयः ।

Viṣṇu is called प्राणनिलयः because He is the abode or shelter for Mukhya Prāṇa who takes reguge in Him.

(2) प्राणानां इन्द्रियाणां अस्मिन् निलयनात् तदाधारत्वात् प्राणनिलयः ।

Viṣṇu is called प्राणनिलयः He is the shelter or support or foundation for all indriyas and their presiding deities.

The Talavakāra Upanishad second Mantra states clearly that Viṣṇu directs Mukhyaprāṇa, mind and senses as the Master.

श्रोत्रस्य श्रोत्रं, मनसो मनो, यद्वाचो ह वाचं, स उ प्राणस्य प्राणः ।

He who gives the power of hearing to the ear, the power of thinking to the mind, the power of speaking to the sense of speech, who directs Mukhyaprāṇa.

चक्षुषः चक्षुः अतिमुच्य धीराः प्रेत्य अस्मात् लोकात् अमृता भवन्ति ।

Who gives the power of seeing to the eye, is that one only (Viṣṇu only).

The knowledgeable wise (who know this) after leaving this gross body being freed (from the subtle body) attain immortality (liberation).

Śrīmad Āchārya loudly states in the Bhāshya :

य: प्राणस्य प्रणेता च, चक्षुरादेश्च सर्वश: ।
सर्वोत्तमश्च सर्वत्र स: विष्णु: इति धार्यताम् ॥

Viṣṇu is Sarvottama who is the support of all every where, is the motivator of Mukhyapraṇa and the other indriyas like eye, ear etc.

Śrī Mantrālaya Mahāprabhu elucidates as under :

(1) श्रोत्रस्य श्रोत्रं श्रवणशक्तिप्रद: ।

(2) मन: मनन शक्तिप्रद:

(3) वाचं वागुच्चारण शक्तिप्रद:

(4) चक्षु: दर्शन शक्तिप्रद:

(5) प्राणस्य मुख्यवायो: प्रणेता

स: उ स: एव विष्णु: एव इत्यर्थ: ।

Hence Viṣṇu is called प्राणनिलय: ।

(3) The Kāṭhaka Upanishad Mantra 2.2.5 still makes the point clear in respect of the glory of Viṣṇu.

न प्राणेन न अपानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ९ ॥

मुख्यप्राणरूपाभ्यां प्राणापानाभ्यां न जीवति चेतनराशि: किन्तु इतरेण । भगवत्प्रेरिताभ्यां एताभ्यां जीवति । न स्वातन्त्र्यमिति यावत् ।

Hence the ultimate regulator / controller of Prāṇa and indriyas is only Viṣṇu. Hence He is प्राणनिलय: ।

(4) प्राणनिलयः – प्रकृष्टाः अनाः चेष्टाः यासां ताः प्राणाः नद्यः ताः निकीयन्ते समुद्रेण संश्लिष्यन्ते अनेन इति ।

Viṣṇu causes the joining of the rivers with the sea.

९६३. प्राणदः (प्राणभृत्)

ॐ प्राणदाय नमः ॐ

(1) प्राणदः Viṣṇu is called प्राणदः because He gave to the wor d the सर्वज्ञः – मुख्यप्राणः 'as Śrīmad Āchārya'.

(a) In Skanda Purāṇa – Śrīmushṇa Māhātmyā.

तदा सम्प्रार्थितो देवैः भगवान् हरिरीश्वरः ।
तत्कर्मदक्षं विनतं मातरिश्वानमादिशत् ॥

वायुस्तु यतिरूपेण जनिष्यति कलौ युगे ।
स दशप्रमतिर्भूत्वा कलौ धर्मान् वहिष्यति ॥

कृत्वा सच्छास्त्रसन्दर्भं स्थापयिष्यति सत्पथम् ।

All the devatās made prayer to Lord Śrī Hari, by studyi ıg the state of Kaliyuga. At that time, Śrī Hari, knowing abo ıt the capacity of Śrī Vāyu, ordered him to take an avatār ın the form of a saint. He will be very great in knowledge and would impart such knowledge by his granthas. Hence Viṣṇu is called प्राणदः.

(2) In the Kūrma Purāṇa, under Śrīmushṇa Mahātmya. it is seen :

श्री सूत उवाच—

पुरा भागीरथीतीरे निमिना पृष्टवान् मुनिः ।
नष्टा भागवता धर्माः मच्छास्त्राणि कलौ युगे ॥

उद्धरस्व महाबाहो मम धर्मान् सनातनात् ।
इत्याज्ञप्तो भगवता कलौ वायुः भविष्यति ॥

मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति ।
गीतायाश्चोपनिषदां भाष्याणि च करिष्यति ।
निरसिष्यति पाषण्डान् सच्छास्त्राणि महामतिः ॥

These clearly show that मुख्यप्राणः took avatār as 'Śrīma Āchārya' and He was given to the world by Śrī Viṣṇu and Viṣṇu is called प्राणदः ।

(3) In the pāṭha, as प्राणभृत्,

प्राणानि इन्द्रियाणि बिभर्ति इति = प्राणभृत् ।

Viṣṇu is called प्राणभृत् because He protects the indriyas & directs them.

(4) प्राणहेतुत्वात् प्राणाः अन्नादीनि, तानि भक्तेभ्यः ददाति । प्राणदः ।

Viṣṇu is called प्राणदः because He gives to the devotees food etc. required for the continued existence of life.

(5) प्राणं जीवनं इति यावत्, तथा च प्राणं जीवनं उदकं ददाति । प्राणदः ।

Viṣṇu is the bestower of life, livelihood and water.

(6) प्राणान् ददाति इति प्राणदः ।

Viṣṇu is the life giver and so He is called as प्राणदः ।

* * *

९६४. प्राणजीवनः
ॐ प्राणजीवनाय नमः ॐ

(1) प्राणिनो जीवयतीति प्राणजीवनः ।

Paramātmā is called as 'प्राणजीवनः' because He makes the creatures to live.

> 'न प्राणेन न अपानेन मर्त्यो जीवति कश्चन ।
> इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ' ॥
>
> — इति श्रुतेः ॥

(2) अतः चेष्टा येषां ते प्राणाः जनाः, तेषां जीवनं एतदुपलक्षित अशेषव्यापारान् करोति इति प्राणजीवनः ।

Visnu does all necessary acts aiming at the existence of the sentient beings.

९६५. तत्त्वं
ॐ तत्त्वाय नमः ॐ

(1) तत् = सर्वत्र व्याप्तं वं = ज्ञानस्वरूपी तत्त्वं विष्णुः ।

Viṣṇu is called तत्त्वं because He is all pervasive and is Jñāna Swarūpa.

(2) कालत्रये अपि एकप्रकारं तत्त्वम् ।

In the past, present and future, remaining as it is – in the same order – is called तत्त्वम् । Viṣṇu is so, Hence He is called तत्त्वम् ।

Mahāsamhita states :

अतीतानागते काले यत् तादृशं उदीर्यते ।
कुतश्चित् अन्यथा नेयात् तत् तत्त्वं तत्त्वतो विदुः ।। इति ।

Viṣṇu is always like this and there is absolutely no change in Him at all. He is शश्वदेकप्रकारः Hence He is तत्त्वम् ।

(3) Śrīmad Āchārya in his mangalācharaṇa to तलवकार उपनिषद् states :

वैजयन्ते समासीनं एकान्ते चतुराननम् ।
विष्णोः विविदिषुः तत्त्वं पर्यपृच्छत् सदाशिवः ।।

Rudra begged Chaturmukha Brahma in the golden mountain to preach him or to teach him about the truths of Viṣṇu विष्णोः तत्त्वं – qualities or truths about Viṣṇu. Those are identical with Him.

१६६. तत्त्वविदेकात्मा
ॐ तत्त्वविदेकात्मने नमः ॐ

(1) तत्त्वं स्वस्वरूपं वेत्तीति तत्त्ववित् । एक आत्मा मुख्यस्वामी।

Viṣṇu is called 'तत्त्वविदेकात्मा' because He knows about His swarūpa and He is the main and important swāmi.

Gītā 10-15 : states clearly that Śrī Kṛṣṇa is the only one who knows completely about His swarūpa, none other than Him can understand completely.

स्वयमेव आत्मना आत्मानं वेत्थ त्वं पुरुषोत्तम ।

Purushottama, You alone know about yourself completely

(2) तादृशं तत्त्वं वेत्तीति तत्त्ववित् ।

"एकात्मा हरिः उद्दिष्टः प्रधानत्वात् समस्तशः" इति वचनात् ।

Visnu is called तत्त्ववित् since He knows the truth in all completeness. He is एकात्मा because He is the important among all. Hence Visṇu is called तत्त्वविदेकात्मा ।

(3) तत्त्वं वेत्ति इति तत्त्ववित् ।

तस्मै तत्त्वविदे एकं मुख्यं बलादिकम् आतनोति इति तत्त्वविदेकात्मा ।

Visnu procures for the person who knows the true nature of Brahman, the Supreme Almighty, the one main attainment of strength etc.

९६७. जन्ममृत्युजरातिगः

ॐ जन्ममृत्युजरातिगाय नमः ॐ

(1) जन्ममृत्युजरा अतीत्य वर्तते इति जन्ममृत्युजरातिगः ।

Visṇu is called जन्ममृत्युजरातिगः because He has totally surpassed birth, death and old age.

Gītā says : in 2-20 :

न जायते म्रियते वा कदाचित्, नायं भूत्वा भविता वा न भूयः ।

This is also the śruti sentence. This shows that there is no birth, death and it is eternal.

(2) जन्ममृत्युजरातिगः जननमरणजराः तदुपलक्षित यावत् दोषा अतिक्रम्य वर्तमानः ।

Viṣṇu has no defect at all relating to birth, death etc. He above all these defects. Hence He is जन्ममृत्युजरातिगः ।

(3) जन्मादीनां अतिक्रमणं यस्य तज्जन्ममृत्युजराति आनन्दात्म शरीरं तत् गच्छति इति जन्ममृत्युजरातिगः ।

Viṣṇu goes beyond birth, death and oldage. He has the B full of bliss.

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९६८. भूर्भुवस्स्वस्तरुः

ॐ भूर्भुवस्स्वस्तरवे नमः ॐ

(1) भूः भुवः स्वः संज्ञकानां लोकानां आधारः भूर्भुवस्स्वस्तरुः।

Viṣṇu is called 'भूर्भुवस्स्वस्तरुः' because He is the support of earth, Heavens and the middle order regions. In Bhāgavata is stated as :

"तस्मै नमो भगवते भुवनद्रुमाय" इति ।

(2) Viṣṇu is called 'भूर्भुवस्स्वस्तरुः' because :

भूः means complete = पूर्णो भू बहौ पूर्णतायाम् ।

भुवः means supreme in wealth and valour ऐश्वर्येण वरः ।

स्वः अनन्तसुखः – means unlimited and infinite happiness.

तरुः = देवता कल्पवृक्षः – divine Kalpa Vṛksha.

Since Viṣṇu is complete and has unlimited supreme wealth and valour and enjoys infinite happiness beyond body's contemplation and is like the divine tree – He is called भूर्भुवस्वस्तरुः ।

(3) Śrīmad Āchārya states in his Ṛgbhāshya :

पूर्णो भूतिवरोऽनन्तसुखो यद्व्याहृतीरित इति । टीका states

सुशोभनं वः सुखं यस्य, शोभनता सुखस्य आनन्त्यं अनन्तसुखत्वात् सुवः ।

(4) Viṣṇu is called भूर्भुवस्स्वस्तरु because He is surpassing the earth भूः, भुवः the middle order regions and स्वः = heavens etc तरति इति तरुः crosses over / supersedes the worlds.

(5) भूः च भुवः च स्वः च इति त्रयो लोकाः भूर्भुवः स्वः, तत्स्थितानां जनानां तरति = ददाति इति भूर्भुवस्स्वस्तरुः

Viṣṇu leads all the people residing in the three worlds earth, heaven and sky.

९६९. तारः

ॐ ताराय नमः ॐ

(1) तारः ॐकारः ।

Viṣṇu is called तारः because He is denoted by ॐकारः । ॐ is His name.

Gītā tells in 17-23 :

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २२ ॥

ब्रह्मणः निर्देशः ॐ तत् सत् इति ॥

The names of Brahman, who is full of all auspicious qualities is :

(i) Om

(ii) Tat and

(iii) Sat.

So, Viṣṇu is called 'Om' and तारः ।

Śrīmad Āchārya in his Anuvyākhyāna states in the śloka 8 :

तत्र ताराथमूलत्वं सर्वशास्त्रस्य चेष्यते ।
सर्वत्रानुगतत्वेन पृथगोङ्क्रियतेऽखिलैः ॥ ८ ॥

तारः and 'अथ' śabdas appearing in the sūtra are serving dual purpose of doing maṅgala as well as giving the subject etc.

(2) तरन्ति इति अनेन अनिष्टनिचयं इति तारः ।

Viṣṇu is called तारः because by His Grace the unwanted heap of sins are surpassed.

(3) तारयति इति तारः ।

Viṣṇu is called as 'Tāraḥ' because He is the protector.

(4) तां मधुघृतादिपूर्णां यज्ञक्रियां ऋच्छति गच्छति इति तारः ।

Viṣṇu is called as 'Tāraḥ' because He is the visitor to the sacrificial acts which are filled fully of honey and ghee and the like.

* * *

९७०. सविता
ॐ सवित्रे नमः ॐ

(1) सर्वलोकजनकत्वात् सविता ।

Paramātmā is called as 'Savitā' becomes He is the pe son who is responsible for the birth of all persons.

(2) सविता इव सविता सर्वप्राणिनां बिम्ब इति यावत् ।

Visnu is called as 'Savitā' because He is like Sun. Visı u is called as 'Savitā', because He is the original image (all living beings. The sūtras :

ॐ आभास एव च ॐ २-३-५०

ॐ अत एव उपमा सूर्यकादिवत् ॐ ३-२-१८

explain about the 'Bimba' nature of Śrī Viṣṇu and all arı His Pratibimbas only.

अत्र प्रतिबिम्बत्वं नाम 'तदधीनत्वे सति किञ्चित् सादृश्यं' इत्यर्थः ।

९७१. प्रपितामहः
ॐ प्रपितामहाय नमः ॐ

(1) लोकपितॄणां मरीच्यादीनां पिता = पितामहः चतुर्मुखः, तस्य पितृत्वात् प्रपितामहः ।

Viṣṇu is called प्रपितामहः because He is the Father of the grandfather of the world viz. Chaturmukha Brahma. Father of the worlds is Sage Marīchi and others.

(2) Śrīmad Āchārya in his Gītā Bhāshya under the verse 4-25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Bhāshya states :

विष्णुं रुद्रेण पशुना ब्रह्मा ज्येष्ठेन सूनुना ।
अयजन्मानसे यज्ञे पितरं प्रपितामहः ॥

In the mental sacrifice, the god Brahma (the great grandfather) worshipped (अयजत्) his father, the Lord Viṣṇu designated as 'Yajna' with his first born son Rudra as the sacrificial goat'.

Here प्रपितामहः is Chaturmukha Brahma and his father Viṣṇu. (This only confirms the truth that for Śrī Vāyu Chaturmukha Brahma, all śabdas denote in a lesser sense).

(3) Śrīmad Āchārya in his Bhāgavata Tātparya Nirṇaya under 10-27-15, states, from Varāha Purāṇa :

पतित्वेन श्रियोपास्यो, ब्रह्मणा ये पितेति च ।
पितामहतयाऽन्येषां त्रिदशानां जनार्दनः ॥
प्रपितामहो मे भगवानिति सर्वजनस्य तु ।
गुरुः श्री ब्रह्मणोः विष्णुः सुराणां च गुरोर्गुरुः ।
मूलभूतो गुरुः सर्वजनानां पुरुषोत्तमः ॥

Goddess Lakshmī should meditate on Viṣṇu as Her Husband, Chaturmukha Brahma should meditate on Viṣṇu as

father, all other devatās should meditate on Viṣṇu as their grandfather all other should meditate on Viṣṇu as their great grandfather.

So Viṣṇu is प्रपितामहः.

(4) Gītā states in 11-39 says :

> वायुर्यमोऽग्निर्वरुणः शशाङ्कः
> प्रजापतिस्त्वं प्रपितामहश्च ।
> नमो नमस्तेऽस्तु सहस्रकृत्वः
> पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Arjuna calls Lord Kṛṣṇa as 'प्रपितामहः' which means Viṣṇu is the great grandfather. पितामहः is Chaturmukha Brahmā and He is the father of that great god.

(5) प्रपीन् मिथ्याज्ञानादिरूपपावतः असुरान् तामयति हन्ति च इति 'प्रपितामहः' ।

Viṣṇu is called as 'Prapitāmahaḥ' because He kills the sinful demons having illusory Jñānam and throws them in darkness (Tamas).

९७२. यज्ञः

ॐ यज्ञाय नमः ॐ

(1) **यज्ञभोक्तृत्वात् यज्ञः ।**

Viṣṇu is called यज्ञः because He is the enjoyer of all that are offered in the Yajña.

Gītā states 9 24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ।। २४ ।।

Kṛṣṇa says that He is the enjoyer of all yajñas. He is the Master or motivating force of yajñas. If one does not understand that Śrī Kṛṣṇa is the main entity to be worshipped in all Yāgas and He is the prime motivator of the Yāgas and Chaturmukha Brahma, Rudra and others are only His servants; that person slips away from the heavens.

Hence Viṣṇu is यज्ञभोक्ता and therefore He is यज्ञः ।

(2) Gītā 10-25, it states :

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ।।

Lord Kṛṣṇa states here that He is जपयज्ञः Hence Viṣṇu called यज्ञः ।

(3) In गीतातात्पर्य Śrīmad Āchārya, states :

'जपयज्ञश्चेज्यां तपो याज्य एव चे'ति गीतातात्पर्योक्तेः याज्यत्वात् यज्ञः ।

Viṣṇu is called यज्ञः because He is the person for whom all sacrifices are performed and He is to be worshipped there.

(4) Śruti also states clearly that यज्ञो वै विष्णुः that Viṣṇu is यज्ञः.

(5) Viṣṇu is called यज्ञः because He knows whatever available it is, clearly to the full extent.

यत् जानाति इति यज्ञः ।

(6) Gītā says in 5-29 :

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

यज्ञतपसां मां ज्ञात्वा ऋच्छति ।

Kṛṣṇa is the enjoyer of Jyotishṭoma and other Yāgas as well as Kṛtra, Chāndrāyaṇa and other hard tapas. Knowing like this, the devotee sees Him in person.

(7) Under Īśāvāsya Upanishad, Śrīmad Āchārya states in the Bhāshya as :

'स्वायम्भुवः मनुः एतैः मन्त्रैः भगवन्तं आकूति सूनुं यज्ञ नामानं विष्णुं तुष्टाव ।

Svāyambhuva Manu by these mantras of Īśāvāsya Upanishad, extolled the Bhagawān called 'यज्ञः' who is Viṣṇu Himself who took avatār as his daughter son (आकूति सूनुं) ।

(8) Śrīmad Āchārya states further :

स्वायंभुवः स्वदौहित्रं विष्णुं यज्ञाभिधं मनुः ।
ईशावास्यादिभिः मन्त्रैः तुष्टावावहितात्मना ॥

—इति ब्रह्माण्डे ॥

Brahmāṇḍa Purāṇa authority is cited to show that incident of Viṣṇu taking avatār as यज्ञः and being the maternal grandson of Svāyambhuva Manu.

(9) Gītā under 3-9 says thus :

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

All the activities by the worldly people should be done for यज्ञार्थात् to please Lord Visnu or having Him as the prime objective. Then they would be released from this samsāra.

Śrīmad Āchārya in support of the truth that यज्ञः denotes Lord Viṣṇu only, cites an authority from वर्कश्रुतिः as under :

"ज्ञो नाम भगवान् विष्णुः, तं यात्युद्देश एव यः ।
स यज्ञः इति सम्प्रोक्तो विहिते कर्मणि स्थित" इति वर्कश्रुतिः।

10) Under the verse in 4-25 which runs thus :

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञः यज्ञेनैव उपजुह्वति ॥ २५ ॥

Śrīmad Āchārya states in the Bhāshya as :

विष्णुं रुद्रेण पशुना ब्रह्मा ज्येष्ठेन सूनुना ।
अयजन् मानसो यज्ञः पितरं प्रपितामहः ॥ इति ।

दैवं विष्णुमेव यज्ञः इति उपासते ।
स्वभोग्यत्वात् स्वयमेव यज्ञः ।
ब्रह्माख्याग्नौ क्रियायज्ञं तेनैव यज्ञाख्येन विष्णुना समर्पयन्ति ।

These authorities and the bhāshya there-on by our great Śrīmad Āchārya proves that Viṣṇu is यज्ञः । He is called so because He Himself enjoys without anybody's help and so He is called यज्ञः ।

(11) यज्ञः कर्मत्यागिनः तान् मृतिं नयति प्रापयति इति यज्ञः ।

Viṣṇu is called as 'Yajñaḥ' because He causes the loss of life to those who abandon performance of prescribed duties.

(12) योग्यतया अयज्वानं हन्ति इति सिद्धयति ।

Viṣṇu is called as यज्ञः because He causes the death of those persons who do not perform duties in the correct prescribed manner and are tāmasic by nature.

९७३. यज्ञपतिः
ॐ यज्ञपतये नमः ॐ

(1) यज्ञानां पालनात् यज्ञपतिः ।

Viṣṇu is called यज्ञपतिः because He protects the Yāgas and yajñas.

(2) यज्ञानां स्वामित्वात् यज्ञपतिः ।

Viṣṇu is called यज्ञपतिः because He is the Master of Yāgas and Yajñas.

In Gītā under 9.24 Lord says :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

Hence Viṣṇu is the यज्ञप्रभुः Hence He is called यज्ञपतिः ।

(3) Śrī Rāmachandra protected all the yajñas performed by sage Viśwāmitra and others. Śrīmad Āchārya says in Mahābhārata Tātparya Nirṇaya in 4-5 :

तेनार्थितो यज्ञरिरक्षयैव कृच्छ्रेण पित्रास्य भयाद्विशिष्टः ।
जगाम रामः सह लक्ष्मणेन सिद्धाश्रमं सिद्धजनाभिवन्द्यः ।।

By Viśwāmitra, the mighty sage, King Daśaratha was prayed for to send Śrī Rāma to the forest for the protection of yajñas performed by numerous sages, ṛshis, seers, priests, sanyāsins, monks etc.

यज्ञरिरक्षयैव – Hence Viṣṇu is यज्ञपतिः

(4) Under श्रीकृष्णजन्माष्टमीव्रतकथा –श्रीभविष्योत्तरे the 45th verse says:

यज्ञाय यज्ञेश्वराय यज्ञपतये यज्ञसम्भवाय गोविन्दाय नमो नमः ।

Śrī Govinda, Viṣṇu is यज्ञपतिः ।

(5) यज्ञः देवपूजारहितः असुरादिः । तं पातयति इति पतिः ।

Viṣṇu is called as 'Yajñapatiḥ' because He knocks down the denomic kings who do not worship God.

(6) नदीनां खण्डयिता यज्ञः तं यज्ञं असुरं पातयति इति यज्ञपतिः ।

Viṣṇu is called as यज्ञपतिः since He knocks down the demon who splits rivers and there by obstructs the free flow.

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१७४. यज्वा

ॐ यज्वने नमः ॐ

(1) यष्टुत्वात् यज्वा ।

In the avatār of Śrī Rāma and Śrī Kṛṣṇa, He did many Yāgas and so Viṣṇu is called यज्वा ।

(2) यजमानेषु स्थित्वा स्वात्मानं स्वयमेव यजति इति यज्वा ।

Viṣṇu is called यज्वा because He resides in all the performers of Yāgas and does Himself primarily. The others are only subsidiary.

For example in Mahābhārata the waging of dhārmic war, is the geatest यज्ञ, which was done only by Lord Kṛṣṇa. Arjuna

and others are only just for name sake to encourage them to obtain virtue to them. The whole यज्ञ is performed by Śrī Kṛṣṇa only. Gītā tells in 11 31 :

तस्मात् त्वं उत्तिष्ठ, यशो लभस्व, जित्वा शत्रून्, भुंक्ष्व राज्यं समृद्धम् ।

Kṛṣṇa says to Arjuna :

(1) Please get up.

(2) Obtain all the fame by winning the enemies.

(3) The entire kingdom be enjoyed.

मयैवेते निहताः पूर्वमेव ।

I have already destroyed Duryodhana and others (still the war has not commenced at all, but Kṛṣṇa says like this, because, when He drove the chariot Nandighosha in between the two armies and saw them on both sides, at that time itself by His powerful eyes, He took away the life of all, who were to die later.

निमित्तमात्रं भव सव्यसाचिन् ।

Arjuna was only a more tool, though capable of hitting forcibly even by him left hand. Hence Viṣṇu is called यज्वा ।

(3) यज् यागः सः अस्य प्रवर्त्यतया अस्ति इति यज्वा ।

Viṣṇu is called as यज्वा because He sets in motion the performance of sacrifices after killing the demons who obstruct them. In fact Śrī Viśwāmitra ṛshi took Śrī Rāma to the forest only for this purpose and Śrī Rāma eliminated Tāṭaka, Marīcha, Subāhu and various other demons, who obstructed the yajñas carried on, by the ṛshis.

* * *

१७५. यज्ञाङ्गः

ॐ यज्ञाङ्गाय नमः ॐ

(1) यज्ञा अङ्गानि अस्येति वराहमूर्तिः यज्ञाङ्गः ।

Viṣṇu is called 'यज्ञाङ्गः' because in the rūpa of Yajña Varāha He had all darbhas, ghee etc. in His limbs like hairs, eyes etc. Many iṣṭis and yāgas, He had in other parts of His Holiest Body.

Śrīmad Bhāgavatam states 3.13.34 to 36 as under :

ऋषयः ऊचुः—

जितं जितं तेऽजित यज्ञभावन
त्रयीं तनुं त्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरध्वराः
तस्मै नमः कारणसूकराय ते ॥ ३४ ॥

The sages said : Victory, Victory to You! Oh! invincible Lord! the promoter of sacrifices! We make obeisance to you even as you shake your own divine body consisting of the three vedas. We bow once more to you who have assumed the form of a boar with a special object by rescuing the Earth and in the pores of whose bristies the hidden various sacrifices.

रूपं तवैतन्ननु दुष्कृतात्मनां
दुर्दर्शनं देव यदध्वरात्मकम् ।
छन्दांसि यस्य त्वचि बर्हि रोम-
स्वाज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् ॥ ३५ ॥

This form of the Lord made up as it is of sacrifices, is one that cannot be easily perceived by the sinful. The various vedic metres – Gāyatri etc. find a place in your skin, the holy Kuśa grass in your bristles, clarified better in your eyes, and the functions of the 4 priests (the Hotā and others) in your four legs.

सुक् तुण्ड आसीत् स्रुव ईश नासयो-
रिडोदरे चमसाः कर्णरन्ध्रे ।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते
यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥ ३६ ॥

The Śruk (a sort of large wooden handle used for powering clarified better on the sacrificial fire) is located in your snout; the Śruvā (a smaller handle used for pouring clarified butter into the Śruk).

(2) यज्ञाङ्गः यज्ञेन पूज्येन बलेन पर्वतान् अपि अङ्गयति चालयति इति यज्ञाङ्गः ।

Visṇu moves easily and effortlessly even the mountains by His endowed strength.

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९७६. यज्ञवाहनः

ॐ यज्ञवाहनाय नमः ॐ

(1) यज्ञवाहनः यज्ञं वहन्ति इति यज्ञवाहाः । तान् नयति इति यज्ञवाहनः ।

Visnu is called यज्ञवाहनः because He leads those who manage yāgas to be performed.

(2) Śruti states 'यज्ञो वै विष्णुः' – Viṣṇu is called as 'Yajña'.

(3) Gītā states in 9-24 :

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४॥

Paramātmā Śrī Viṣṇu is the bhakta for all yajñas. He is leader of all yajñas.

(4) यजमानऋत्विगादिवृद्धिकरणद्वारा यज्ञं वहति प्रवर्तयति यज्ञवाहनः।

Viṣṇu is called 'Yajña Vāhana' because He sets in motio performance of sacrifices by increasing the numbe performers who meet the expenses thereof.

१७७. यज्ञभृत् यज्ञकृत्
ॐ यज्ञभृत् यज्ञकृते नमः ॐ

(1) यज्ञं बिभर्ति इति यज्ञभृत्। यज्ञं करोति इति यज्ञकृत्।

Viṣṇu is called यज्ञकृत् यज्ञभृत् or यज्ञभृत् यज्ञकृत् since He is support and nourisher of all yajñas and He is the perform all yāgas.

(2) यज्ञकृते यजमानाय दातुं यज्ञम् अन्नादिदानं बिभर्ति यज्ञकृद्यज्ञभृत्।

Viṣṇu is called as यज्ञकृत् यज्ञभृत् because He carries the foods etc. to the performer of the sacrifice who meet expenses thereof.

* * *

(1) यज्ञ अस्य अस्ति इति यज्ञी।

Viṣṇu is called यज्ञी because He has yajñas in Him.

(2) पूर्ववत् यज्ञं दानं तदस्य अस्ति इति यज्ञी।

Viṣṇu is called as 'Yajña' because He has gifts with Him for distribution.

* * *

(1) यज्ञं भुङ्क्ते इति यज्ञभुक्।

Viṣṇu is called यज्ञभुक् because He makes to consume the fruits of Yajña.

(2) यज्ञं भोजयति इति यज्ञभुक्।

Viṣṇu is called यज्ञभुक् because He consumes all the yāgas.

(3) यज्ञं पालयति इति यज्ञभुक्।

Viṣṇu is called यज्ञभुक् because He protects Yāgas.

(4) यज्ञः पूज्यः शुभादिः, तं भुङ्क्ते इति यज्ञभुक्।

Viṣṇu is called as 'Yajñabhuk' because He enjoys auspicious things.

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१८०. यज्ञसाधनः

ॐ यज्ञसाधनाय नमः ॐ

(1) यज्ञस्य साधनं स्रुक्स्रुवादिकं मन्त्रादिकं वा यस्मात् इति: यज्ञसाधनः ।

All the utensils and implements required for Yāgas including mantras, have all their origin from Viṣṇu and so He is called 'यज्ञसाधनः' ।

(2) Under Bhagavat Gītā 4.24 it is said :

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

All the implements, utensils etc. in the Yajña are all under the absolute control of Paramātmā, Śrī Kṛṣṇa. So He is called as 'Yajña Sādhana'.

तदधीनसत्ताप्रतीतत्वात् । न तु तत्स्वरूपत्वात् ।

Padma Purāṇa states :

त्वदधीनं यतः सर्वं अतः सर्वो भवानिति ।
वदन्ति मुनयः सर्वे न तु सर्वस्वरूपतः ॥

(3) यज्ञ शब्दः शुभवाची, तं साधयति इति यज्ञसाधनः ।

Viṣṇu is called as 'yajñasādhanaḥ' because He accomplishes auspicious results.

* * *

९८१. यज्ञान्तकृत्
ॐ यज्ञान्तकृते नमः ॐ

(1) यज्ञस्य अन्तं निर्णयं फलप्राप्तिं वा करोति इति यज्ञान्तकृत्।

Viṣṇu is called यज्ञान्तकृत् because He has to determine the finality of yajñas. Viṣṇu is so called because He is the final fruit to be achieved in all yāgas.

(2) यज्ञस्य अन्तः नाशः येभ्यः ते यज्ञान्ताः। सुबाहु मारीचादयः, तान् कृणोति इति यज्ञान्तकृत्।

Viṣṇu is called यज्ञान्तकृत् because He destroys the demons like 'Subāhu' and 'Mārīcha' who tried to bring an end of the yāgas in the middle.

Śrīmad Āchārya states in his Mahābhārata Tātparya Nirṇaya in 4-7 and 4-8 as under :

अथो जघानाशु शरेण ताटकां
वराब्धिधातुः तदनन्यवध्याम्।
ररक्ष यज्ञं च मुनेः निहत्य
सुबाहुमीशानगिरा विमृत्युम् ॥७॥

Thereafter quickly with an arrow Śrī Rāma slew Tāṭaka-impossible to be killed by others except, Rāma, on account of Brahma's boon. Śrī Rāma protected the sacrifice of the ṛshis by killing Ṣubāhu also, who was immune from death from Rudra's boon.

शरेण मारीचमथार्णवेक्षिपत्
व चो विरिञ्चस्य तु मानयानः।

अवध्यता तेन हि तस्य दत्ता

जघान चान्यान् रजनी चरानथ ॥ ८ ॥

Śrī Rāma cast Mārīcha into the sea by an arrow and there after killed other demons also. Hence Viṣṇu is यज्ञान्तकृत्।

(3) यज्ञादिकर्मणां अन्तं करोति इति यज्ञान्तकृत्।

Viṣṇu is called as 'यज्ञान्तकृत्' because He brings to fruition the sacrificial acts.

भक्तेषु अन्तर्यामितया स्थित्वा यज्ञादिकं करोति।

Śrī Vāsudeva dwells as Antaryāmin in the devotees and does all yajñas by Himself.

* * *

१८२. यज्ञगुह्यम्

ॐ यज्ञगुह्याय नमः ॐ

1) यज्ञो गुह्यं विष्णुरिति नाम तस्य तत् यज्ञगुह्यम्।

Viṣṇu is called यज्ञ गुह्यं because He has the name यज्ञ i secrecacy.

(2) उपांशुः यष्टव्यः इति श्रुतेः – यज्ञगुह्यं विष्णुः।

Viṣṇu is called यज्ञगुह्यं because He has to be worshipped in low and mild tone.

(3) यज्ञसाधनत्वात् पूज्यत्वात् वा यज्ञाः वेदवाचः।

तासां गुह्यं रहस्यं परममुख्यया वृत्त्या प्रतिपाद्यः यज्ञगुह्यः।

Viṣṇu is the most important subject spoken of in all vedas in the most secret manner.

* * *

९८३. अन्नम्

ॐ अन्नाय नमः ॐ

(1) अद्यते अत्ति चेति श्रुतेः, सर्वोपजीव्यत्वात् सर्वात्तृत्वात् अन्नम् ।

Viṣṇu is called 'अन्नं' because He is the shelter or abode of all Jivas. He consumes all at the time of Mahāpralaya, Hence is अन्नं ।

In Taittariya Upanishad 2-4 states : (2-5)

स वा एष पुरुषः अन्नरसमयः ।
अन्नाद्वै प्रजाः प्रजायन्ते ।
अथो अन्नेनैव जीवन्ति ।
अन्नं हि भूतानां ज्येष्ठम् ।
सर्वं वै ते अन्नं आप्नुवन्ति ।
येऽन्नं ब्रह्मोपासते ।
अन्नात् भूतानि जायन्ते ।
जतान्यन्नेन वर्धन्ते ।
अद्यते अत्ति च भूतानि ।
तस्मात् अन्नं तदुच्यते इति ।

Śrīmad Āchārya thrashes out all these portions in his Sūtra Bhāshya under the Sūtra 1.1.13 :

ॐ विकारशब्दान्नेति चेन्न प्राचुर्यात् ॐ ॥

Here the main objection was **आनन्दमय, अन्नमय** etc. cannot denote Viṣṇu because the śabda **'मयट्' (प्रत्यय)** denotes – Vikāra. Viṣṇu has no vikāra at all. To overcome this, the present sūtra was done and it was shown that **मयट्** no doubt

means Vikāra but it also means प्राचुर्य that is 'in abundance'. So Śrīmad Āchārya states :

अन्नादीनां च प्राचुर्यमेव । अद्यते अत्ति च इति व्याख्यानात् प्राचुर्यं युज्यते ।

उपजीव्यत्वमेव अद्यत्वम् ।

स वा एषः इत्यन्यप्रारम्भात् । येऽन्नं ब्रह्मोपासते इत्यादि ब्रह्मशब्द बहुरूपत्वात् च, न विकारित्वम् ।

Here Śrīmad Āchārya shows from the very text of Taittirīya Upanishad, that 'मयट्' here in this context cannot mean Vikāra, but only means प्राचुर्य । So Viṣṇu is 'अन्नम्' ।

(2) Under the Upanishad Bhāshya, Śrīmad Āchārya states:

'अन्नस्य सारभूतोऽयं शरीरस्य च केशवः ।
अन्ननामा चान्नसंस्थः शरीरेषु च संस्थितः ।
अत्तृत्वात् सर्वलोकानां अन्नं इति उच्यते हरिः ।
उपजीव्यश्च भूतानामिति च अन्नं जनार्दनः ।

Here it is shown clearly that Viṣṇu is अन्नं because He swallows the entire world at the time of Pralaya.

(vide 1.2.9 ॐ अत्ता चराचरग्रहणात् ॐ)

He is the shelter or abode for all Jīvas and so He is called अन्नम् ।

(3) अन्यते प्राण्यते अनेन इति अन्नम् ।

Viṣṇu is called as 'Annam' because He gives life to the living.

(4) अद्यते सर्वप्राणिभिः उपजीव्यते इति अन्नम् ।

Viṣṇu is the source for the beings to exist and so is called 'Annam'.

* * *

९८४. अन्नादः
ॐ अन्नादाय नमः ॐ

(1) अद्यते अत्ति इति श्रुतेः, सर्वोपजीव्यत्वात् सर्वात्तृत्वात अन्नम् । अन्नं अत्ति इति अन्नादः ।

Visṇu is called 'अन्नादः' because at the time of pra aya, He consumes all. He is also adhered to by all Jīvas ınd also because of this. Visṇu is called अन्नादः.

(2) Visṇu is called अन्नादः because :

(i) In the avatār of Lord Krṣṇa, He consumed t ıe food, अन्नम् which were offered and submitted with levotion by the Yajña-Patnis.

(ii) In the same avatār of Lord Krṣṇa, He ate he food offered by the gopas - devotees to the Go ardhana mountain.

(iii) Lord Krṣṇa also consumed the ghee, butter; butter - milk, curd etc. offered by the devotees - gcpikās to Him and blessed them.

द्विजपत्न्यर्पितं अस्ति विभो अन्नं इति उक्तेः ।

(3) In Dadhivāmana stotram it is found :

दधिमिश्रान्नकवलं रुक्मपात्रं च दक्षिणे ।
साधकानां प्रयच्छन्तमन्नपानमुत्तमम् ॥ ९ ॥

अतिसुविमलगात्रं रुक्मपात्रस्थमन्नम् ॥ १० ॥

क्षीरमन्नमन्नदाता लभेदन्नाद एव च ।
पुरस्तादन्नमाप्नोति पुनरावृत्तिवर्जितम् ॥ ११ ॥

आयुरारोग्यमैश्वर्यं लभते चान्नसम्पदः ॥ १२ ॥

अक्लेशादन्नसिद्ध्यर्थं ज्ञानसिद्ध्यर्थमेव च ।

(4) भक्तोपहृतम् अन्नं चरपुरोडाशादिकं अत्ति इति अन्नादः ।

Viṣnu is called as अन्नादः because He consumes the offerings of foods such as oblations of boiled grains and those of ground grains brought by the devotees.

(5) अन्नं भक्तानां समन्तात् ददाति इति अन्नादः ।

Viṣṇu is called as अन्नादः because He gives food to all the devotees fully.

* * *

९८५. आत्मयोनिः

ॐ आत्मयोनये नमः ॐ

(1) In Bṛhat Bhāshya it is said :

'आत्मा विरिञ्चः सुमनाः सुधौतश्चेति कथ्यते' इति ।

Hence आत्मा means Chaturmukha Brahma as well as Jīvas. So Viṣṇu is called 'आत्मयोनिः' because He is the efficient cause योनिः कारणं for Chaturmukha Brahma and for all Jīvas.

चतुर्मुखस्य जीवानां वा योनिः कारणं इति आत्मयोनिः ।

(2) आत्मा एव = स्वयमेव योनिः भार्या यस्य इति आत्मयोनिः । स्वरमणत्वात् ।

Viṣṇu is called 'आत्मयोनिः' because He Himself is the wife for His pleasure, since He is 'स्वरमण' which means the compa

or association of Mahālakshmī is not needed for Him for His pleasure. Mahālakshmī covets the same for Her pleasure लक्ष्म्याः सुखदातृत्वं न, परं तु सुखस्वीकरणमेव ।

(3) This point of स्वरमणत्वं of Viṣṇu is highlighted in Aitareya Bhāshya, Bṛhatisahasra Ṛg Pratipādya Kathā also (ऐतरेयभाष्यं 2.3.7 . छान्दोग्यभाष्यं 7.25.2)

"रमया रममाणोऽपि तस्य नैव स्रियात्मना ।
रमते नात्यतः क्वापि रतिः विष्णोः सुखात्मनः ॥
रमया रमणं तस्मात् रमया रतिपात्रता ।
नैवास्या रतिदातृत्वं विष्णोः न ह्यन्यतो रतिरित्यादि च" इति ।

These authorities clearly establish that even though Viṣṇu plays with Mahālakshmī, it is only to give happiness to Her. He will get happiness of His own accord. He does not depend for anything on anybody. Hence Mahālakshmī is only 'the receiver of pleasure' but 'not giver of pleasure'.

Hence Viṣṇu is called 'आत्मयोनिः' ।

(4) **आत्मा = चतुर्मुखः योनिः यस्य इति आत्मयोनिः ।**

Viṣṇu is called आत्मयोनिः because He has Chaturmukha Brahma also as His wife. **This is Prameya Rahasya;** supported in the Upanishads. Chaturmukha Brahma by meditating on Lord Viṣṇu as 'भूमा' = पूर्ण gets the female form by His Grace. The presence of Mahālakshmī at that time is there to a major extent and Viṣṇu sports with.

In Chāndogya Bhāshya, we find :

भूमोपासनयोग्यस्तु साक्षात् ब्रह्मैव मुख्यतः ।
स तद्विद्याबलेनैव विष्णुना रतिमाप्नुयात् ।
तेनैव क्रीडते नित्यं स्त्रीरूपो मिथुनीभवदिति ॥

(5) आत्मनां ब्रह्मादिजीवानां योनिः = अव्यवधानेन उत्पादकः आत्मयोनिः ।

For Jīvas like Chaturmukha Brahma, Viṣṇu begets directly from His navel, without any connection with Mahālakshmi. By doing anugraha and giving happiness to Mahālakshmi also begets Śrī Vāyu through Her. Both are available in Viṣṇu. Under the Sūtra 1-4-28 : ॐ योनिश्च हि गीयते ॐ। Śrī Āchārya in his Sūtra Bhāshya cites an excellent authority Brahmāṇḍa Purāna on this issue.

व्यवधानेन सूतिस्तु पुंस्त्वं विद्वद्भिः उच्यते।
सूतिः अव्यवधानेन प्रकृतित्वं इति स्थितिः ॥

उभयात्मकसूतित्वात् वासुदेवः परः पुमान्।
प्रकृतिः पुरुषश्चेति शब्दैः एक अभिधीयते ॥

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९८६. स्वयंजातः

ॐ स्वयंजाताय नमः ॐ

(1) स्वयमेव स्वस्मात् जातत्वात् = स्वयंजातः ।

Viṣṇu is called 'स्वयंजातः' because He is produced or manifested from Himself only.

In तैत्तरीय उपनिषत् 2.1.3 : it states :

आकाशात् वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधिभ्यो अन्नम् । अन्नात्पुरुषः ॥ ३ ॥

In this it is stated that from Viṣṇu, Sky is born, from Vāyu (air) is born; from Vāyu, Fire is born, from Fire,

is born; from Water, Earth is born; from Earth, trees and plants are born, from trees and plants, food is born; from food, creatures are born.

When sky is born from Viṣṇu, Viṣṇu in these names and residing in them also manifest. Hence one Bhagavat Rūpa is the reason and the other Bhagavat rūpa is the effect. (cause and effect).

(2) In the Sūtra Bhāshya of Śrīmad Āchārya, this is gloriously brought out under the sūtra :

1.4.15 :

ॐ कारणत्वेन च आकाशादिषु यथा व्यपदिष्टोक्तेः ॐ ॥

आकाशादिषु (स्थितः) तत्तु = विष्णुः कारणत्वेन च = Viṣṇu in sky and others is spoken as cause and effect. उक्तेः = is told. There is no creation for Him. It is only manifestation of that rūpa available in them.

(3) Śrīmad Āchārya in his Anuvyākhyāna states under the sūtra ॐ नेतरोऽनुपपत्तेः ॐ (1-1-16) in the śloka 203 :

भूतं भूताभिमानी च तद्देहोऽन्तर्नियामकः ।
हरिश्चाकाशशब्दोक्तो मुख्यतो हरिरेव च ॥

Hari is the controller and regulator of the presiding deities of all Bhūta-Abhimāni deities. Hari is the primary and important person denoted by the śabda 'आकाशः' ।

(3) **स्वयम् एव प्रसन्नः भक्तगत अज्ञानं परिहृत्य, सम्यक् व्यक्तः जायते इति स्वयंजातः ।**

Paramātmā is called as 'Swayamjātaḥ' because He of His own, makes His pleasant appearence, removes the ignorance in the devotee and fully makes Himself revealed to him.

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९८७. वैखानः

ॐ वैखानाय नमः ॐ

(1) खानि चानाश्च खानम् इन्द्रियप्राणाः विशिष्टाः खाना येषां ते विखाना मुक्ताः तेषां अयं स्वामी वैखानः ।

Extra – ordinary or peculiar swarūpa indriyas and prāṇas are had by Muktas and they are called 'विखानाः' । For them, the Master is called 'वैखानः' who is Viṣṇu.

Śrīmad Āchārya states in his Anuvyākhyāna, in the śloka as:

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तानां स एवं एको जनार्दनः ॥

For the ignorant, Visṇu is the bestower of knowledge. For the knowledgeable, Viṣṇu is the bestower of Moksha. For those in Moksha – Muktas, Viṣṇu brings happiness.

Hence Viṣṇu is वैखानः because He is the bestower of happiness to the released souls – Muktas.

(2) विखानाः खननरहिताः मुक्ताः, तत्सम्बन्धी वैखानः ।

Muktas are called विखानाः because they do not dig for their fall. Viṣṇu is called 'वैखानः' because He has nexus / connection with the released. (Even after release they are bound by Him and are always under His control).

(3) विशेषेण खानो विखानो विदारणं तस्य अयं कर्ता वराहरूपेण इति = वैखानः ।

In the avatār of Varāha, in order to destroy the demon Hiraṇyākśha, the Lord dug the earth in a special way. Hence Viṣṇu is वैखानः ।

(4) विशेषेण शत्रुम् अवदारयति इति विखानः, विखान एव वैखानः ।

Visnu cuts into pieces and kills especially the enemies and so called as Vaikhānah.

९८८. सामगायनः
ॐ सामगायनाय नमः ॐ

(1) साम गायतीति = सामगायनः ।

Visnu is called 'सामगायनः' because He sings Sāma-vedas

(2) सामगानामयनत्वात् = सामगायनः ।

Visnu is the support and shelter of those who recite Sāma-vedas and also who sing Sāma-gāna.

(3) Under Bhagavat Gītā, in 10-22, it is said :

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

Krsna tells that He is 'Sāmaveda' among the 4 vedas (This is a case of सजातीय एकदेश विभूतिः which means barring Rgveda, among the other three, Sāma-veda is supreme).

(4) यज्ञविनाशकरान् राक्षसान् स्यति हिनस्ति इति साम । गीयन्ते अस्मिन् इति गायनः । सामानि स्तोत्रविशेषाः गीयन्ते अस्मिन् इति सामगायनः ।

Viṣṇu is extolled by special hymns of praises for His acts of killing the demons who ruin the performance of sacrifice.

१८९. देवकीनन्दनः

ॐ देवकीनन्दनाय नमः ॐ

(1 देवक्या नन्दनो देवकीनन्दनः ।

Viṣṇu is called देवकीनन्दनः because He took avatār as the son of Vāsudeva and Devaki and brought happiness to them.

(2) देवानां कं यस्मात् इति देवकः वरुणः तस्य स्त्री देवकी भागीरथी । सा नन्दना यस्य सः देवकीनन्दनः ।

Devaka means Varuṇa. His wife is Bhāgīrathi. Paramātmā by the touch of Lotus feet, brings happiness to her.

(3) देवकः नारायणः, तस्य अपत्यं स्त्री देवकीः गङ्गा तां नन्दयतीति = देवकीनन्दनः

Devaka is Narāyaṇa, His daughter is Devaki, that is Gaṅgā, and He gives all ānanda to her and so He is called as देवकीनन्दनः ।

(4) **In Bhāgavata Tīkā,** देवकी = लक्ष्मीः तां नन्दयति इति देवकीनन्दनः ।

Devaki means Mahālakshmī. Paramātmā always keeps Her in constant ānanda and He is 'Devaki-Nandana'.

(5) देवकीं नन्दयतीति देवकीनन्दनः ।

Viṣṇu is called देवकीनन्दनः because He makes Devaki most joyful with all happiness.

(6) Śrīmad Āchārya states in his द्वादशस्तोत्रं as under 6-5 :

देवकीनन्दन नन्दकुमार
वृन्दावनांचन गोकुलचन्द्र ।
कन्दफलाशन सुन्दररूप
नन्दितगोकुल वन्दितपाद ॥ ५ ॥

Śrī Kṛṣṇa, son of Devaki, Śrī Kṛṣṇa son of Nanda, travelling in Bṛndāvan and glittering like Moon in Gokula, and eating the fruits and most handsome one, for Him, humble namaskārams are done.

(7) In Dwādasa stotra in 6-4, again Śrīmad Āchārya says :

राघव राघव राक्षसशत्रो
मारुतिवल्लभ जानकीकान्त ।
देवकीनन्दन सुन्दररूप
रुक्मिणीवल्लभ पाण्डवबन्धो ॥ ४ ॥

Lord Śrī Rāmachandra is the enemy of Rāvaṇa and other rākshasas and He is the Master of Hanumān and Husband of Jānaki.

Kṛṣṇa is Devaki's son, handsome and Husband of Rukmiṇi and relative to Pāṇḍavas.

Viṣṇu is देवकीनन्दनः.

(8) देवानां कं सुखम् अस्य अस्ति इति देवकी सोमः । तेन देवकिना सोमेन नन्दते इति देवकीनन्दनः ।

Viṣṇu is delighted in soma juice which gives pleasure to Devatās.

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९९०. स्रष्टा

ॐ स्रष्टे नमः ॐ

(1) सर्वलोकस्य जनकः स्रष्टा ।

Viṣṇu is called स्रष्टा because He creates all the worlds.

(2) स्रष्टत्वात् स्रष्टा ।

Viṣṇu is called स्रष्टा because He resides in Chaturmukha Brahma as the rūpa of Brahma and created the worlds.

(3) In Ātharvaṇa Upanishad, it is said :

ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता ।

Chaturmukha Brahma was born from Viṣṇu earlier to other devatās like Śesha, Garuḍa, Rudra and others. Then that Chaturmukha Brahma created all the worlds and protected them. These are done by Paramātmā by residing in Chaturmukha Brahma.

(4) भक्तेभ्यः ज्ञानं सृजति ददाति इति स्रष्टा ।

Viṣṇu gives sacred knowledge to His devotees, so called as स्रष्टा.

(5) भक्तेभ्यः द्रविणं सृजति ददाति इति स्रष्टा ।

Viṣṇu creates property and riches for the devotees and so is called as स्रष्टा ।

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९९१. क्षितीशः

ॐ क्षितीशाय नमः ॐ

(1) क्षितीशः भूपतिः ।

Visnu is called क्षितीशः because He takes avatār to reduce the weight of the Earth, created by Him.

(2) क्षितीशः = पापनाशकः Paramātma is called क्षितीशः since He destroys all the sins of the sātwic souls and redeems them.

Srimad Achārya says in Krsnāmrta Mahārnava :

> गोविन्दस्मरणं पुंसां पापराशिमहाचलम् ।
> असंशयं दहत्याशु तूलराशिमिवानलः ॥ ४५ ॥

The Chanting of the Lord's name, burns down man's mountainous sins. This is true and instantaneous as the burning of the cotton dump by the spark. Hence, He is called as क्षितीशः ।

> स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरः ।
> शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥ ४६ ॥

The cage of accumulated sin is cut asunder by the rememberance of Lord Śrī Krsna's name, just as the mountain is reduced to pieces by the assault of the thunder bolt. Hence He is rightly called as क्षितीशः ।

(3) क्षितिः स्तोत्रात्मकग्रावजनितशब्दः तस्य ईशः स्वामी, श्रोता इति यावत् इति क्षितीशः ।

Lord who hears the sound of the clouds which resemble hymns of praise.

* * *

९९२. पापनाशनः

ॐ पापनाशनाय नमः ॐ

(1) पापं नाशयतीति पापनाशनः ।

Viṣṇu is called 'पापनाशनः' because He destroys all the sins of sātwic souls.

(2) पापं नयतीति पापनाः तत्त्वाभिमानिनः दैत्याः तान् अश्नाति संहरति इति = पापनाशनः ।

Viṣṇu is called पापनाशनः because he destroys the daityas, the wicked and eraces them.

3 Śrīmad Āchārya states in his glorious द्वादशस्तोत्रम् in 3 3 with regard to the पापनाशनः – हरिः as :

यततोऽपि हरेः पदसंस्मरणे
सकलं ह्यघमाशुलयं व्रजति ।
स्मरतस्तु विमुक्तिपदं परमं
स्फुटमेष्यति तत्किमपाक्रियते ॥ ३ ॥

Even the devotee who attempts to do the meditation on the lotus feet of Hari is cleared of all sins, such being the case, a devotee who meditates constantly on Hari is assured Moksha, goes on without saying.

By meditating in the lotus feet of Śrī Hari all sins are destroyed in to to, because Śrī Viṣṇu is 'पापनाशनः'.

(4) Śrīmad Āchārya nicely highlights this aspect of पापनाशनः in his कृष्णामृतमहार्णवः as under :

स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरः ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥ ४६ ॥

The cage of accumulated sins is cut as-under by the rememberance of Lord Śrī Kṛṣṇa's name, Just as the mountain is reduced to pieces by the assult of the thunderbolt.

(5) Again in the 50th verse, Śrīmad Āchārya says :

यस्य संस्मरणादेव वासुदेवस्य चक्रिणः ।
कोटिजन्मार्जितं पापं तत्क्षणादेव नश्यति ॥ ५० ॥

The sins accumulated in crores of births get destroyed instantly as the devotee starts chanting the names of Lo d Śrī Vāsudeva holding the disc.

Śrī Viṣṇu is पापनाशनः to the core.

(6) Śrīmad Āchārya in his Bhāgavata Tātparya under 6.2.14 cites an authority regarding the rememberance of the Lord's name and destruction of sins as a consequence. A glorious guideline is given there as under :

सर्वथा अघहरं विष्णोर्नाम तद्भक्ति पूर्वकम् ।
अभक्त्योदाहृतं नैव फलदातृ भविष्यति ॥

When the name of Lord Viṣṇu is recited with devotion, always, it destroys all the sins. But the same name recited without devotion to Him, does not yield the result. (For example Duryodhana uttered the name of Kṛṣṇa several times, but it is of no use, since there was no iota of devotion towards Lord Kṛṣṇa).

Devotee Ajāmila recited 'Nārāyaṇa' with great devotion, so he was protected by the servants of Śrī Viṣṇu.

अजामिलोऽपि स्मरणात् भक्त्या मृत्योरमुच्यते ।

(7) In Āditya Purāṇa – Sūta Purāṇika states in 5-65 as :

समस्त पापौघविनाशकारणं
समस्तपुण्योघसमृद्धिकारणम् ।
श्रीवेंकटेशस्य पदारविन्दं
सद्भक्तिवृद्धावसमानकारणम् ॥ ६५ ॥

The lotus feet of Śrī Venkatesha will be responsible for पापौघविनाशकारणं and so He is called पापनाशनः ।

* * *

९९३. शङ्खभृत्
ॐ शङ्खभृते नमः ॐ

(1) शङ्खं पाञ्चजन्यं, शङ्खप्रसूनाख्यनिधिं दधान इत्युक्तेः शङ्खनामकनिधिं वा बिभर्तीति = शङ्खभृत् ।

Viṣṇu is called 'शङ्खभृत्' because he has the glorious conch by name 'पाञ्चजन्य' in His hands.

Gītā states in 1-15 as :

पाञ्चजन्यं हृषीकेशः देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Lord Kṛṣṇa had the Conch by name पाञ्चजन्य, while Arjuna had 'Devadutta' and Bhīmasena had the Conch by name पौण्ड्रं.

Lord Krṣṇa killed the most fierce demon by name 'Pāñchajanya' and by his bones made the conch and so it was named so.

	Owner	Name of the Conch
1.	Lord Krṣṇa	पाञ्चजन्य
2.	Bhīmasena	पौण्ड्र
3.	Arjuna	देवदत्त
4.	Dharmarāja	अनन्तविजय
5.	Nakula	सुघोष
6.	Sahadeva	मणिपुष्पक

(2) In Bhāgavata Tātparya Śrīmad Āchārya states unde 2.7.20, from 'Satyasamhitā' as under :

मन्वन्तरेषु भगवान् चक्रवर्तिषु संस्थितः ।
चतुर्भुजो जुगोपैतत् दुष्टराजन्यनाशकः ॥

राजराजेश्वरेत्याहुः मुनयः चक्रवर्तिनम् ।
वीर्यदं परमात्मानं शङ्खचक्रगदाधरम् ॥

—इति सत्यसंहितायाम् ।

God Visṇu in various manvantaras stands sepcially in various emperors. His four hands, He destroys all the wicked Kings and asuras. Paramātmā is called Rājeśwara who hac Conch, Chakra and Gadā in His hands.

(3) In कृष्णामृतमहार्णवः Śrīmad Āchārya in the verse 9 says :

अर्चिते सर्वदेवेशो शङ्खचक्रगदाधरे ।
अर्चिताः सर्वदेवाः स्युः यतः सर्वगतो हरिः ॥

If we worship Lord Śrī Hari, who bears the Conch, the disc, and the mace and who is the Lord of gods, it is akin to worshipping all gods. **For it is, He alone that accepts worship as the indweller in all gods.**

(4) उपशामनहेतुत्वात् शङ्खं देवताह्वानं, तत् बिभर्ति तद्विषयः भवति इति शङ्खभृत्।

Viṣṇu is called 'शङ्खभृत्' because He becomes the subject matter of invocations by all devatās.

१९४. नन्दकी

ॐ नन्दकिने नमः ॐ

1) नन्दको तन्नामकखड्गवान्।

Viṣṇu is called 'नन्दकी' since He has a sword by that name नन्दकं / नन्दकः खड्गो अस्य अस्ति इति नन्दकी।

2) नन्दकाख्यो मणिः अस्यास्तीति नन्दकी।

Viṣṇu is called as 'नन्दकी' since He has a gem called 'Nandakī'.

3) नन्दते अस्मिन् इति नन्दः देवसदनम्। तत् करोति इति नन्दकः यजमानः। स पूजकः अस्य अस्ति इति 'नन्दकी'।

Viṣṇu is called as 'Nandakī' because He is worshipped by the owner of the house of gods – Devendra.

* * *

९९५. चक्री

ॐ चक्रिणे नमः ॐ

(1) चक्रं सुदर्शनं अस्य अस्ति इति चक्री ।

Viṣṇu is called 'चक्री' since He has 'Sudarśana' Chakra n His Hand.

(2) चक्री रामकृष्णादिरूपेण सैन्यवान् जगन्वान् इति ।

Viṣṇu is called चक्री since by the avatārs of Śrī Rāma a id Śrī Krsra He won the armies.

(3) Viṣṇu is called as 'Chakrī' because He has powers to make improvements or increase of possessions of the devote·s.

क्रियते इति चक्रं वर्धनं तदस्य दातव्यतया अस्ति इति चर्क्री ।

९९६. शार्ङ्गधन्वा

ॐ शार्ङ्गधन्वने नमः ॐ

(1) शार्ङ्गधन्वा शार्ङ्गं नाम धनुः यस्य असौ तथा ।

Viṣṇu is called शार्ङ्गधन्वा because He has the bow which is made up of horn and is named as शार्ङ्गधनुः ।

(2) Mahābhārata Tātparya Nirṇaya 4-52 :

प्रगृह्य तच्चापवरं स राघव-
श्चकार सज्यं निमिषेण लीलया ।

चकर्ष सन्धाय शरं च पश्यतः
समस्तलोकस्य च संशयं नुदन् ॥ १२ ॥

स रामः तत् चापवरं प्रगृह्य निमिषेण लीलया सज्यं च चकार।

Śrī Rāma took that 'Śārṅga bow in His Hands, within a second effortlessly. He tied the string ably. This Śārṅga bow and holding the same established that there is no iota of difference between Śrī Daśaratha Rāma and Śrī Paraśurāma. This also established that Paramātmā Śrī Hari is too far superior and supreme to Rudra who hold Pināki bow.

११७. गदाधरः

ॐ गदाधराय नमः ॐ

(1) धरतीति धरो गदाया धरो गदाधरः ।

Viṣṇu is called 'गदाधरः' because He has the gadā in His hand by name कौमोदकी by name.

(2) संसाररोगं अधरीकरोति इति = गदाधरः ।

Viṣṇu is called गदाधरः because He make the disease of samsāra or the connection with matter to a lower extent and exonerates from it.

(3) Great Śrī Yādavārya in his श्री वेदव्यासकरावलम्बनस्तोत्रम् states in the verse : 25 as under :

सत्पृश्निगर्भपितृह्यगयाप्रयाग-
वाराणसीस्थित गदाधर माधवात्मन् ॥ २५ ॥

In order to please the Pitṛ devatās and to do anugraha to them Śrī Viṣṇu in the avatār as गदाधरः stood at Gayā on the banks of Phalguni river.

यस्यां गयायां फल्गुनी नाम्नी नदी तथैव अक्षयवटः विष्णुमुख्यः स्वपदं गदाधरनाम्ना विष्णुः एते वर्तते इति ।

In Gayā, the sacred river Phalguni, and the Aśwattha tree and the marvellous 'Viṣṇu Pāda' are there. There live the 'गदाधरः' – Viṣṇu by this name and darśan of Him clears off all sins.

(4) Śrī Vādirāja swāmi in his Tīrtha Prabandha – उत्तरप्रबन्धः verse 28 brings the glory of गदाधरः who is in Gayā.

गदाधर सदाधरस्फुरितचारुहासोल्लस-
त्सुधाधर मुदाधरामरकृतस्तुते सुन्दर ।
पदा धर मदाधरस्खलितमीश मां सद्वर-
प्रदाधरचिदादर प्रमुदितान्तर श्रीधर ॥ २८ ॥

सदाअधरस्फुरितचारुहासोल्लसत्सुधाधर = Always in the lower lips attractive smiles like nectar were there;

मुदाधर = Having happiness in full in Him.

अमरकृतस्तुते सुन्दर = being praised and extolled by all devatās and most handsome;

सद्वरप्रद अदर प्रमुदितान्तर = For the devotees He is the bestower of boons; 'I am His devotee and servant' and having understood like this, he feels very happy and He is श्रीधरः He is the husband of Mahālakshmī.

गदाधर मदाधरस्खलितं मां पदा धर = Oh! Gadādhara, please save me by your lotus feet, of me who has fallen down by haughtiness.

This means, let Gadādhara bestow with his lotus feet dhyāna and save me, is the prayer.

गदाधरः is Viṣṇu.

(5) **गद्यन्ते स्तूयन्ते इति गदा अश्वाः, तैः अश्वैः आ समन्तात् ध्रियते ऊह्यते इति गदाधरः ।**

Viṣṇu is called as गदाधरः because He is carried by the horses throughout.

* * *

९९८. रथाङ्गपाणिः

ॐ रथाङ्गपाणये नमः ॐ

(1) **रथाङ्गपाणिः रथाङ्गं चक्रं पाणौ यस्य ।**

Viṣṇu is called 'रथाङ्गपाणिः' because He is holding wheel-chakra, one of the parts of the chariot.

Note: In the śabda 995 चक्रिणे नमः was told which is similar to this like रथाङ्गपाणिः ।

(i) This is because of the fact, that चक्रायुध is the supreme than all the weapons. In Gītā 10-28 :

'आयुधानां अहं वज्रं' – is only the case of सजातीय एकदेश विभूतिः which means barring चक्रायुध, the वज्रायुध is superior. सजातीय एकदेश विभूतिः ।

(ii) In the Purāṇas, Chakrāyudha is mentioned in many places.

(a) In Gajendra Moksha, Chakrāyudha is used to save Gajendra from the crocodile.

(b) To save the emperor Ambarīśa, this weapon was used.

(c) To Bhīshma, this weapon was shown.

(d) To eliminate the wicked Jayadratha by bringing darkness this Chakrāyudha was used.

(2) रथं सुखं गमयति इति रथाङ्गः पुत्रादिः तं पणयति ददाति इति रथाङ्गपाणिः ।

Viṣṇu is called as रथाङ्गपाणिः' ।

because He bestows good sons and other progeny to enjoy happiness.

९९९. अक्षोभ्यः
ॐ अक्षोभ्याय नमः ॐ

(1) क्षोभयितुं अशक्यत्वात् अक्षोभ्यः ।

Viṣṇu is called अक्षोभ्यः because He cannot be shaken by the enemies.

क्षुभ्यते चाल्यते इति क्षोभ्यम् ।

न क्षोभ्यं अक्षोभ्यं पुत्रधनादि इति अक्षोभ्यः ।

Viṣṇu is called as अक्षोभ्यः because He bestows progeny and wealth which cannot be shaken.

गदाधर मदाधरस्खलितं गां पदा धर = Oh! Gadādhara, please save me by your lotus feet, of me who has fallen down by haughtiness.

This means, let Gadādhara bestow with his lotus feet dhyāna and save me, is the prayer.

गदाधरः is Viṣṇu.

(5) गद्यन्ते स्तूयन्ते इति गदा अश्वाः, तैः अश्वैः आ समन्तात् ध्रियते ऊह्यते इति गदाधरः ।

Viṣṇu is called as गदाधरः because He is carried by the horses throughout.

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११८. रथाङ्गपाणिः

ॐ रथाङ्गपाणये नमः ॐ

(1) रथाङ्गपाणिः रथाङ्गं चक्रं पाणौ यस्य ।

Viṣṇu is called 'रथाङ्गपाणिः' because He is holding wheel-chakra, one of the parts of the chariot.

Note: In the śabda 995 चक्रिणे नमः was told which is similar to this like रथाङ्गपाणिः ।

(i) This is because of the fact, that चक्रायुध is the supreme than all the weapons. In Gītā 10-28 :

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Visnu is called as रथाङ्गपाणि '।

because He bestows good sons and other progeny to njoy happiness.

९९९. अक्षोभ्यः

ॐ अक्षोभ्याय नमः ॐ

(1) क्षोभयितुं अशक्यत्वात् अक्षोभ्यः ।

Viṣṇu is called अक्षोभ्यः because He cannot be shaken b the enemies.

क्षुभ्यते चाल्यते इति क्षोभ्यम् ।

न क्षोभ्यं अक्षोभ्यं पुत्रधनादि इति अक्षोभ्यः ।

Viṣṇu is called as अक्षोभ्यः because He bestows progeny and wealth which cannot be shaken.

केनापि क्षोभ्यः सञ्चलनीयः न भवति इति अक्षोभ्यः ।

Viṣṇu is called as अक्षोभ्यः because He cannot be shakable movable by any one.

१०००. सर्वप्रहरणायुधः
ॐ सर्वप्रहरणायुधाय नमः ॐ

(1) सर्वेषां शत्रूणां प्रहरणार्थं आयुधानि यस्य सः तथा ।

To defeat and to eliminate all His enemies the weap described earlier are held by Him. (Important For defea the enemies, the aid of weapons are not needed for Him He uses the same as an anugraha to the presiding deities those weapons. For example for Gadā, Śrī Vāyu; for Cha Bharata, for Śaṅkha – Śatṛghna).

सर्वशब्दः आवर्तनीयः । सर्वेभ्यः असुरेभ्यः धनादिकं आहृत्य, सं भक्तेभ्यः प्रकर्षेण दातुम् आहरति इति सर्वप्रहरणः । गम्यते प्राप्यते आयुः जीवनम्, आयुः आयुष्यं धत्ते इति आयुधः । सर्वप्रहरणश्च आयुधश्चेति सर्वप्रहरणायुधः ।

Viṣṇu called as सर्वप्रहरणायुधः, because He takes away from demons their wealth and bruss their wealth for being give the devotees abundantly.

Viṣṇu is called as सर्वप्रहरणायुधः because He bestows life livelihood.

(2) The Avayavas of Paramātmā have all done the work of Āyudhas in a better way. For example :

(a) His nails eliminated the powerful demon Hiranyakaśipu.

(b) Bhāgavatam I 9-35 - Paramātmā defeated all the armies of the enemies by His mere vision of the eyes.

(c) Gītā states :

मयैवेते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

All are done by Him, the weapns and other devatās are only nimitta.

This 'सर्वप्रहरणायुधः' is used twice.

सर्वाध्यायार्थावधारणाद्यर्थोऽध्यायान्ते द्विरुक्तिः ।

In the end, it is said .. because all adhyāyas' meanings are determined as definite and correct.

अध्यायान्ते द्विरुक्तिः स्याद्वेद वा वैदिकेऽपि वा ।
विकारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ॥

अनुक्तानां प्रमाणानां स्वीकारश्च कृतो भवेत् ।
विविन्द्य चेतरान्मार्गान् सम्पूर्णफलता तथा ॥

—इति गारुडोक्तेः ।

Garuḍa Purāṇa authority explains also the reasons and the significance of repetition twice at the conclusion.

Under Para–Vidya Brahmasūtras under each Adhyāya while completing, the last sūtra is like this –

Samanvayādhyāya : 1-4-29

ॐ एतेन सर्वे व्याख्याता व्याख्याताः ॐ

Avirodhādhyāya 2-4-23 :

ॐ वैशेष्यात्तु तद्वादस्तद्वादः ॐ

Sādhanādhyāya 3-4-51:

ॐ मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ॐ

Phalādhyāya 4-4-23 :

ॐ अनावृत्तिश्शब्दादनावृत्तिश्शब्दात् ॐ

Śrīmad Āchārya in the bhāshya gives an authority from Varāha Samhitā :

अवधारणार्थं सर्वस्याऽप्युक्तस्याऽध्यायमूलतः ।
द्विरुक्तिं कुर्वते प्राज्ञा अध्यायान्ते विनिर्णये ॥

The same procedure is also followed in this sacred Viṣṇu-Sahasranāma stotram.

इति श्रीमन्महाभारते अनुशासनिके पर्वणि श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं नाम त्रिनवतिशततमोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

* * *

Skanda Purāṇa

त्रयोऽर्थाः सर्ववेदेषु दशार्थाः सर्वभारते ।
विष्णोः सहस्रनामापि निरन्तरशतार्थकम् ।

All the vedas have minimum three meanings, while the entire Mahābhārata has minimum ten meanings. **In the case of Viṣṇu sahasranāma, each śabda has minimum one hundred meanings.**

Brahmāṇḍa Purāṇa

शास्त्रेषु भारतं सारः तत्र नामसहस्रकम् ।
वैष्णवं कृष्णगीता च तज्ज्ञानान्मुच्यतेऽञ्जसा ।

In all Nirṇeya śastras Mahābhārata tops the list. In that the quint essence is (i) Viṣṇusahasranāma and (ii) Gītā.

फलस्तुतिः

भीष्म उवाच—

इतीदं कीर्तनं यस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥ १ ॥

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥ २ ॥

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धस्स्याच्छूद्रस्सुखमवाप्नुयात् ॥ ३ ॥

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाम् ॥ ४ ॥

भक्तिमान्यस्सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥ ५ ॥

यशः प्राप्नोति विपुलं याति प्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयश्चाप्नोत्यनुत्तमम् ॥ ६ ॥

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दाते ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ ७ ॥

रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥८॥

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥९॥

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥१०॥

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥११॥

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्यतोत्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥१२॥

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥१३॥

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥१४॥

ससुरासुरगन्धर्वं स यक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥१५॥

इन्द्रियाणि मनोबुद्धिः सत्त्वं तेजो बलं धृतिः
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१६॥

सर्वागमनामाचारः प्रथमं परिकल्पते ।
आचारः प्रथमो धर्मो धर्मस्य प्रभुरच्युतः ॥ ॥१७॥

ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमश्चेदं जगन्नारायणोद्भवम् ॥१८॥

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादि कर्म च।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ।१९॥

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः।
त्रीन् लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ।२०॥

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम्।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ।२१॥

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम्।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥२२॥

अर्जुन उवाच—

पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥२३॥

श्रीभगवानुवाच—

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव।
सोऽहमेकेन श्लोकेन स्तुत एव न संशयः ॥२४॥

नमोऽस्त्वनन्ताय सहस्र मूर्तये
सहस्रपादाक्षिशिरोरुबाहवे।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटियुगधारिणे नमः॥

श्रीमन्महाभारते आनुशासनिके पर्वणि फलस्तुतिर्नाम
चतुर्नवति शततमोऽध्यायः॥

श्रीकृष्णार्पणमस्तु॥

* * *

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम्।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्रीहयवदनमध्वेश पाहि ॥

हरिकथामृतसारः

पितृगणसन्धिः

HARIKATHĀMṚTA SĀRA

Pitṛgaṇa Sandhi

Fourteenth Sandhi

Śloka 1 to 31

Sl.No.	Subject	From To
1.	Paramātmā Pradyumna who is the Husband of Kṛtidevi remains in Vasu, Rudra and Āditya. In turn in the Pitṛ devatās, in Pitā, Pitāmaha and Prapitāmaha.	7-9
2.	Vāsudeva rūpi Paramātmā who is the Husband of 'Māyā' (Mahālakshmī) remains in 'Prapitāmahas' in whom there are twelve Ādityas.	9 10
3.	Nārāyaṇa who is absolutely independent remains with the name of 'Shaṇṇavati' in Vasu, Rudra and Divākara groups and remains in Kartā, Karma and Kriyās.	10 12

Om Śrī Kṛshṇārpaṇamastu.

|| श्रीः ||

|| श्रीलक्ष्मीवेङ्कटेशो विजयते ||

|| श्रीहयवदनमध्वेश पाहि ||

हरिकथामृतसारः

पितृगणसन्धिः

HARIKATHĀMṚTA SĀRA

Pitṛgaṇa Sandhi

Fourteenth Sandhi

Śloka 1

कृतिरमण प्रद्युम्न वसुदेवतिगळ अहंकारत्रयदोळु
चतुरविंशति रूपदिंदलि भोज्यवेनिसुवनु ।
हुतवहाक्ष अंतर्गत जयापतियु ताने मूरधिक
त्रिंशति सुरूपदि भोक्तृ एनिसुव भोक्तृगळोळिद्दु ॥ १ ॥

(1) कृतिरमण प्रद्युम्न वसुदेवतिगळ अहंकारत्रयदोळु चतुरविंशति रूपदिंदलि भोज्यवेनिसुवनु = Pradyumna who is the Husband of Kṛtīdevi steadily remains in :

(i) Vasu, Rudra and Āditya – the Three groups.

(ii) Pitṛ, Pitāmaha and Prapitāmaha the three kinds of Pitṛs heads.

(iii) In the 8 vasus – in each of them, Paramātmā remains in three forms as Vaikārika, Taijasa and Tāmasa in all making 24 forms as Pradyumna.

Like this Pradyumna remains in the food of śrāddha and also in the respective articles for the śrāddha and is being called as 'Bhojyam'

(2) हुतवहाक्ष अन्तर्गत जयापतियु ताने मूरधिक त्रिंशति सुरूपदि भोक्तृ एनिसुव भोक्तृगळोळिद्दु = Saṅkarshaṇa rūpi Paramātmā who is the Husband of Jayā – rūpī Mahālakshmī resides in the eleven rudras such in three form as Vaikārika, Taijasa and Tāmasa and in all making 11 x 3 = 33 rūpas, in the brāhmins who are invited for the śrāddha and on whom āvāhana has been made. That Saṅkarshaṇa consumes the food of śrāddha and is called by the name 'Bhoktṛ'.

Note 1 :

(i) For father, grand father (Paternal) and great grand father (Paternal) the Masters are the groups of :

(a) Vasu

(b) Rudra and

(c) Āditya.

(ii) Belonging to Vasu group there are 8. In each, there are the 3 Tatwas, Vaikārika, Taijasa and Tāmasa. Like there are 8 x 3 = 24 rūpas. Pradyumna rūpi Paramātmā having these 24 rūpas, remains in the items to be eaten by the śrāddha brāhmins and is called as 'Bhojya'.

(iii) Like that in each Rudra, of the eleven also. So there are 33 rūpas. Saṅkarshaṇa rūpi Paramātmā gets all these 33 rūpas. He remains in the brāhmins to whom Āvāhana has been made of the śrāddha and He takes the bhojana, and gets the name as 'Bhoktṛ'.

Note 2 :

He remains in the Vasu and is called also as Vasu.

आत्मना व्याप्नोति, मायया बध्नाति सर्वं इति वसुः ।

Visnu is all pervasive, by His desire, He bounds all and hence He is called as 'वसु'।

Śloka 2

आरधिक मूवत्तु रूपदि वारिजासनोळु इरुतिहनु
मायारमण श्री वासुदेवनु कालनामदलि ।
मूरुविध पितृगळोळु वसु त्रिपुरारियु आदित्यगनु
अनिरुद्धनु तोरिकोळ्ळदे कर्तृ कर्म क्रियनु एनिसिकोम्ब ॥२॥

(1) आरधिक मूवत्तु रूपदि वारिजासनोळु इरुतिहनु मायारमण श्री वासुदेव 'काल'नामदलि = Śrī Vāsudeva who is the Husband of Mahālakshmī called 'Māyā' remains in 'Prapitāmahas' in whom there are 12 Āditya groups. In this in each of them, He resides in three rūpas as Vaikārika, Taijasa and Tāmasa, making in all 3 x 12 = 36 rūpas and called as 'Kāla' and pervades in Pitṛs.

(2) मूरुविध पितृगळोळु वसु त्रिपुरारियु आदित्यगनु अनिरुद्धनु तोरिकोळ्ळदे कर्तृ कर्म क्रियनु एनिसिकोम्ब = Aniruddha rūpi bhagawān remains in the three groups – Vasu, Rudra and Āditya. He never exhibits His Kartṛtva – कर्तृत्व but remains inside the person performing the śrāddha in the rūpa of कर्तृ and remains in the śrāddha karma as Karma-rūpa and remains in the activities of washing the feet, and taking the food etc. in the activities as by the name 'Kriyā'. Bhagawān Aniruddha will be so called by the names of कर्तृ (कर्ता) कर्म and क्रिया ।

Note :

(i) Āditya group is 12. In each of them, there are three tatwas, namely Vaikārika, Taijasa and Tāmasa and so in all the three will be 12 x 3 = 36 rūpas, (33 tatwas). Vāsudeva rupi Paramātmā in the name of 'Kāla', remains at the time of śrāddha in all pervasive form - व्याप्त.

(ii) Aniruddha Paramātmā is also all pervasive and remains in :

(a) Father, Father's Father, Father's Father's Father.

(b) In their Master. Groups of Vasu, Rudra and Āditya.

(c) In the person who performs the śrāddha,

(d) In the act to be performed.

(e) He has the same name as कर्तृ – Kartṛ, Karma - कर्म and क्रिया = Kriya.

(iii) In Viśwedevatās, Paramātmā remains with Aniruddha rūpa and in the Pitṛs with Pradyumna rūpa. This Aniruddha is also specially all pervasive in Pitṛs also.

* * *

Śloka 3

स्ववश नारायणनु ता षण्णवति नामदि करेसुतलि
वसु शिव दिवाकर कर्तृ कर्म क्रियेगळोळिद्दु ।
नेवनविल्लदे नित्यदलि तन्नवरु माडुव सेवे कैकोंडु
अवर पितृगळिगे ईव अनन्तानन्त सुखगळनु ॥ ३ ॥

(1) स्ववश नारायणनु ता षण्णवति नामदि करेसुतलि वसु शिव दिव कर कर्तृ कर्म क्रियेगळोळिद्दु = Nārāyaṇa who is bound to Himself only but not to others; which means He is independent. Such Nārāyaṇa with the name of 'Shaṇṇavati' resides in Vasu, Rudra, Divākara groups and also remains in Kartā, Karma and in action. In all He remains in 96 rūpas all pervasive.

(2) नेवनविल्लदे नित्यदलि तन्नवरु माडुव सेवे कैकोंडु अवर पितृगाळगे ईव अनन्तानन्त सुखगळनु = Śrīman Nārāyaṇa who is independent receives the śrāddha performed by the devotees, by the names 'Shaṇṇavati', then Paramātmā gives unlimited and infinite happiness to their Pitṛs.

Note :

The 96 rūpas of Śrīman Nārāyaṇa are :

(i)	In the 8 vasus, in each as Vaikārika, Taijasa and Tāmasa rūpas totalling 3 x 8	24
(ii)	In the 11 rudras in each as Vaikārika, Taijasa and Tāmasa rūpas totalling 3 x 11	33
(iii)	In the 12 Ādityas in each as Vaikārika, Taijasa and Tāmasa rūpas totalling 3 x 12	36
(iv)	श्राद्धकर्तृ, श्राद्धकर्म and श्राद्धक्रिया	3
		rūpas 96

Note :

(i) With these 96 rūpas, He has the name as 'Shaṇṇavati'.

(ii) He has no use by anything or act and He is full and complete in all aspects and respects.

But still, He accepts the karmas of śrāddha gladly if they are performed as a pūjā to Him, without any selfish motiver done by His bhaktas. Then He bestows unlimited happiness to the pitṛs of the person who performs the śrāddha.

* * *

Śloka 4

तंतु पटदंददलि लकुमीकांत पंचात्मक नेनिसि
वसु कंतुहर रवि कर्तृगळोळिद्दु अनवरत तन्न ।
चिंतिसुव संतरन गुरुमध्वांतरात्मक संतयिसुवनु
संततखिलार्थगळ पालिसि इहपरंगळलि ॥ ४ ॥

(1) तंतु पटदंददलि लकुमीकांत पंचात्मक नेनिसि वसु कंतुहर रवि कर्तृगळोळिद्दु अनवरत तन्न = Paramātmā, who is the Husband of Mahālakshmī remains as Nārāyaṇa as stated above in 96 rūpas in Vasu-Rudra-Āditya just like warp and weft in the weaving machine for a cloth. That Nārāyaṇa

(2) चिंतिसुव संतरन गुरुमध्वांतरात्मक संतयिसुवनु संततखिलार्थगळ पालिसि इह परंगळलि = would protect the devotees who do śrāddha with the dedication as stated above. For them that Nārāyaṇa bestows long life – wealth – prosperity – paternal lineage – (Vamśa Vṛddhi) – education – (Vidyā) – Swarga – Moksha – all the joys and pleasures in this world as well in the Heavens after the tenure of life.

Note 1 :

Any devotee who reads this portion of Harikathāmṛta Sāra would be induced, forced / compelled to do

śrāddhas to his ancestors even if he had failed n the past. For persons who are already doing, they wo ıld be continuing the same with large interest and de otion and all these credits go to Śrī Jagannātha Dāsaı ı, the great.

Note 2 :

(1) Just like yarn (thread) it woven by straigh and Horizontal lines, so also, these 96 rūpas whi a are present in the groups of Vasu, Rudra and Ādi ya,

(3 x 8-24 - 11 x 3=33 - 12 x 3 = 33 - Kartṛ, K arma, Kriyā 1 + 1 + 1 = 96 rūpas) and thus Lakshmī Nā āyaṇa should be meditated upon always.

(2) The śrāddha to be performed should be treate l as a pūjā to God.

(3) If śrāddhas are performed like this, then the person who does so, would get large span of life in this world. He would get, wealth, sons, Vidyā etc. and he ıvenly life, and then later Moksha also where there is no questions of births and deaths and would get fi ll and complete happiness.

Śloka 5

तंदितायगळ प्रीतिगोसुग निंद्यकर्मव तोरदु विहितगळु
एन्दु मीरदे सांग कर्मगळाचरिसुववरु ।
वन्दनीयरागि इळियोळगे दैनंदिनदि दैशिक दहिक
सुखदिंद बाळुवरु बहुदिवसदलि कीर्तियुतरागि ॥ ५ ॥

(1) तंदिताय्गळ प्रीतिगोसुग निंदे कर्मव तोरेदु विहितगळु एन्दु मीरदे सं कर्मगळाचारिसुववरु = Those who perform the śrāddhas of their father and mother with great desire and wish, and as per the rules, regulations and stipulations, with the dedication of mind, and then submits the same to Janārdana and Vāsudeva rūpi Paramātmā who dwell as Antaryāmi in Pitṛs, then

(2) वन्दनीयरागि इळियोळगे दैनंदिनदि दैशिक दहिक सुखदिंदे वाळ्वरु ब दिवसदलि कीर्तियुतरागि = They would be praised and extolled by all the people. They would enjoy the happiness pertaining to the bodies as well as the places, which means they would not be affected by the heat, cold and other climatic conditions and they would live in the world for a very long time with full reputation.

Note :

For those who perform śrāddhas should have :

(i) Great Love and regard towards their parents.

(ii) They should avoid, as to what are prohibited in śāstras.

(iii) They should perform well in a neat manner, the karmas which are stipulated to be done as told in śāstras.

(iv) After having done so, they should submit the same to the antaryāmin of Pitṛgaṇas, viz. Vāsudeva and Janārdana.

(v) Then such uttama person would be praised and worshipped by the worldly people.

(vi) They would get very good fame and long life in the world.

(vii) They will also get good sukha vis-a-vis place and body ('Place' means that they will not be affected by heat, cold etc. and 'body' means they will not get diseases)

(viii) Definitely. Pārāyaṇa of the 7th Adhyāya of Bhagavat Gītā and Kāṭhaka Upanishad should be done.

Śloka 6

अंशि अंशांतर्गत त्रय हंसवाहन मुख्यदिविजर
संशयदि तिळिदु अंतरात्मक श्रीजनार्दनन।
संस्मरणे पूर्वकदि षट् अधिक त्रिंशतित्रय रूपवरितु
विपांसगन पूजिसुवरु अवरे कृतार्थरेनिसुवरु ॥ ६ ॥

(1) अंशि अंशांतर्गत त्रय हंसवाहन मुख्य दिविजर संशयदि तिळिदु अंतरात्मक श्रीजनार्दनन = Pitṛ, Pitāmaha and Prapitāmaha are all 'Niramśakaru'. Where-as Vasu, Rudra, and Ādityas who are residing in them, are 'Amśis'.

(Rūpa is obtained by Amśa and having the śakti of others is called 'Amśi'. Devatās and Daityas and called Amśis).

(i) In Vasu, Rudra, and Āditya, three rūpas by name Pradyumna, Saṅkarshaṇa and Vāsudeva are present.

(ii) In Pitṛ, Pitāmaha and Prapitāmaha and in them, Antaryāmi Paramātmā by the name 'Janārdana' is present.

These three rūpas are there.

(2) संस्मरणे पूर्वकदि षट् अधिक त्रिंशतित्रय रूपवरितु विपांसगन पूजेसुवरु अवरे कृतार्थरेनिसुवरु = Śrī Janārdana would receive the śrāddha as Antaryāmi of Chaturmukha Brahma and other Tatwābhimāni devatās who are residing in the Brāhmins in whom āvāhana has been made of Pitṛ devatās.

Having known this, the performer should remember and meditate on the 96 rūpas of Paramātmā in those brāhmins.

Like this, those who do worship of those brāhmins on whom Pitṛs āvāhana have been made as well as the antaryāmin of those Pitṛs being Hari who is the charioteer of Garuḍa, are really blessed and are very fortunate living beings.

Note :

(1) Here 'Amśis' means 'Sāmaśas' which means they can remain in the rūpa and at the same time elsewhere in another rūpa also. Those who have such eligibility are called Tatwābhimāni devatās. For example Devendra remained in the figure of Sītā Devi, and at the same time he was Vāli also.

(2) Further 'Sūrya' is present in Ākāśa and at the same time in the eyes of all, without ours being seen. In Tretā Yuga, this Sūrya was Sugrīva, in Dwāpara, he was Karṇa and at the same time, he was also present in the sky.

(3) Human beings are not having such powers at all. Hence they are called 'Niramśas'. Pitā, Pitāmaha and Prapitāmaha are all Niramśas.

Śloka 7

मूरुवरे साविरद मेलरेनूरैदु रूपदि जनार्दन
सूरिगळु माडुव समाराधनेगे विघ्नगळु ।

वारदंते बहुप्रकार खरारि कापाडुवनु सर्व-
शरीरगळोळिद्दु अवरवर पेसरिंद करेसुतलि ॥ ७ ॥

(1) मूरुवरे साविरदमेल् अरेनूरैदु रूपदि जनार्दन सूरिगळु माडुव समा ाधनेगे विघ्नगळु वारदंते बहुप्रकार =

For those who perform śrāddhas with the dedic ation as submitted above earlier, Śrī Janārdana when remembered would take 3555 rūpas and protect hem from all hurdles.

Śrī Jagannātha Dāsaru gives an example here from Rāmāyaṇa.

(2) खरारि कापाडुवनु सर्व शरीरगळोळिद्दु अवरवर पेसरिंद करेसुतलि =

Srī Rāmachandra Mahāprabhu who is the enemy of the rākshasa – Khara. That Paramātmā protected al the yāgas and yajñas performed by the sages like Viśwāmitra and others.

Like that Śrī Janārdana will remain in the bodies of Kartā and in the bodies of the enjoyers, with heir respective names and would protect the karmas relating to śrāddhas.

Note :

(1) As per the counting based on the word 'Janārdana' in Sanskrit, it would workout to 3555.

(2) Paramātmā, Janārdana with these 3555 rūpas remains in the Pitṛ-kāryas performed by His devotees with proper understanding and knowledge as stated earlier.

(3) That Janārdana is all pervasive and remains in all :

(i) In the Pitṛ-Kāryas.

(ii) In Kartā

(iii) In Vasu, Rudra and Āditya guṇas,

(iv) In the brāhmin who have been invited for bhojana, on the śrāddha day.

(4) He remains so and sees that no obstacle is created to the śrāddha karmas and protects the Śrāddha Kartā by all ways.

Śloka 7

जय जय जयकांत दत्तात्रेय कपिल महिदास
भक्तप्रिय पुरातन पुरुष पूर्णानंद ज्ञानघना ।
हयवदन हरि हंस लोकत्रय विलक्षण निखिल-
जगदाश्रय निरामय दयदि संतैसेंदु प्रार्थिपदु ॥८॥

(i) जयजय = Paramātmā having the name of Jaya.

(ii) जयकांत = Husband of Mahālakshmī.

(iii) दत्तात्रेय = Paramātmā with the name 'Datta' taken avatār in Ātreya kula.

(iv) कपिल = Kapila rūpi Paramātmā.

(v) महिदास = Mahīdāsa (Aitareya – who tought Aitareya Upanishad).

(vi) भक्तप्रिय = Loved by all the devotees – Lover of the devotees,

(vii) पुरातनपुरुष = Paramātmā, the most ancient person.

(viii) पूर्णानन्दघना = Having swarūpa of Pūrṇānanda.

(ix) ज्ञानघन = having knowledge as the Swarūpa.

(x) हयवदन = Hayavadana.

(xi) हरि = Hari

(xii) हंस = Hamsa.

(xiii) लोकत्रयविलक्षण = You are distinctly different from all in all the three worlds.

(xiv) निखिलजगदाश्रय = You are the support and foundat on from all the worlds.

(xv) निरामय = You are not having any disease and is tot: lly immuned.

(xvi) दयदि संतैसेंदु प्रार्थिपदु = Please protect with all your me: cy and like this the prayers should always be submitted to Him.

Note 1 :

Then the prayer which should be submitted at that time is explained below :

(i) Oh! Saṅkarshaṇa rūpi Paramātmā,

(ii) Oh! Paramātmā who are dear to the devotees and have taken Dattātreya, Kapila and Mahidāsa rūpas, and others.

(iii) You have no beginning or end and you are Purusha rūpi.

(iv) You are having full knowledge as the swarūpa,

(v) You have a rūpa with Horse face,

(vi) You are the destroyer of the sins committed by the devotees.

(vii) You have taken the rūpa of Hamsa bird,

(viii) You are different from the worlds and all entities.

(ix) You are the support of all Jīvas including Mahālakshmī.

(x) You have no iota of any disease. let your fame, glory, reputation grow more and more on the earth. Please protect me with all your mercy.

Śloka 9

षण्णवति एंब अक्षरेड्यनु षण्णवति नामदलि
करेसुत तन्नवर सद्भक्तिपूर्वकदिंद माडुतिह ।
पुण्यकर्म स्वीकरिसि कारुण्यसागर सलहुवनु
ब्रह्मण्यदेव भवाब्धिपोत बहु प्रकारदलि ॥ ९ ॥

(1) षण्णवति एंब अक्षरड्यनु षण्णवति नामदलि करेसुत = Paramātmā with the name of 'Shaṇṇavati' and who is eternal always and has no destruction at all, of any kind.

(2) तन्नवर सद्भक्तिपूर्वकदिंद माडुतिह पुण्यकर्म स्वीकरिसि = Receives the Puṇya karma as performed by His devotees with all devotion, done by them.

(3) कारुण्यसागर सलहुवनु = He is the mercy ocean and He would protect the devotees.

(4) ब्रह्मण्यदेव भवाब्धिपोत बहु प्रकारदलि = He is like a boat to the ocean of samsāra. He is being worshipped by Mahālakshmī always. Such great God, accepts the śrāddha performed by His devotees and gives them happiness in this world and in the heavens and protects them.

Note 1 :

(i) Paramātmā is having 96 rūpas and is called by the name 'Shannavati'.

(ii) He is being extolled by Mahālakshmī with the name of Hers as 'Aksharā'.

(iii) That Paramātmā with the name of Shannavati receives and accepts the śrāddha-karmas performed by His devotees.

(iv) Then that Paramātmā who is an ocean of mercy, and who has great love towards supreme brāhmins, and who is like the boat to cross the sea of saṁsāra of births and deaths protects the śrāddha performer and all others.

Note 2 :

अक्षरेड्यनु – Śrī Jagannātha Dāsaru brings a great Tatwa, by this, regarding Mahālakshmī Tatwa, and also the teachings of Gītā. In 15-16, it is stated as :

"कूटस्थोऽक्षर उच्यते"

Mahālakshmī has no destruction of Her body. She is like space without any change and so she is called 'Aksharā'.

This 'कूटस्थः' is a masculine gender śabda. How can it apply to Mahālakshmī may be a possible doubt.

'पुल्लिङ्गेन उच्यते स्त्री च, पुंवत् शक्तिमती क्वचित्' = If the female has śakti like the male, it can be done, and our mother is the first and foremost one and so she is called as अक्षरः कूटस्थः.

* * *

Śloka 10

देहगळ कोडुववनु अवरव अहरवनु कोडदिहने
सुमनसमहित मंगलचरित सद्गुणभरित अनवरत ।
अहिक पारत्रिक सुखप्रद वहिसि बेंनिलि बेट्टव
अमृत द्रुहिण मोदलादवरिगे उणिसिद मुरिदनहितरना ॥ १० ॥

(1) देहगळ कोडुववनु अवरव आहरवनु कोडदिहने = Paramātmā who out of great mercy has bestowed the Jīvas with bodies. When He has done this, will He fail to provide food to them ?

(2) सुमनसमहित = He is being worshipped by devas.

(3) मंगलचरित = He is having stories of Him which are all of Mangala essence.

(4) सद्गुणभरित अनवरत अहिक पारत्रिक सुखप्रद = He is always having Mangala and most auspicious qualities and when refuge or shelter taken in Him like this, then He would certainly protect such devotees with all happiness in this world and in heavens.

(5) बेंनिलि बेट्टव वहिसि अमृत द्रुहिण मोदलादवरिगे उणिसिद मुरिदनहितरन = Paramātmā took the avatār of Kūrma and lifted effortlessly the Mandara mountain which was sunk in the milky ocean due to its enormous weight. He brought nectar from the ocean and gave it to Devendra and other devatās. He also killed the daityas like Kālanemi and others, who were enemies to Devatās.

Note :

(i) Paramātmā who has created various bodies to the various types of Jīvas, certainly has created different types of food to them also.

(ii) He has the great mahimās of having been worshi ›ped by devatās also.

(iii) He has the body of Divya Maṅgala rūpa.

(iv) He is full with attributes of sadguṇas.

(v) He is the bestower of Sukha to His devotees a all times, here on the earth and later at heavens.

(vi) In Kūrma Avatāra, He lifted the Mandara mountai.ı on His back and made the process of churning possib.: to the devatās and daityas.

(vii) He gave the devatā – amṛta to the devatās.

(viii) He saw that Devendra and other gods grew in strength due to this drinking of nectar and subsequently do a vay with all asuras in the battle.

Śloka 11

द्रुहिण मोदलादमररिगे सन्महित मायारमण ताने
स्वहनेनिसि संतृप्ति बडिसुव सर्वकालदलि ।
प्रहित संकर्षणनु पितृगळिगे आहरनेनिप स्वधाख्य
रूपदि महिजफलतृणपेसरिनलि प्रद्युम्न अनिरुद्ध ॥ ११ ॥

Starting from Chaturmukha Brahma and right upto anin als and birds, how food is supplied by Paramātmā is explained in :he following chart.

To Chaturmukha Brahma and other devatās	To Pitṛ-devatās	To animals & birds.
द्रुहिण मोदलादमररिगे सन्महित मायारमण ताने 'स्वहने'निसि संतृप्तिबडिसुव सर्वकालदली।	प्रहित सङ्कर्षणनु पितृगळिगे आहरनेनिप	महिज फल तृणपेसरिनलि प्रद्युम्न अनिरुद्ध
Vāsudeva with the name of 'Swāha' by himself satisfies Chaturmukha Brahma and other devatās in Anna-rūpa, always.	Paramātmā in the rūpa of Saṅkarshaṇa with the name 'śrāddha' satisfies and makes the Pitṛs happy.	Paramātmā in the rūpas of Pradyumna and Aniruddha supplies food to birds and animals from what is available from the trees, crops, grass etc. by remaining in those forms.
(द्रुहिण = चतुर्मुख ब्रह्म) Vāsudeva = स्वाहा.	'स्वधा'ख्य रूपदि संकर्षण स्वधा.	प्रद्युम्न, अनिरुद्ध.

Note :

Deva Kārya

(1) Devakāryas are done say, Vaiśwadeva, Yajña, Yāga and when Āhutis are put in the fire, it should be recited as 'Brāhmaṇe Swāha', 'Indrāya Swāhā', Rudrāya Swāhā' and like 'swāhā' śabdas should be pronounced, and then āhutis should be offered to the devatās.

Pitṛ Kārya

(1) When śrāddhas are performed one has to say 'Swata', and then offer Pinḍas, Tilodaka.

(2) Saṅkarshaṇa rūpi Paramātmā with the śabda 'swata', and remaining in anna rūpa and satisfies Pitṛ devatās, Pitṛs.

(2) Vāsudeva rūpi Paramātmā offers to Chaturmukha Brahma and others with the name of ... and ... anna rūpa satisfies them

Śloka 12

अन्नर्निरुव नृपशुगळिगे हिरण्यगर्भांडदोळु
संतत तन्ननीपरियिंद उपासनेगेव भक्तरन ।
वन्नवडिसदे भवसमुद्र महोन्नतिय दाटिसि चतुर्विध
अन्नमयनात्मप्रदर्शन सुखवनीव हरि (सदा) ॥ १२ ॥

(1) अन्नर्निरुव नृपशुगळिगे हिरण्यगर्भांडदोळु संतत तन्ननीपरियिंद उपासनेगेव भक्तरन - In the Brahmāṇḍa for the human beings as well as for the animals, birds etc. Hari – Paramātmā satisfies them by food, grass, fruits and other various items. He is therefore called as 'Annamaya'.ॐ आनन्दमयोऽभ्यासात ॐ If a person understands this, and does meditation upāsana on Him, then without even small troubles. वन्नवडिसदे.

(2) भवसमुद्र महोन्नतिय दाटिसि = He would see that those bhaktas cross the great river of samsāra, which is very difficult to cross,

(3) चतुर्विध अन्नमयनात्मप्रदर्शन सुखवनीव सदा (हरि) =
and then that Paramātmā in four forms with Anna swarūpa, would grant His darśan and ultimately grant mukti to them also.

Note :

(i) In the Brahmāṇḍa, for all the chetanas the food as per their guṇas, status etc. are all created by God. For the

human beings, four kinds of food as stated earlier and for cows and other animals, grass etc. are all there.

(ii) Paramātmā in the rūpas of Pradyumna and Aniruddha are present in all the food and satisfies the human beings, cows and others animals.

(iii) Paramātmā should be meditated as 'Anna'. Whoever does Upāsanā as 'Anna', Paramātmā would not worry them in samsāra. He will make them to cross easily the samsāra sāgara. He would bestow 'Aparoksha Jñāna' to them. He would see that they complete their sādhanas and reach Moksha.

(iv) He would bless them with sālokya, sāmīpya, Sāyujya and Sādṛshya Moksha as per their status.

Śloka 13

मनवचनकायगळ दशियिंद अनुदिनदि बिडदा-
चरिसु तिप्पनु चितोचितकर्मगळु सद्भक्तिपूर्वकदि ।
अनिलदेवनोळिप्प नारायणगिदन्नवु यंदु
कृष्णार्पणवेनुत कोडे स्वीकरिसि संतैप करुणाळु ॥ १३॥

(1) मन वचन कायगळ दशियिंद अनुदिनदि बिडदाचरिसु तिप्पनुचितोचित कर्मगळु सद्भक्तिपूर्वकदि = By mind, By Vāk, (Speech), By body by these what-ever activities – karmas are done whether they are proper or improper, all those should be submitted with devotion to Śrī Hari.

How it should be submitted ?

(2) अनिलदेवनोळिप्प नारायणगिदन्नवु यंदुकृष्णार्पणवेनुत कोडे स्वीकरिसि संतैप करुणाळु ।

Such submission to be made to Śrīman Nārāyaṇa who is the Antaryāmin and residing in Mukhyaprāṇa. This should be submitted as the food. Then only that merciful and sympathetic God Nārāyaṇa would re :eive them and remove the sins of the devotees and inc ease their virtues and would protect them.

Note 1 :

(i) One should realise that Paramātmā Himself res:ding inside does all the karmas as per one's mind, vāk and deha.

(ii) With staunch devotion, He should with great bl akti, think, speak etc. of Him and meditate on Paramātı ıā as 'Anna'rūpa.

(iii) He should submit all his actions to Him by st iting "भारतीरमण मुख्यप्राणान्तर्गत श्री लक्ष्मीनारायणः प्रीः ताम्', श्रीकृष्णार्पणमस्तु"।

(iv) Then Paramātmā will consider them and receive hem and clear off the sins due to bad acts and destroy ınose sins. Then Paramātmā will give all the virtues fo the good souls and will protect the devotee.

Note 2 :

Śrī Jagannātha dāsaru by calling Paramātmā as 'Anna' ıakes us to the sūtra, 1-1-13 :

ॐ विकारशब्दान्नेति चेन्न प्राचुर्यात् ॐ ॥

Here in the bhāshya, it is stated :

अन्नादीनां च प्राचुर्यमेव।

"अद्यते अत्ति चे"ति व्याख्यानात् प्राचुर्यं च युज्यते।

Paramātmā is called 'Anna', since the universe depends upon Him (उपजीव्य) and Brahman eats it up in the end. With this sense, the word 'Anna' denotes Paramātmā.

Śloka 14

येळु विध अन्न प्रकरणव केळि कोविदरास्यदिंदलि
आलसव माडदले अनिरुद्धादि रूपगळ ।
कालकालदि नेनदु पूजिसु स्थूलमतिगळिगे
अदनु पेळदे श्रीलकुमिवल्लभने अन्नादन्न अन्नदनु ॥ १४॥

(1) येळु विध अन्न प्रकरणव केळि कोविदर आस्यदिंदलि = By the mouth of pandits and learned persons, the details of the seven kinds of anna is to be heard with the relevant context.

(2) आलसव माडदले = here without further delay.

(3) अनिरुद्धादिरूपगळ काल कालदि नेनदु = With great attention and respect, at the time of performing śrāddha, the bhagavat rūpas have to be meditated upon and then to be worshipped पूजिसु ।

(4) स्थूलमतिगळिगे अदनु पेळदे = Without describing all those things to the dull headed persons, the worship has to be made.

(5) श्रीलकुमिवल्लभने अन्नादन्न अवन्नदनु = Husband of Mahālakshmi, Śrī Lakshmipati should be worshipped as 'Annam' as well as 'Annadam' which means giver of anna.

Note 1 :

येळुविध अन्न – 7 kinds of Anna.

When the ancestors die, we don't know as to where they are. But it is known that they will be in one is the other 7 places. So when 7 kinds of food are served, definitely it reaches all the 7 places. So, Pitṛs whereever they are, they would take the food.

(1) 'अग्नौकरणेन देवस्य' – If the Pitṛs are in the Devaloka then they would be satisfied by this अग्नौकरणाख्य अन्नम्।

(2) 'स्वर्गस्थाः विप्रभोजने' – If the Pitṛs are in the swarga loka, then they would be satisfied by the food offered to brāhmins.

(3) यमस्थाः पिण्डदानेन – If the Pitṛs are in Yamaloka, then they would be satisfied by the piṇḍas – offered.

(4) नरके विकिरेण तु – If they are in the Naraka then they would be satisfied by Vikirākhya anna.

(5) उच्छिष्टेन च पैशाचा – If they were to be in the form of ghosts, then they would be satisfied by the Uchchishṭa piṇḍa.

(6) आकारा भूरिभोजनात् – If they are Ākāras then they would be satisfied by Bhūribhojana.

(7) दक्षिणेन मनुष्यात् यात् – If the Pitṛs were born in the human world as manushyas or in any other form, then they will be satisfied by the 'Dakshiṇas' offered to Brāhmins.

Note 2 :

The seven kinds of Anna are further described as :

(1) Sādhāraṇa anna

(2) Vaishwadeva anna

(3) Baliharaṇa anna

(4) Manas Anna

(5) Vāk anna

(6) Śarīra anna and

(7) Milk – water anna.

(1) **Ordinary – Sādhāraṇa anna :** One should think the food is created for all to eat but not only to him. It is created by God for the benefit of all. When food is taken like this, then God will be pleased.

(2) **Vaiśwadeva anna :** With the Ākāra of swāhā offered to devatās by stating Brahmaṇe swāhā etc. Like this, this food is offered to devatās through Agni.

(3) **Baliharaṇa anna :** For the Pitṛ through Pitṛ-devatās stating 'स्व धाये न मम न मम' like this the mantra is repeated and the same is submitted.

(4) **Mānas anna :** means having the mind in Paramātmā in His pādas and doing the karmas as Bhagavat Saṅkalpa. Further completely understanding that Jīva is utterly dependent always and Paramātmā remaining in us always does the job. With this clear intention, all the karmas should be submitted to Him. This is called 'Manas anna'.

(5) **Vāk anna :** By Vāk, it means the words spoken. The words that are spoken should not be censure of God and to His devotees. The speech should be utilised only to glorify and praise Paramātmā or His devotees. Further this should be understood that Paramātmā is inside and makes one to speak and should submit what has been spoken to Him. This is the Vāk Annapūjā to Him.

(6) **Śarīra anna :** The karmas that are done by the śarīra - body. They should be connected only to Him. To leave the karmas, which have no connection to God. Performence of Yoga, Ārādhanā, and controlling mind, Vāk and submitting all to God. This śarīra anna pūjā is God.

(7) **Anna is milk and water** : Water is created by God for the animals and human beings to live. Milk is created by God for the human beings as additional food and for devatās for using in the homas. This milk is used by devatās and human beings also.

Realisation of these 7 kinds of anna and Paramātmā's pervasiveness in them are to be known as an important factor. This would help step by step to have Aparoksha Jñāna.

Śloka 15

यंदु अरिदु सप्तान्नगळ दैनंदिनदि मरियदे
सदा गोविंदगे अर्पिसु निर्भयदि महयज्ञविदु यंदु ।
इंदिरेशनु स्वीकरिसि दयदिंद बेडिसिकोळदे
तवकदि तंदुकोडवनु परम मंगल तन्न दासरिगे ॥ १५ ॥

(1) यंदु अरिदु सप्तान्नगळ दैनंदिनदि मरियदे सदा गोविंदगे अर्पिसु निर्भयदि महयज्ञविदुयंदु = After knowing this Saptama Yajña fully well and then if it is submitted every year to Govinda, then that would be a great Yajña.

(One year for the human beings is one day for the Pitṛ devatās).

(2) इंदिरेशनु स्वीकरिसि दयदि बेडिसिकोळदे तवकदि तंदु कोडुवनु परममंगळ तन्न दासरिगे = Śrī Hari would accept them gladly then even though the devotee has not prayed for He would voluntarily bestow him his swarūpa ānanda and Mukti to that devotee.

Note :

(1) The seven types of anna and also the manner in which they should be submitted to Paramātmā should also be known well.

(2) Without any fear, always this type of anna pūjā has to be done.

(3) The phala that would be achieved by doing Mahāyajñas, would be reached by performance of these 7 anna samarpana.

(4) When these are submitted in the mode of Nishkāmanaya, then He would receive them happily

(5) Due to this satisfaction on His part, even though the devotee does not pray for Moksha, He would grant Moksha to Him.

Śloka 16

सूजि करदलि पिडिदु समरव ना बयिसुवेनु
यंब नरनंते ई जगत्तिनोळु अज्ञानिगळु नित्यदलि ।
श्रीजगत्पतिचरणयुगलसरोजभक्तिज्ञानपूर्वक
पूजिसदे धर्मार्थकामव बयसिं बळलुवरु ॥ १६ ॥

(1) सूजि करदलि पिडिदु समरव ना जयिसुवेनु यंब नरनंते = Just like a person holding a small needle in his hands and stands in the battle field to win over the enemies who are present with highly skilled weapons.

(2) ई जगत्तिनोळुळ्ळ अज्ञानिगळु नित्यदलि श्रीजगत्पति चरणयुगळ सरोज भक्तिज्ञानपूर्वक पूजिसदे = The ignorant persons in the world

without worshipping the creator of the world Śrī Lakshmīpati's two lotus feet with devotion, knowledge and bhakti.

(3) धर्मार्थकामव बयसि वळलुवरु = Aspire / desire / aim at for getting the purushārthas of Dharma, Artha, Kāma and Moksha. This is really a very sad and sorry state of affairs of those ignorant persons.

Note :

(i) It would be ridiculous to attempt at Moksha, without bhakti.

(ii) For Bhakti, then there should be knowledge about God.

(iii) For getting knowledge about God, Sadāgamas are the only source. They are the 4 vedas, Mahābhārata, Mūla Rāmāyaṇa, and Pañcharātrāgama.

(iv) To understand them properly, Brahma sūtras being the निर्णायकशास्त्र – determinative text - its help is needed.

(v) To understand that, the works of Śrīmad Āchārya is a sine-qua-non.

So a person without reading the works of Śrīmad Āchārya, aims at Moksha, is equivalent to the persons having a small needle in his hands in the battle field where wonderful missiles are used. It would be totally absurd and abnoxious. Similarly without devoting, reading, writing, publishing, teaching, reciting etc. etc. of the 37 works of Śrīmad Āchārya Moksha is unthinkable. This is the fundamental and basic truth.

* * *

Śloka 17

शकट भंजन सकल जीवर निकटगनु तानागि लोकके
प्रकटनागदे सकल कर्मव माडि माडिसुत ।
अकुटिलात्मक भक्तजनरिगे सुखदनेनिसुव सर्वकालदि
अकटकट यीतन महामहिमेगळु एनेंबे ॥ १७॥

(1) शकटभंजन सकलजीवर निकटगनु तानागि लोकके प्रकटनागदे सकल कर्मव माडि माडिसुत = Śrī Kṛṣṇa Paramātmā killed the demon who came in the form of a wheel. That Kṛṣṇa, though not visible to our eyes, stays inside in all the Jīvas and does all the activities Himself and also gets them done through the Jīvas.

(2) अकुटिलात्मक भक्तजनरिगे सुखदनेनिसुव सर्वकालदलि = That Kṛṣṇa who has no defects at all, at all times would bring happiness, joy and other sukha to His devotees.

(3) अकटकट यीतन महामहिमेगळु एनेंबे = The Mahimās of Śrī Kṛṣṇa are indescribable. They are beyond human reach. They are extra – ordinary in nature and are due to His अचिन्त्य ऐश्वर्य शक्ति available in Him.

Note 1 :

(1) Lord Kṛṣṇa is inside, outside and in all place and all pervasive. That Paramātmā killed the demon who came in the rūpa of a cart wheel to kill Him, but was smashed by Him by the effortless kick.

(2) Paramātmā is living in the lotus heart of the Jīva and is near to him.

(3) Paramātmā does not show to the world, that He is all pervasive and is present in all places.

(4) Paramātmā does all the karmas that are to be done by the Jīvas and sees that Jīvas also do the same.

(5) Paramātmā is totally unbiased and impartial.

(6) He has the reputation that in all places and at all l nes. He bestows all the happiness to His devotees.

(7) None can describe His Mahimās completely.

(8) By destroying शकटासुर, He shows

(a) That He alone can destroy संसार chakra.

(b) For that His pādas are to be worshipped.

(c) If the person who adopts indentity that he has also chakra, then it would be like शकटासुर and पाण्ड्रक वासुदेव- cases.

Śloka 18

श्रीलकुमिवल्लभनु वैकुंठालयदि प्रणव प्रकृति
कीलालजासन मुख्य चेतनरोळगे नेलेसिद्दु ।
मूलकारणनंशनामदि लीलेगैसुत तोरिकोळ्ळदे
पालिनोळु घृतविद्द तेरदंतिप्प त्रिस्थळदि ॥ १८ ॥

(1) श्रीलकुमि वल्लभनु = Paramātmā who is the Husband of Mahālakshmī, is there in

(i) वैकुण्ठालयदि = In Vaikuṇṭha, being His Home,

(ii) प्रणव = In 'Omkāra' which is the mūla for all the vedas.

(iii) प्रकृति = In jaḍa prakṛti, as well as in chetana prakṛti who is the abhimāni devatā for all vedas.

(iv) कीलालज आसन - In Chaturmukha Brahma, who has the seat the lotus flower.

(v) मुख्य चेतनरोळगे = In all the important chetanas. निलसिद्दु = He resides steadily and permanently.

(2) मूल कारण अंश नामदि = He has the rūpas as mūla, Kāraṇa and amśa and having those respective names also.

(3) लीलेगैसुत तोर्गिकोळ्ळदे = He does various kinds of activities belonging to the world as sports without any effort but still He is not visible to anyone. He does all the work and gets them executed through the Jīvas, but He is not to be seen.

(4) पालिनोळु घृतविद्दतेरदंते = Just like ghee is available in the milk, He is all pervasive in all places.

त्रिस्थळदी इप = In Swarga, Earth and Pātāla - in these three worlds and in all places, He is fully prevelent and pervading.

Note 1 :

Paramātmā who is the husband of Mahālakshmī is there in

(i) Vaikuṇṭha, which is the home for Him.

(ii) Omkāra.

(iii) Mahālakshmī who is chetana prakṛti, and who is spoken in all vedas.

(iv) In Chaturmukha Brahma who has lotus flower as his seat and in all Jīvas, in all these, He is in mūla rūpa, Kāraṇa rūpa and amśa rūpa also. He is being called by the same respective names.

He does all the work and gets them through the Jīvas, But still He remains invisible to the world.

Every drop of milk has ghee in it. But still, the presenc of ghee in the milk is not ordinarily visible to our eyes. Like his Paramātmā is all pervasive on the Earth, Pātāla and Swarga an l in all places but yet invisible like ghee.

Note 2 :

(i) Prakṛti means Mahālakshmī. Mahālakshmī has t ree important rūpas called Srīdevi, Bhūdevi and Durgā evi prakṛti at the time of pralaya will be sleeping along ith Srīdevi and Bhūdevi.

(ii) Durgādevi rūpa, as the swarūpa of vedas, he constantly praises Paramātmā.

(iii) This Mahālakshmī is the Kāraṇa for the creation of the world. Chetana prakṛti and Jaḍa prakṛti, are the wo rūpas, she has. For Jaḍas, which have no life, sh as Jaḍa prakṛti and for chetanas right from Chaturmu ha Brahma and for all chetanas, that Chetana prakṛti is the kāraṇa.

(iv) In this jaḍa, and chetana prakṛti, Paramātmā remain at Kāraṇa rūpa. For the creation of the world, Kāraṇ is Prakṛti and Paramātmā in Kāraṇa rūpa remains ith the name of 'Prakṛti'.

The sūtra 1-4-27 : ॐ आत्मकृतेः परिणामात् ॐ, states in the Bhāshya as :

प्रकृतौ अनुप्रविश्य तां परिणाम्य, तत्परिणामेषु स्थित्वा, आत्मनो ब धा करणात् ।

Paramātmā enters inside the Prakṛti and makes it to transform and remains in those parts, as a Master and makes them into various articles in the world.

'अथ हैष आत्मा प्रकृतिं अनुप्रविश्य आत्मानं बहुधा चकार । तस्मात् प्रकृतिः तस्मात् प्रकृतिः इति आचक्षते इति भाल्लवेयश्रुतिः ।

The Bhāllaveya sruti states clearly that Paramātmā enters into Prakṛti and makes it to take many many forms. Due to this reason, Paramātmā is also called as 'Prakṛti'.

Note 3 :

(i) Paramātmā in Vaikuṇṭha as the Pratipādya Mūrty of Omkāra is there.

(ii) The Kāraṇa rūpa for Jaḍa prakṛti and chetana prakṛti.

(iii) In Chaturmukha Brahma and in others, He is there as 'Bhinna Amśa rūpa' and these three rūpas are very important.

Note 4 :

Even this Paramātmā through all pervasive and available in all places, still He is not visible. Though ghee is all pervasive in milk, still it is not visible to our eyes. But Ghee would become visible only when the milk is churned, butter is taken and later the same is heated. Like that, to see Paramātmā also, lot of efforts have to be made and with the help of Guru, the works of Śrīmad Āchārya has to be read and then Bhakti has to be made towards Him for many births and finally God vision will be had by such humble sincere devotee.

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Śloka 19

मूरु युगदलि मूलरूपनु सूरिगळ संतैसि दितिय
कुमारकर संहरिसि धर्मवनुळुहबेकेंदु ।
कारुणिक भूमियोळु निजपरिवारसहितवतरिसि
बहुविध तोरुवनु नरवत् प्रवृत्तिय सकल चेतनके ॥ १९ ॥

(1) मूरुयुगदलि निजपरिवारसहितवतरिसि सकल चेतनके नरवत् प्रवृत्तिय बहुविध तोरुवनु = In Kṛta Yuga, Treta Yuga and Dvāpara Yuga in these three Yugas, Paramātmā takes avatār as Narasimha, Rāma, Kṛṣṇa. Like that 10 avatār.s, and the devotees of Him, Vāyu, Rudra and others also join Him. For all the Jīvas He also looks like an ordinary human being. He also in born, grown and enjoys and suffers sukha and grief. He also exhibits death etc. as happens to ordinary human beings and like this in various ways. He deludes the people.

(2) कारुणिक मूलरूपनु सूरिगळ संतैसि दितिय कुमारकर संहरिरि धर्मवनु उळहवेकेंदु = Ocean of Karma – mercy, that mūla rūpi Paramātmā – Padmanābha, gave happiness to the Jñānins. He destroyed the daityas who were sons of Diti Devi. In order to establish dharmas again in the world, He take various avatārs in the three yugas.

Note 1 :

(i) Paramātmā has great and unparallel mercy in mind towards all.

(ii) Mūla rupi Paramātmā. Padmanābha in order to protect the uttama souls, and to bring happiness to them took various avatāras in the yugas.

(iii) The daityas who were the children of Diti devi were creating all sorts of troubles to the sātwic souls.

(iv) In order to eliminate them, Paramātmā came down in various avatārs and various devatās like Vāyu, Rudra and others joined in doing sevā to Him.

(v) He had taken 10 – main avatārs called Daśāvatāra. In Rāma and Kṛṣṇa avatāras, he acted as an ordinary human being. He made others to see Him as ordinary man and deluded the wicked.

Note 2 :

मूरुयुगदलि – In three Yugas, namely Kṛta, Tretā and Dwāpara Yugas.

In Kṛta Yuga

(1) Matsya

(2) Kūrma

(3) Varāha

(4) Narasimha.

In Tretā Yuga

(1) Vāmana

(2) Paraśurāma

(3) Rāma

In Dwāpara Yuga :

(1) Kṛṣṇa

(2) Buddha

In Kaliyuga :

(1) Kalki – at the end of the Yuga.

Therefore it is not told as four Yugas, but only as three Yugas, relating to avatāras.

Śrī Jagannātha Dāsaru has only followed the footsteps of Pandit Āchārya, in stating this. In Madhva Vijaya it is stated in 2 2 as :

[illegible] त्रियुगहूति [illegible]

ब्रह्माणमप्यनवतारमनादि दिक्षुः ।

The Supreme Lord known as 'Triyugahūti' descending on earth only in Kṛta, Treta and Dwāpara ages, not desirous of incarnating in the Kali age, and with Brahma having no manifestation on the earth, ordered Srī Vāyu to incarnate.

Further a moot question may arise here on the declaration made by Paramātmā in Gītā : 4 7 :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानं अधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Lord Kṛṣṇa states, Oh! Arjuna, when ever there is a fall to dhārmic activities and sins going the upper hand, at that time, I will take avatār. This is the popular truth and declaration. Then the question would be Kaliyuga is the time where adharma is at the zenith. But there is no avatār during this yuga. Kalki is only at the end. Kṛṣṇa and Buddha are also at the yuga sandhi, just before the birth of Kaliyuga. So the proclamation by Kṛṣṇa seems to be incorrect.

But the answer is, God's words are always true and correct. He is the only person who will be as per His declaration and declare as per His doing. The solution for the objection lies in the interpretation of the words. तदा आत्मानं सृजामि अहम् which means

तदा आत्मानं = श्रीवायुदेव, अहं सृजामि = आज्ञापयामि इत्यर्थः । At that time, 'I shall order Śrī Vāyudeva to take avatār and do the needful is the meaning. As a matter of fact, Śrī Vāyudevaru took avatār as 'Śrī Madhvāchārya' and saw all the adhārmic activities are destroyed by his unique and excellent 37 works - called सर्वमूल - Sarvamūla.

Note : Daśāvatāras in brief :

(1) **Matsya**

(i) हयग्रीव असुरवधः – Glaying of the asura by name Hayagrīva.

(ii) सत्यव्रतादिरक्षणम् – Saving of the King Satyavrata etc.

(iii) वेदलाभः – Restoration of vedas.

(2) **Kūrma**

(i) असुर पराजय – Defeat of the asuras.

(ii) देवानां अमृतप्राशनं – Helping the devatās to churn the Milky-ocean.

(iii) अमृतमथनं मन्दरोद्धारः – Bearing the Mandara mountain making the devatās to drink divine nectar.

(3) **Varāha :**

(i) हिरण्याक्षसंहारः – Slaying of the demon Hiraṇyāksha.

(ii) क्षित्युद्धारः – Saving of the earth.

(4) **Narasimha :**

(i) हिरण्यकशिपुवधः – Slaying of the devil Hiraṇyakaśipu.

(ii) प्रह्लादरक्षणं = saving of the devatā – Bhakta Prahlāda.

(5) Vāmana :

(i) बलिगर्वमर्दनं – Controlling Baḷi of his haughtiness.

(ii) इन्द्रस्योच्छ्रयः – Saving Devendra and bringing fame and reputation to him.

(6) **भार्गव (Bhārgava) Paraśurāma :**

(i) दुष्टक्षत्रसंहारः – Elimination of wicked Kshatriya Kings.

(ii) कश्यपादीनां भूप्रदानं – For Kashyapa and others giving the Earth.

(7) **राम – Rāma**

(i) रावणवधः – Slaying of Rāvaṇa

(ii) सर्वजनपालनं – Protection of all sātwic souls.

(8) **Kṛṣṇa :**

(i) कंसादि वधः – Slaying Kamsa and other demons.

(ii) पांडवरक्षणं – Full protection to divine Pāṇḍavas.

(9) **Buddha :**

(i) दैत्यमोहः – Bringing delusion ot Daityas.

(ii) सुराणां सुबोधः – For the Devatās teaching of sacred - Praśānta Vidyā.

(10) **Kalki :**

(i) दुष्टवधः – Slaying of all the wicked.

(ii) सत्यगुणप्रवर्तनं – Beginning of (Satya) Kṛta yuga.

* * *

Śloka 20

कारणाह्वय प्रकृतियोळगिद्दारधिक हदिनेंटु
तत्त्वव ता रचिसि तद्रूपतन्नामगळने धरिसि ।
नीरजभवांडवनु निर्मिसि कारुणिक कार्याख्य रूपदि
तोरुवनु सहजाहिताचलगळलि प्रतिदिनदि ॥ २० ॥

(1) कारणाह्वय - Paramātmā is called by the name 'Kāraṇa'. Because He is the person responsible for all the creation, protection, and destruction of all the universe. He remains in all devatās as 'Kāraṇa rūpa' and sees that the work allotted to them are carried out.

(2) प्रकृतियोळगिद्दु - Prakṛti Mahālakshmī is the Kāraṇa for all Paramātmā remains inside of Her.

(3) आरु अधिक हदिनेंटु तत्त्वव ता रचिसि - and creates 6 + 18 = 24 Tatwas.

(4) तद्रूपतन्नामगळने धरिसि - Then Paramātmā gets the very same names as the Tatwas and the same rūpas also.

(5) नीरजभवांडवनु निर्मिसि कारुणिक - The Karuna King Paramātmā then creates the Brahmāṇḍa

(6) कार्याख्यरूपदि - and remains in them with the same names and rūpas - known as 'Kārya'.

(7) सहज आहित अचलगळलि प्रतिदिनदि तोरुवनु - Then with the name of 'Sahaja' in Sāligrāmas; with the name of 'Āhita' in pratimās of pañchaloha, in vigrahas etc. in the mountains etc. which are static and have no life, always He would be pervasive and glittering with full splendour.

Note 1 :

(i) Chetana Prakṛti - Mahālakshmī is the Kāraṇa for all. Jaḍa Prakṛti is also like that. Paramātmā remains in both as the 'Kāraṇa rūpa'.

(ii) Pañcha bhūtas – 5 ; Pañcha Tanmatras – 5, Pañcha Jñāna Indriyas – 5, Pañcha Karma Indriyas – 5, Avyakta Tatwa, Ahankāra Tatwa, Mahat Tatwa and Manas Tatwa 1 - 1 - 1 - 1 - 4 and in all the 24 tatwas He remains in the same rūpas and also is there with the same names also.

(iii) In Brahmāṇḍa, which Kārya rūpa, He is there in all places.

(iv) In sāligrāmas, pratimas, mountain etc. He remains in those rūpas and with those names.

Note 2 :

For each and every product, there should be Kāraṇa, Kārya and Kartā. For example for a pot, mud is the Kāraṇa, pot is the kārya, potter is the Kartā. Like that, Paramātmā is the Kartā. Universe is the Kārya. Mahālakshmī is Chetana and Jaḍa Prakṛti is the Kāraṇa.

Śloka 21

जीवर अंतर्यामियंशकलेवरगळोळगिंद्रियगळलि
ता विहारव गैयुतनुदिन अंशनामदीलि ।
ई विषयगळनुंडु सुखमय ईव सुख संसार दुःखव
देव मानव दानवरिगे अविरत सुदाम सखा।। २१ ।।

(1) जीवर अंतर्यामि = Paramātmā is the antaryāmi of all Jīvas.

(2) अंश = Paramātmā by 'Amśa rūpi',

(3) कलेवरगळोळगिंद्रियगळलि ता विहारगैयुत अनुदिन = He remains in the bodies of all Jīvas and also in all the eleven indriyas and does the all jobs connected to them (all kāryas), always everyday.

(3) अंशनामदलि ई विषयगळ उंडु - With this name as 'Amśa' Paramātmā enjoys and eats all the Vishaya sukhas that are generated by these 11 indriyas (by way of śabda, touch and so on).

(4) सुखमय सुदामसखा देव मानव दानवरिगे सुख, संसार, दुःखव अविरत ईव = Paramātmā is 'Sukha-Maya' - He is Sukha-Swarūpi. That Kṛṣṇa, Paramātmā who is a great friend of Kuchela - (Sudāma) would grant and bestow, happiness, samsāra and grief respectively to devatās, human beings and rākshasas.

This He does always, before and after their release from bondage.

Note 1 :

(i) Paramātmā who is the Antaryāmin of all Jīvas is called as 'Anna rūpi' (Bimba rūpi)

(ii) He remains in all the bodies of the Jīvas as well as in all the 11 Indriyas also, with that name.

Here 'Antaryāmi' has to be understood very correctly as pointed out in Chandrikā. This is not merely residing inside. It is not merely residing inside and propelling to do the work. But it is something more than that. न राजादिवत् नियामकत्वं मात्र अत्र विवक्षितम्, किं तु सर्वसत्तादिप्रदत्वं च" - which means, He is responsible for the very existence to start with.

(iii) He does all the work connected to the indriyas and śabda, touch etc. which happen their connection, he enjoys the essence in them.

(iv) Even though He is full and complete in all respects, why He consumes this sukha, none can know. But He takes

and receives the same, and then supplies the same to all Jīvas at all times. He is the great friend of Sudāma - Kuchela.

सुदाम सखा -

Śrī Jagannātha dāsaru, has referred Lord Kṛṣṇa by this adjective, which very large philosophical and ethical background.

(i) We are like Kuchela or even worse than that. Even though indriyas are there, still they cannot operate without Him. Even after such operation, if we need to enjoy say by seeing Tirūpati Śrīnivasa. There also, in that sight, God should enjoy and there export that to us. Like this, We have nothing to say, that it is our own All are totally dependent upon Him. If He opens the way, then there is something to the soul.

Even the very existence of the soul depends upon Him. For otherwisle, it would smash into pieces and there will be swarūpa nāśa and Jīva will be annihilated totally. Because of His grace, Jīva is able to maintain its swarūpa, and this is exactly meant by the śabda, 'Antaryāmin'.

(ii) Just like, Paramātmā helped Sudāma, for nothing in return, so also God is helping us everyday, every second without expecting anything from us in return. We should be very grateful and indebted to Him. He is called 'अनिमित्तबन्धुः' - 'सखा' denotes this aspect.

(iii) Lord Kṛṣṇa did not care about the poor status or the ugly clothes etc. of Sudāma. He was only concerned with the pure devotion, he had towards Kṛṣṇa. Like

that God helps all the Jīvas, whereever it is, and is whatever condition it may be. He is only concerned with bonafide devotion of the person but not of his kula, gotra, or richness or poor condition

(iv) Kṛṣṇa – God is always different from Jīva, is also indicated by this word 'Sudāma Sakhā'. Identical and similar was the position that happened in Mahābhārata, when the Guru Droṇāchārya approached his classmate King Drupada. Droṇāchārya was insulted humiliated and dragged out of the palace.

But here, as soon as, Lord Kṛṣṇa was informed that Kuchela had come to His doors, He got up instantenously burshing aside Rukmiṇi and Satyabhāma came running to the door steps to receive him even when His silk cloth at the shoulders was going down.

Like that, Paramātmā is ready to receive us, bless us and give His anugraha and all that we have to do is only to attain proper knowledge by reading the works of Śrīmad Āchārya, which gives devotion.

Note 2 :

ई विषयगळनुंडु सुखमय—

Paramātmā is 'आनन्दमय' His very swarūpa is ānanda. There is no question of adding any more in Him to increase the volume or the quality or anything. He is always 'सुखमय' ।

When such is the case, these vishaya sukha of the Jīvas, He takes and gives to the Jīvas. At the same time, it is not also, that He would be able to give the happiness after Him,, enjoying the same only. He can do that without Himself receiving and enjoying the

same, because He is the absolute indepenent Kartā of all and can do, undo and alternatively do anything and everything.

When such is the omnipotent power of Him, why He does so. None can explain or judge fully. It is impossible to know Him fully and also about His activities. Srīmad Āchārya, the greatest Bhāshyakara, quotes in climax from Padma Purāṇa and closes this delicate, subtle and secret issue so beautifully under Guhādhikaranam as :

शुभं [illegible] नित्यं न अशुभं स हरिः [illegible]।

'पूर्णानन्दमयस्य (Here सुखमय is used by Śrī Dāsaru) अन्य [illegible] न जायते क्वचित्' इति पाद्मे।

Śloka 22

देशदेशव सुत्ति देहयासगोळिसदे काम्यकर्म
दुराशिगोळगे आगदे (आगदले) ब्रह्मादि अखिल चेतनरु।
भूसलिल पावक समीर आकाश मोदलाद अखिल
तत्त्वपरेशगिवधिष्ठानवेंदरिदु अर्चिसु अनवरत॥ २२॥

Śrī Jagannātha Dāsaru here gives a strong and practical advice to his devotees, as to how they should be, in the world.

(1) देशदेशव सुत्ति देह आयासगोळिसदे काम्यकर्म दुराशिगोळगे आगदे = By travelling through out Bharata Khanda from one place to the other, by the name of pilgrimage and by taking bath in several sacred rivers in various places, without any anusandhāna in mind, and merely taking and straining body and visiting and witnessing several

temples and having darśan of the various vigrahas there, and doing Kāmya-karmas and with the desire thereon and praying to Him only for wife, children, wealth and worldly temporary pleasures, and to enjoy more in the world (with these bad ideas), – a devotee should not be caught in this, and a person who avoids these and does not fall under such clutches,

(2) ब्रह्मादि अखिल चेतनरु = All the chetanas starting from Chaturmukha Brahma and lower down,

(3) भू सलिल पावक समीर आकाश मोदलाद अखिलतत्व परेशगे इवु अधिष्ठान एंदु अरिदु अनवरत अर्चिसु = And this earth, water, fire, air, sky and others all these tatwas are the places where that Paramātmā who is the Master of Para (Mahālakshmī) resides. Like this, the person should know and always, he should do upāsanā of Him and this is useful to him to work out for salvation. (Instead mere travelling to puṇyakshetras and having dip in waters and witnessing the vigrahas without thorough knowledge of Him, is of no use. **Acquiring His knowledge by sitting in a place under a Guru, is much more sacred than all these tours – pilgrimages done without anusandhāna.)**

Note :

(i) If the Tīrthayātras etc. are undertaken to acquire worldly pleasures and happiness by way of wife, children, and wealth etc., the same is Kārya and is totally prohibited in śāstras.

(ii) In fact, the central line and blood nerve of Bhagavat Gītā is to totally avoid doing Kāmya-karmas and only to do Nishkāmya-Karmas. This Kāmya-Karma will pave

way for future births, but not so in the case of Nishkāma karmas. Suffice, if this humble self place before the devotees, one śloka, just for example to highlight this point, which is Dāsaru has strongly stated in this verse : Gītā 3-4 :

न कर्मणां अनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति॥

कर्मणां अनारम्भात् नैष्कर्म्यं अश्नुते = By not doing karmas one attain Moksha

न = This statement is untrue. Because

पुरुषः = this human being had many many earlier subtle bodies like ant, cow, elephant etc. and in such births, it did not do any karmas as meant here. Therefore they must have attained Moksha then. But it has not taken place. Therefore, by not doing karmas, one attains Moksha has to be qualified. Hence

नैष्कर्म्यं = **Moksha is attainable by not doing Kāmya-karmas. Kṛṣṇa wants Arjuna to do only Nishkāma Karmas.**

(iii) The present verse is the essence of the 13th chapter of Bhagavat Gītā only. There it is stated clearly in the second verse as (13-2) :

श्रीभगवान् उवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतत् यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः॥

कौन्तेय, इदं शरीरं क्षेत्रं इति अभिधीयते।

This 25 Tatwas are called as kshetras and there Paramātmā resides.

यः एतत् वेत्ति - Whoever understands these 25 Tatwas as the place where Paramātmā resides,

तं क्षेत्रज्ञं इति = That person is called as 'Kshetrajña', i.e. that is the person who knows completely the kshetras.

तद्विदः प्राहुः = The Jñānin who knows these would say so.

शरीरं = शर च तत् ईरं च, तं = शरीरं Because it creates pains to the Jīvas, it is called 'शर'; since it is propelled and ordered by Paramātmā; it is called 'Eram'. Hence Prakṛti and the 25 tatwas are called 'kshetras'. As per Tantrasāra of Śrīmad Āchārya, the 25 Tatwas and their presiding deities are :

	Tatwas	Abhimāni Devatās
(1)	Purusha – Jīva	Brahma, Vāyu.
(2)	Avyakta	Saraswati, Bhārati.
(3)	Mahat Tatwa	Brahma, Vāyu.
(4)	Ahaṅkāra Tatwa	Garuḍa, Śesha, Rudra.
(5)	Manas	Subrahmaṇya, Devendra.
(6)	Ear	Deities of the directions.
(7)	Skin	Prāṇa, Son of Mukhya Vāyu.
(8)	Eyes	Sun.
(9)	Tongue	Varuṇa.
(10)	Nose	Aświni devatās.
(11)	Mouth	Agni.
(12)	Hands	Daksha.
(13)	Legs	Jayanta – Son of Devendra.
(14)	Anus	Mitra.
(15)	Creative organ or Upastha	Swāyambhuva Manu.

(16) Śabda	Bṛhaspati, Prāṇa who is the son of Rudra.
(17) Rūpa	Vāyuputra Vijñāna, Rudraputra Vijñāna.
(18) Touch	Vāyuputra Apāna, Rudraputra Apāna.
(19) Rasa	Vāyuputra Udāna. Rudraputra Udāna.
(20) Gandha	Vāyuputra Samāna, Rudraputra Samāna.
(21) Sky	Vināyaka.
(22) Air	Marīchi son of Śrī Vāyu.
(23) Agni	Agnideva.
(24) Water	Varuṇa.
(25) Earth	Bhūdevi and Śanīśwara.

* * *

Śloka 23

यरडु विधदलि लोकदोळु जीवरगळिप्परु संतत
क्षराक्षर विलिंग सलिंग सृज्यासृज्यभेददलि ।
करेसुवदु जडप्रकृति प्रणवाक्षर महादणु काल नामदि
हरिसहित भेदगळ पंचक स्मरिसु सर्वत्र ॥ २३ ॥

(1) यरडु विधदलि लोकदोळु जीवरगळिप्परु = In the world, the Jīvas are of two kinds.

क्षराक्षर = They are those whose bodies get destroyed and those whose bodies do not get destroyed.

(2) विलिंग सलिंग = That is in the kshara group again it is of two kinds, those whose liṅga śarīras had been destroyed and are muktas, and those whose liṅga śarīras have not been destroyed.

(3) सृज्य असृज्य = Further Jīvas are of two kinds, namely those who have been brought to creation and those still remaining without creation.

भेददलि करेसुवदु = Starting from Chaturmukha Brahma and down below, all are having such two kinds of difference in them.

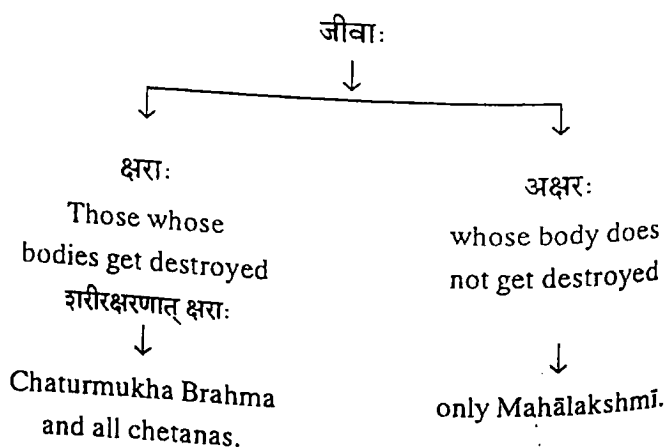
(4) जडप्रकृति प्रणवाक्षर महादणु काल नामदि करिसुवदु = The innanimate objects – jaḍa vastus are called as 'Jaḍa Prakṛti', 'Omkāra' 'Mahākāla' and 'Anukūla' by these names.

(5) हरिसहित = When Paramātmā Hari is added with Jīvas and Jaḍas, the total comes to three.

(6) भेदपंचक = By these three, there will be five kinds of differences between them.

(7) सर्वत्र स्मरिसु = In all places, these five-fold differences should be understood and then the dhyāna of Paramātmā has to be performed.

Note 1 :

The Jīvas are of two types.

Paramātmā is far above these two groups. He is unique.

Gītā, the 15th Adhyāya verse 16, states :

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ॥

Śrīmad Āchārya in Viṣṇu Tatwa Nirṇaya states :

ब्रह्मा शिवः सुराद्याश्च शरीरक्षरणात् क्षराः ।
लक्ष्मी अक्षरदेहत्वात् अक्षरा तत्परो हरिः ॥ इति स्कान्दे ।

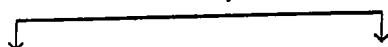
Chaturmukha Brahma, Śiva and other deities a id all other Jīvas are designated as Ksharāḥ, because their l odies perish, Goddess Mahālakshmī is designated as Ak harā, because Her body is imperishable. Lord Hari is supei ior of the two. This Parama śruti. Skanda Purāṇa states :

ब्रह्मशेषसुपर्णेशशक्रसूर्यगुहादयः ।
सर्वे क्षराः अक्षरा तु श्रीरेका तत्परो हरिः ।

Chaturmukha Brahma, Śesha, Suparṇa, Th: t is, Garuḍa, śakra, that is, Devendra, Sūrya, Guru, that Shaṇmukha etc. all Jīvas are ksharās ; Goddess Mahālakshmī is Aksharā. Lord Hari is superior to both these. Thus states Skanda Purāṇa.

Note 2 :

Again Ksharāḥ Jīvas can be split into two. Ksharāḥ Jīvas.

Ksharāḥ Jīvas

Those whose liṅga bodies have been destroyed by the holy bath in Viraja-river and are in mukti by enjoying their swarūpa ānanda.	Those who have liṅga śarīras and are born in the Brahma-Kalpa and doing sādhanas to work out for their salvation.

Note 3 :

Jīvas can be divided as

Those who have brought to creation. That is Paramātmā has blessed them, with stout bodies to do sādhanas.

Those who have not been selected and included for creation and they are remaining only with liṅga śariras.

Note 4 :

The inanimate objects, those which have no life are called as 'Jaḍas'. In them, the chief popular items are :

(i) Jaḍa Prakṛti

(ii) Omkāra

(iii) Mahākāla, Anukāla (Time)

Note 5 :

When Paramātmā is added with these Jīvas and Jaḍas the total comes to three. The difference between these three interse, are five in number, **which is eternal and is always present.**

(1) Difference between God and Jīva.

(2) Difference between God and Jaḍa.

(3) Difference between Jīva and Jaḍa.

(4) Difference between Jīvas, Jīva to Jīva.

(5) Difference between Jaḍas, Jaḍa to Jaḍa.

The word 'Prapañcha' – प्रपंचः means only these five fold difference – प्रकृष्टः पंचविधः भेदः प्रपंचः.

Note 6 :

हरि सहित भेदगळ पंचक सर्वत्र स्मरिसु

Śrī Jagannātha dāsaru by these, shows the way for the devotees to attain Moksha. This five-fold difference should always and at all times and at all places, has to be fully remembe ed and to be adhered to. This point, Śrī Dāsaru, has taken from 'भेदोज्जीवनम्' of Chandrikāchārya.

इह खलु सुखमेव मे स्यात्, दुःखं ईषदपि माभूत्, इति अखिलैः अपेक्षितस्य मोक्षस्य ।

पञ्चभेदांश्च विज्ञाय विष्णोः स्वाभेदमेव च । निर्दोषत्व गुणोद्रेकं ज्ञात्वा मुक्तिः न च अन्यथा ।

इति पंचभेदज्ञानसाध्यत्वस्मरणात् ।

Everyone aspires for happiness only, which could be achieved only by attaining Moksha. This Moksha is possible only by realising and knowing.

(i) The five fold differences,

(ii) Understanding that there is no iota of difference between Viṣṇu vis-a-vis His avatāras, attributes, actions, avayavas.

(iii) Viṣṇu has no defect at all what-so-ever in Him.

(iv) He is the treasure of all infinite auspicious unlimited attributes.

This could be possible only by assimilating the five fold differences.

Note 6 :

भेदगळ पंचक—

Śrī Jagannātha dāsaru has in mind the glorious 'Parama śruti' quoted by Śrīmad Āchārya, in Tatwa Nirṇaya, when these śabdas are quoted by him in this verse. The śruti runs thus :

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा ।
जीवभेदो मिथश्चैव जडजीवभिदा तथा ॥

मिथश्च जडभेदोऽयं प्रपञ्चो भेदपञ्चकः ।
सोऽयं सत्यो हि अनादिश्च सादिश्चेन्नाशं आप्नुयात् ॥

The same śruti is quoted by Śrīmad Āchārya in Anuvyākhyāna as verse 419, 420 and 421 under the sūtras. ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ in Prakṛtyadhikaraṇam with other sūtras in them.

The Universe consists of five differences, the difference between Jīvas and Iśwara, Jaḍas and Iśwara, among the Jīvas, Jaḍas and Jīvas among the Jaḍas.

This difference is real and has no beginning. If it had a beginning, then, it would have ended; it never ends.

न च नाशं प्रयात्येष न चासौ भ्रान्तिकल्पितः ।
कल्पितं चेन्निवर्तेत न चासौ विनिवर्तते ॥

This difference is not a projection of illusion. If it were projected by illusion it would have been sublated. It is never sublated. Therefore, it is only the opinion of the ignorant that there is no difference.

द्वैतं न विद्यते इति तस्मात् ज्ञानिनां मतम् ।
मतं हि ज्ञानिनां एतन्मितं त्रातं च विष्णुना ।
तस्मात् सत्यमिति प्रोक्तं परमो हरिरेव तु ॥

On the contrary, the wise clearly know the five fold difference is known and maintained by the Supreme God Viṣṇu. Therefore, the difference is real. The God is Supreme. This is stated in Parama Śruti.

Śloka 24

जीवजीवर भेद जडजडजीवजडगळ भेद परमनु
जीवजडसुविलक्षणनु यंदरितु नित्यदलि ।
ई विरिंचांडदलि यल्ला ठाविनलि तिळिदैदु
भेद कलेवरदोळरितच्युतन पदवैदु शीघ्रदलि ॥ २४ ॥

(1) जीव जीव भेद = There is difference between one Jīva to the other.

(2) जड जड = Like that, there is also difference between one Jaḍa to the other.

(3) जीवजडगळ भेद = Like that there is also difference between Jīvas and Jaḍas.

(4) परमनु जीव जडनु विलक्षणनु = Paramātmā is absolutely different Jīva.

(5) Paramātmā is absolutely different and distinct from Jaḍa.

(6) यंदु अरितु नित्यदलि = Their five fold difference should be always understood.

(7) ई विरिंचांडदलि यल्ला ठाविनलि = In the Brahmāṇḍa in all places, in the mukti sthāna, as well as in all the three worlds,

(8) तिळिदु ऐदु = this five fold difference has to be known.

(9) कलेवरदि = Also the difference between this, material body and Paramātmā should be understood,

(10) अच्युतन = Paramātmā is different from the Jīva and his body. Paramātmā is all pervasive in all the bodies of all Jīvas, Paramātmā is of the same Ākāra as the Jīvas bodies, and also in each Jīva He resides in the lotus of the heart in Bimba rūpa and does all the Karmas by Himself and induces the Jīvas to do such Karmas; all these are to be known about Him.

शीघ्रदलि पदयैदु = Always meditate on His lotus feet and finally reach that Vaikuṇṭha where there is no deaths and births.

Note :

(i) For reaching Moksha, this knowledge of Pañcha Bheda and gradation – Tāratamya are the main ways. In all places and at all times, including in Moksha, this five fold difference and gradation exist.

(ii) With regard to Paramātmā in the mūla rūpa as Padmanābha and avatāra rūpa like Rāma, Kṛṣṇa and Bimba rūpi Paramātmā and Paramātmā who is all pervasive, there is no difference at all and all are identical.

(iii) Paramātmā should be meditated as 'Nirdoshi' and 'Ānandādi guṇa paripūrṇa' to reach Moksha, otherwise there is no scope to redeem at all.

(iv) Rāma and Kṛṣṇa are the swarūpas of Śrī Hari.

(v) Whatever is told in the śastra, as not direct avatāras they are not God. For example Balarāma and others

(vi) Like this, when all these known by reading and understanding śāstras, the way of moksha would be open.

(vii) In the entire Brahmāṇḍa, there is Pañcha Bheda. Paramātmā is unique and distinct from Jīvas.

Just like ghee is through out in the milk, like that Paramātmā is all pervasive and is the Antaryāmin for the whole universe. This is to be known and to be felt fully and controlling the indriyas, dhyāna should be made of the Paramātmā seated in our lotus heart. Then God – vision is possible by His grace and then the Jiva would reach the lotus feet of Hari.

Śloka 25

आदियलि क्षराक्षराख्य द्वेध अक्षरदोळु रमा
मधुसूदनरु क्षरगळोळु प्रकृति प्रणवकालगळु ।
वेधमुख्य तृणांतजीवर भेदगळनरिती रहस्यव
बोधिसदे मंदरिगे सर्वत्रदलि चिंतिपदु ॥ २५ ॥

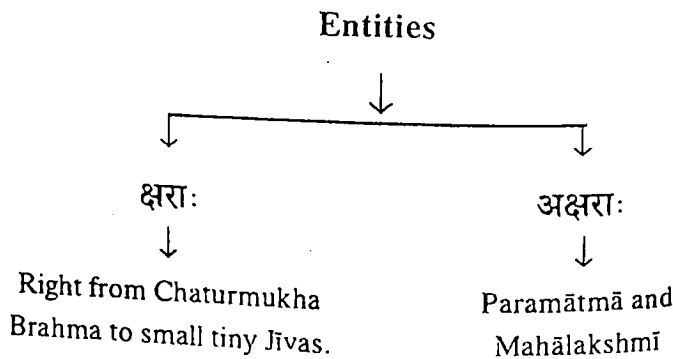
(1) आदियलि क्षराक्षराख्य द्वेध अक्षरदोळु रमा मधुसूदनरु = In the beginning kshara and Akshara were two kinds and in them in Akshara, Mahālakshmī and Lakshmī Nārāyaṇa are there.

(2) क्षरगळोळु प्रकृति प्रणवकालगळु = In Kshara Group, Prakṛti, Omkāra and Mahākāla and Anukūla are included.

(3) वेधमुख्य तृणांतजीवर भेदगळनु अरितु मंदरिगे ई रहस्यव बोधिसदे सर्वत्र-दलि चिंतिपदु = Starting from Chaturmukha Brahma and

right upto insignificant Jīvas in grass etc. the difference between them have to be understood. For those who are wicked and are haters of God, this should be explained. One should do dhyāna always of all the līlā specialities of Paramātmā and should meditate over them.

Note 1 :

Śrī Jagannātha Dāsaru here gives the classification in another way also. Because the body of Mahālakshmī as well as Paramātmā is not subject to destruction. So when Aksharā is understood as 'शरीरक्षरणाभावात्'. This attribute of non - destruction of śarīra is available for Paramātmā and Mahālakshmī and so they are grouped in one class.

The difference between Kshara and Akshara should be understood and it should not be preached to the haters of God. Always the activities that are done by Paramātmā in them has to be meditated upon, by one who aspires Moksha.

Note 2 :

Whatever that are destroyed by bodies are called 'Kshara Purushas'. Swarūpa deha has no destruction at all. Upon that, we

have Liṅga deha, Aniruddha deha, Sthūla deha. They are all destructible. When the Jīva is rolling in births and deaths his sthūla deha will be going on subject to destruction.

Liṅga Deha is not like stout deha which is destroyed very often. After completing the process of births and deaths this liṅga deha will get destroyed only once. When Liṅga deha is destroyed the soul is inside will reach Mukti, or tamas respectively as the soul is sātwic or tāmasic.

The swarūpa deha is never destructible. The swarūpa deha is the very Jīva itself.

Since both Mahālakshmī and Paramātmā have no destruction of their śarīras are called as 'Akshara', but in them Paramātmā is independent, omnipotent, omniscient etc. and so He is called 'Uttama Akshara'.

Omkāra are coming during creation time. During Pralaya, they merge in vedas and vedas become the swarūpa of Durgā Devi.

In Mahākāla, the second, members etc. are merged in it.

The Jaḍa Prakṛti which was there during the period of creation, in pralaya merges with Mahālakshmī. Hence Omkāra, Kāla, and Jaḍa Prakṛti are classified and included in Kshara category.

In Gītā, Paramātmā has been classified as above Aksharā, Mahālakshmī, taking the aspect of :

स्वातन्त्र्यत्वे सति अक्षरत्वं = उत्तम अक्षरत्वं परमात्मनि एव ।

केवल अक्षरत्वं महालक्ष्म्याः अपि वर्तते ।

तस्मात् गीता विवक्षा, अत्र श्लोके न विरुद्धः इति ।

* * *

Śloka 26

दीपदिं दीपगळु पोरमट्टापणालयगत
तिमिरगळु तापरीहरगैसि तद्गपदार्थ तोर्पंते ।
सौपरणि वरवाहननु बहु रूपनामदि यल्ल कडेयलि
व्यापिसिद्दु यथेष्ट महिमेय तोर्प तिळिसदले ॥ २६ ॥

(1) दीपदिं दीपगळु पोरमट्ट आपणालयगत तिमिरगळु ता परीहरगैसि तद्गपदार्थ तोर्पंते = When a lamp lit by the other and so on the process is continued and like this many lamps are lighted, then the darkness pervading in the shops and houses are removed, and so the articles that are kept there are shown to our eyes and vision.

सौंपराणि वरवराहननु बहु रूपनामदि यल्लु कडेयलि व्यापिसिद्दु = Paramātmā who is having Garuḍa as the vehicle in many many rūpas in many many names, is all pervasive in all the Brahmāṇḍa and is full in all of them.

(2) यथेष्ट महिमेय तोर्पतिळिसदले = That Paramātmā is in all the Jīvas and does all the work and this is not shown to the Jīvas by Him and He has extra-ordinary mahimās.

Note :

From one lamp another is lighted and so on. Then by these row of lamps the darkness in the shops and houses are destroyed and the articles kept in them, become visible.

Similarly, Paramātmā by His mūla rūpa as Padmanābha, takes Aniruddha rūpas, Matsya and other rūpas. By such rūpas, He pervades the entire Brahmāṇḍa and pervades through out them and does all the karmas by Himself. He never shows that He does the karmas and keeps them in secrecacy. Jīvas think that they have done all the works in the world.

Only Jñānins know the mahimās of Paramātmā. Paramātmā would show His mahimās and extra-ordinary powers and capacity to sātwic bhaktas but never to the wicked souls who are His haters, by nature.

Śloka 27

नळिनमित्रगे इंद्रधनु प्रतिफलिसुवंते जगत्रयवु
कंगोळिपदनुपाधियलि प्रतिबिंबाह्वयदि हरिगे ।
तिळिये त्रिककुब्धामनतिमंगल सुरूपव सर्व
ठाविलि पोळिळेव हृदयके प्रतिदिवस प्रह्लादपोषकनु ॥ २७ ॥

(1) नळिनमित्रगे इंद्रधनु प्रतिफलिसुवन्ते = Just like the Sun who is the friend of lotus flower reflects as the rainbow with seven colours in the middle of the clouds with water content.

(2) हरिगे जगत्रयवु अनुपाधियलि प्रतिबिंबाह्वयदि कंगोळिप = For Hari all the three worlds, are reflections as stated above in the case of the Sun. In all the articles in the world, Paramātmā acts 'Pratibimba' with the same name and is pervasive in them and shining there.

(3) त्रिककुब्धामन अतिमंगल सुरूपव - Śweta Dwīpa, Anantāsana, Vaikuṇṭha are the three Mokshasthānas and they are the abodes of Paramātmā. Paramātmā is having the most auspicious Maṅgala rūpa.

(4) सर्व ठाविले पोळेव हृदयके प्रतिदिवस प्रह्लादपोषकनु = Paramātmā in all Jīvas and in all places is there. He is the Pratibimba in all Jīvas, further He is also the Bimba rūpi in them. If this is known, then Paramātmā, Narasimha rūpi, who is

the saviour of Bhakta Prahlāda, will stay always in the hearts in the sky available there, and in Aparoksha will shine with all splendour.

Note 1 :

In rainy season, in the morning when the Sun is in the east and when the clouds with water is found in the west, in the middle rainbow is found with 7 colours.

In the evening when the Sun is in the west, and when the water clouded clouds are in the east, in the middle rainbow is found.

Like this, Paramātmā is like the Pratibimba for all the Jīvas in the Brahmāṇḍa. In all places this Pratibimba rūpas are pervading, and as Bimba rūpi Paramātmā is there with the same deha Ākāra. With those rūpas, He remains with the Jīvas does all the activities.

Paramātmā Śrī Narasimha who saved His devotee Prahlāda from the severe clutches of Hiraṇyakaśipu is shining in the lotus heart of all Jīvas. Like this, His great extra-ordinary mahimās have to be extolled and to be meditated upon. When done so, He gives darśan to His Bhaktas.

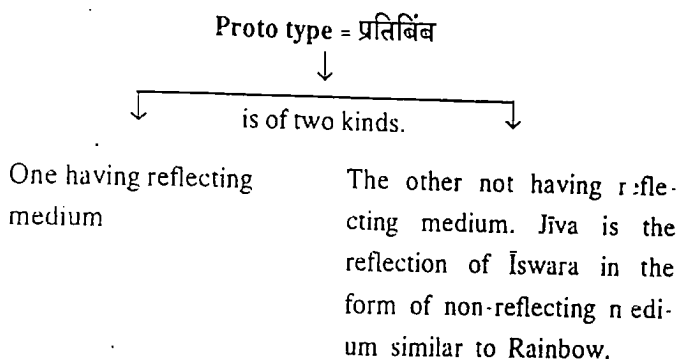
Note 2 :

Now, Reflections are of two types. Śrī Jagannātha Dāsaru hereby describes the points explained by Śrīmad Āchārya in Gītā Bhāshya. He quotes an authority from Paiṅgi Śruti, relating to this relationship.

सोपाधिरनुपाधिश्च प्रतिबिंबः द्विधा ईयते ।
जीवः ईशस्य अनुपाधिः इन्द्रचापो यथा रवेः ॥ इति पैंगिश्रुतिः ।

This settles some subtle points on this issue.

One having reflecting medium

The other not having reflecting medium. Jīva is the reflection of Īswara in the form of non-reflecting medium similar to Rainbow.

In the case of rainbow, the reflecting medium and the reflection coincide. The reflection in rainbow and the same rainbow acts as the reflecting medium also.

'Pratibimba' should not be understood lilterally in the strict sense and stretched too far in the analogy. The meaning of Pratibimba is :

प्रतिबिंबत्वं नाम तदधीनत्वे सति किंचित् साद्दश्यम् ।

Which means being bound by the Lord and similar to Him to some extent, is known as 'Pratibimba'. **To a very small and negligible extent only, Similarity will be there.** For example, the smell, odour, in the Bimba will not be found in Pratibimba and so on. But this Pratibimba always would be bound and will be obedient to Bimba. In Gītā Bhāshya, Śrīmad Āchārya states :

प्रतिपत्तौ विमोक्षस्य नित्योपाध्या स्वरूपता ।
चिद्रूपा यतो जीवः केशवप्रतिबिंबकः ॥

when release is attained, the physical upādhis are terminated. Endowed with an eternal Upādhi in the form of pure intelligence which is part of his self-hood, the Jīva remains for ever a Prati-bimba of Keśava.

These three points in respect of Pratibimba.

(i) As being different from Bimba.

(ii) As being always bound and dependent upon Bimba.

(iii) As being similar to Bimba in few aspects, have been brought out in the Bhakti Pāda sūtra 3.2.18 which states :

ॐ अत एव च उपमा सूर्यकादिवत् ॐ

(i) There is only similarity between them but never identity between Īśwara and Jīva.

(ii) The relationship is akin to the Sun and the reflection of the same.

सादृश्यात् जीवस्यापि तथा स्यात् इति, तस्य प्रतिबिंबत्वं उक्त्वा 'च'शब्देन भेदं दर्शयति।

बहवः सूर्यकाः यद्वत् सूर्यस्य सदृशाजले।
एवमेव आत्मना लोके परमात्मा सदृशा मता।

Just as many images reflected on the surface of water are like the Sun, so are the little souls of the world, said to be like the Lord and so on.

अत एव

(१) भिन्नत्वे

(२) तदधीनत्वे

(३) सादृश्ये एव सूर्यकादि उपमा।

'Separateness', 'Dependence' and 'Likeness' to the Lord, are the purposes that are served by the comparison of the images of the Sun etc. is the stipulated in the case of soul.

* * *

Śloka 28

रसविशेषदोळतिविमल सितवसनवनु तोयिसि
अग्नियोळगिडे पसरिसुवद प्रकाशनसुगुंददले सर्वत्र ।
त्रिशिरदूषणवैरिभक्तिसुररसादि तोय्यद महात्मरन
बाधिसवु भवदोळगिद्दरेयु सरि दुरित राशिगळु ॥ २८ ॥

(1) रसविशेषदोळु अतिविमल सितवसनवनु तोयिसि अग्नियोळगिडे पर रसुवद् प्रकाशनसुगुंददले सर्वत्र - When a particular mineral or acid is applied to a very clean white cloth and the same is dipped in that rasa and then when the cloth is put in the fire, it never gets destroyed even to a small extent, but only shines in all the directions, with flame. But the cloth is not destroyed. Like that,

त्रिशिरदूषण वैरि भक्तिरसादि तोय्यद महात्मरन भवदोळगिद्दरेयु सरि दुरित राशिगळु बाधिसदु = when a devotee is immersed and dipped in the devotion towards Śrī Rāma who was enemy to the rākshasa by name 'Triśara' as well as his younger brother 'Dūshaṇa', then though those devotees are living in the samsāra in the world consisting of births and deaths, the group of sins will not affect them or shake them.

Note 1 :

(i) There is a kind of Mūlika. When a cloth is dipped into it, then it would not be burnt by the fire.

(ii) But it would appear as though the cloth is burning to the eyes of all. But the cloth would not lost by burning

(iii) Like that the devotees who are always immersed in the devotion towards Rāmachandra, even though they live

in the samsāra of births and deaths, and the griefs, sins etc. relating to the samsāra would not stick on or affect them

Śloka 29

वारिधियोळगे अखिलनदिगळु बेरेबेरे
निरंतरदलि विहारगैय्युत परम मोददलिप्प तेरदंते ।
मूरु गुणगळ मानि यनिसुव श्रीरमारूपगळु हरियलि
तोरुतिप्पवु सर्वकालदि समरहितर्येनिसि ॥ २९ ॥

(1) वारिधियोळगे अखिल नदिगळु बेरे बेरे निरंतरदलि विहारगैय्युत परम मोददलिप्प तेरदंते – In the sea, all the rivers, Gangā, Godāvari, Krsna, Sindhu and others join. They travel there different differently in the sea (in the Samudra Rāja Varuna, the presiding deities of Gangā, Godāvari etc. remain separately and enjoy there). Like that

मूरुगुणगळ मानि यनिसुव श्रीरमा रूपगळु – Mahālakshmī who is the presiding deity for Satwa, Raja and Tamo Gunas, and Her rūpas.

(2) हरियलि तोरुतिप्पवु सर्वकालदि समरहितर्येनिसि – Are always stay in Paramātmā without an equal or above to Her (No devatā like that).

Note :

(i) Varuṇa, is the master of all rivers and he is their husband.

(ii) All the rivers join the sea, The river shines have the name as Godāvari, Kāveri, Gaṅgā etc. upto the place where they join the sea.

(iii) But once they join the sea, the whole thing is called as 'sea' only.

(which means the presiding deities of rivers join their husband varuṇa and be happy there in his company.)

Like that, Mahālakshmī who is the presiding deity of Satva, Raja and Tamo guṇas, is ever pervading with infinite rūpas.

In each Jīva, there is stout body, Aniruddha body and Linga body, Swarūpa deha. Each Jīva has this four kinds of bodies. In all the four bodies, the Tatwābhimāni devatās are there (Swarūpa deha has a speciality to be noted in that Śrī Vāyu is there). In those Tatwābhimāni devatās, God is present in those rūpas also. Just like there are infinite water particles, so also, the Bhagawat rūpas are there.

In each Bhagavat rūpa, in His chest, Mahālakshmī is residing. Each river is separately entering the sea and merges with the sea. Like that, the infinite rūpas of Mahālakshmī join the chest of Paramātmā and enjoy there in His shelter.

Like this, no other devatā, other than Mahālakshmī has, not even Chaturmukha Brahma. There is none - No devatā - equal to Her. She with infinite rūpas is living in the broad chest of Śrīman Nārāyaṇa. Next to Paramātmā, Mahālakshmī has infinite extra-ordinary mahimās. **All these merits, powers, existence, she acquired only by His grace.**

* * *

Śloka 30

कोकनदसुखनुदय घूकालोकनके सोगसदिरे भास्कर
ता कलंकने यी कृतियलि जगन्नाथनिरलागि ।
स्वीकरिसि सुखबडलरियद विवेकिगळु निंदिसिदरे
नह दी कवित्वव केळि सुखबडदिहरे कोविदरु ॥ ३० ॥

(1) कोकनद सख उदय धूकालोकनके सोगसदिरे = When Sūrya the friend of lotus flower raises in the eastern sky, for the owls it would not create happiness.

(2) भास्कर ता कलंकने = Due to this, Sūrya, has no defects at all. (It is the defect of the dirty birth of owls).

Like this,

(3) ई कृतियलि जगन्नाथनु इरलागि = For this work – Harikathāmṛta Sāra, Paramātmā, Śrī Jagannātha, who is the Upāsanā mūrty for Śrī Dāsaru, is fully present.

(4) स्वीकरिसि सुखबडलरियद विवेकिगळु (अविवेकिगळु) निंदिसिदरेनहुदु = Hence this word has to be accepted. But unfortunately the ignorant wicked who do not know as to how to enjoy and fell happy discard and criticise this work. By this, there will not be any drawback for this work at all.

ई कवित्व केळि कोविदरु सुखबडदिहरे = But Jñānins would certainly hear this work where Lord Śrī Jagannātha is fully present and would certainly feel happy and joyful over this work.

Note :

(i) Lotus flowers are waiting for the Sun to arise.

(ii) Then they would expand their petals at the sun raise with joy.

(iii) But on the contrary, the owl would be criticising the day time and they would be waiting for the sun set and night.

(iv) They will travel only in the night and so they will criticise the Sun and keep quiet at day time.

(v) By the censure and criticise of these neglected birds owls, the mahimā of the Sun is not at all diminished.

(vi) Like this, in this work, called 'Harikathāmṛta Sāra, the Sannidhāna of Paramātmā is the full measure. Without knowing them and appreciating them and working out for their salvation, the wicked and haters of Hari, censure or criticise this work. By such criticism (as done by the owls) the mahimā of this work (Like Sūrya) is not all faded out or diminished. Jñānins will definitely read, enjoy and appreciate this work, by feeling the presence of Śrī Jagannātha Viṭṭhala in this.

Śloka 31

चेतनाचेतनगळलि गुरुमातरिश्वांतर्गत जगन्नाथ
विठल निरंतरदि व्यापिसि तिळिसदले ।
कातरव पुट्टिसि विषयदलि यातुधानर मोहिसुव
निर्भीत नित्यानंदमय निर्दोष निरवद्य ॥ ३१ ॥

इति श्रीमज्जगन्नाथदासराजविरचित श्रीमत्-हरिकथामृतसारस्य
पितृगणसन्धिः समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

(1) चेतना चेतनगळलि गुरुमातरिश्वांतर्गत जगन्नाथ विठल निरंतरदि व्यापिसि तिळिसदले = Paramātmā, is the Guru for the whole world consisting in the lotus heart of Bhārati-Ramaṇa Śrī Mukhya-Prāṇa and He is Jagannātha Viṭṭhala, Upāsanā mūrthy of the author of this glorious work - Harikathāmṛta Sāra.

That Jagannātha Viṭṭhala is always all pervasive at all places, but He does not show His presence to the ignorant wicked persons.

(2) विषयदलि कातुरव पुट्टिसि यातुधानर मोहिसुव = He would make these Tamoyogyas to indulge in the temporary worldly sinful pleasures and would motivate more desire towards them for such wicked persons. He would thus delude the wicked

निर्भीत = He is not afraid of anyone at any time.

नित्यानंदमय = He is always with full and complete ānanda.

निर्दोष = He is always without an iota of defect whatsoever.

निरवद्य = He has no material nexus connection at all at any time and so no Prākṛta defects either in the mūla or at the time of avatāras.

Note 1 :

(i) Paramātmā is all pervasive in devatās like Chaturmukha Brahma and others as well as in all the Jīvas, Jaḍas, trees, mountains, rocks etc. For the ordinary and ignorant persons, He does not show such presence of Him, in them.

(ii) He is not a person who is afraid of anyone at any time. Why ?

Śrī Jagannātha dāsaru here by brings to our notice the mantras in Īśāvāsya Upanishad. Mantra 4 : states :

अनेजदेकम् ।

Which means for the Bhagavat rūpa – there i. no shaking at all due to fear or due to any re ison whatsoever. In the 5th Mantra, it further states :

तदेजति तन्नैजति = तत् = तस्मात् एजति ।

By this Bhagawān, the entire world is afraid of

तत् (स्वतन्त्रत्वात्) न एजति = Since God is independent, ıe is not afraid of anyone, at any time, and at any place and under any situation.

In Veṅkaṭesha stotra, it is stated as

श्रीनिधिः सर्वभूतानां भयकृत् भयनाशनः

It is only He brings fear to all and also does destruı tion of them to the deserving devotees.

Note 2 :

He is नित्यानंदमय – Śrī Dāsaru brings to our notice the celebrated adhikaraṇa to start with in Samanvayādhyāya for equating śabdas to Him.

ॐ आनन्दमयः अभ्यासात् ॐ ॥ 1-1-12 : Paramātmā is 'आनन्द स्वरूपी' for ever is established in this sūtra. By this the ot ıers namely अन्नमय, प्राणमय, मनोमय, विज्ञानमय are all to be taken Śrī Jagannātha Dāsaru has stated earlier in several places, that this Paramātmā takes everything, does all the work and ıhen makes the Jīvas to enjoy or gets them the work done. Śrī Dāsaru, by mentioning this आनन्दमय takes the devotee; to Anuvyākhyāna, verse 180, where, Śrīmad Āchārya has brought out the essence, which has been folllowed by Śrī Dāsaru here.

महाभोक्ता महाभोग्य इत्यर्थोऽन्नमये भवेत्।
महाप्राणो महाबोधो महाविज्ञानवानपि ॥ १७० ॥

निर्दोष = The entire Avirodhādhyāya of 159 sūtras only establish that Paramātmā has no defects at all.

Śrī Jagannātha Dāsaru was so kind to his devotees, that in the end of this sandhi, has told about 'आनन्दमय' so that the sātwic souls can have all ānanda as per their status by reading this sacred work and understanding that Śrī Jagannātha Viṭṭhala is 'Ānandamaya' the sātwic souls would be blessed with ānanda in moksha as per their status and calibre.

निर्दोषः – By doing Upāsanā of this dharma in God. अनिष्टनिवृत्तिरूपमोक्ष – would be obtained.

निरवद्य – He has no sambandha to Prakṛti and so He has no Vikāra at all of any type even to a minutest extent. Śrī Jagannātha Dāsaru reminds us, the celebrated ślokas in Anuvyākhyāna while concluding this sandhi.

"अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः।
सदैकरूपविज्ञानबलआनन्दरूपकः॥
निर्विकारः अक्षरः शुद्धो निरातङ्कोऽजरोऽमरः।
अविश्वो विश्वकर्तारो यः परः सोऽभिधीयते॥
निर्विकारं अनौपम्यं सदैकरसमक्षयम्।
ब्रह्मेति परमात्मेति यं विदुः वैदिका जनाः॥"
इति श्रुतिपुराणोक्त्या न विकारी जनार्दनः॥
सः श्रीजगन्नाथविट्ठलः॥ इति शम्॥

Thus ends the 14th Sandhi of Harikathāmṛta Sāra known as 'Pitṛgaṇa Sandhi' by Śrī Jagannātha Dāsa Mahārāj.

Om Śrī Kṛṣṇārpaṇamastu.

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